BULLEINS
BULWARKE
1562

1149

1149

¶ Bulleins Bulwarke of defẽce

againſte all Sicknes, Sornes, and woundes, that dooe daily aſſaulte mankinde, whyche *Bulwarke* is kepte with *Hillarius* the Gardiner, *Health* the phiſician, with their *Chyrurgian*, to helpe the wounded ſoldiors. Gathered and practiſed frō the moſte worthie learned, bothe old and newe: to the greate comforte of mankinde: Doen by *William Bulleyn*, and ended this Marche. 1562.

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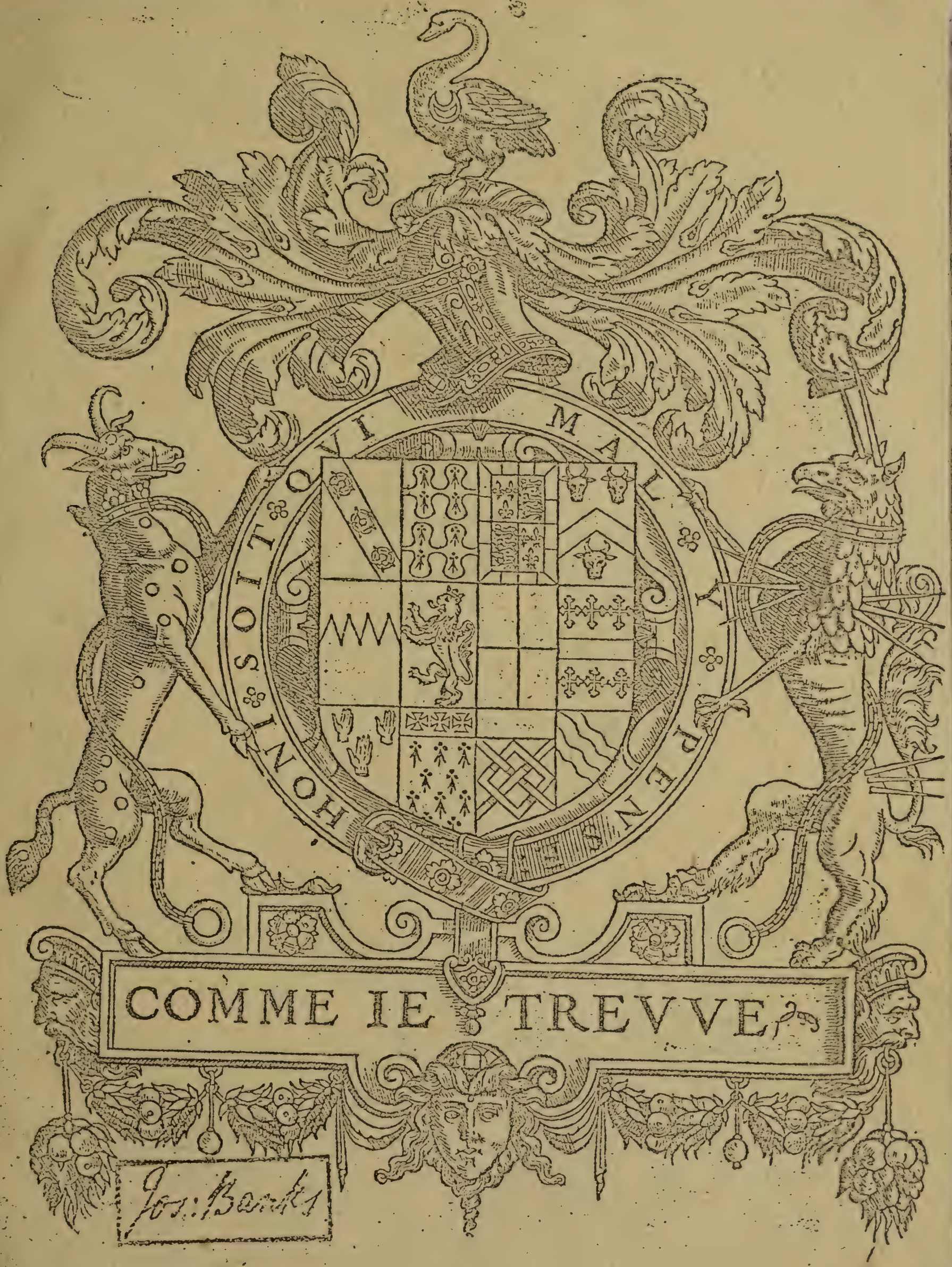

HONI SOIT QVI MAL Y PENSE
COMME IE TREVVE
Jo: Bark

The Aucthours,

Capitaines, and Souldiours of this

Bulwarke.

Moyſes.
Dauid.
Salomon.
Eſdras.
IESVS Chryſtus.
Lucas Euangel.
Paulus Apoſt.
Hyppocrates.
Galenus.
Lycimacus rex Macedo.
Auicen.
Dioſcorides.
Auaroyes.
Raſis.
Ruellus.
Iſaac.
Theophraſtus.
Fulgentius.
Meſuæ.
Paulus Aegineta.
Arnoldus de noua Comen.
Pandect.
Leonardus Futchius.
Conradus Geſnerus.
Petrus Andrias Matthiolus.
Leonellus Fauentinus.
Iulianus Moriſtica.
Nicolaus Prep.
Nicolaus Myrepſi.
Ioh. Placatomus.
Ioh. Tagaultius.
Iacobus Hollerus.
Marianus.
Plato de Legibus.
Exenophon.
Pompeus Mela.
A. Gellius.
Strabo.
C. Plinius Secundus.
Perſius.
Textor. offic.
Ouid.
Virgil.

xliij. in nomber.

Marcellus.

FIrste of all, my frende *Hillarius*, bicause I haue no small griefe in my breast: I shall desire you, to shew me the nature of an herbe called *Asaron*, which I trust will help me by the waie of vomitte.

Azarabaccha or wild Nardus.

Hillarius.

DE *Linius* remembring this herbe *lib.xj.cap.xiij.* and *lib.21.cap.6.* emōg al other flowers or herbes saith he: it is vtterly refused, & not worthy to be preferred, emong pleasaunt garlandes, or swete nosegaies, bicause of the baseneſſe, and bitterneſſe of his nature. In forme saith he, it is not vnlike vnto Iuie leaues: notwithstanding it is rounder, softer, and broder, it is moch like vnto *Vngula*, called Foles foote. *Dioscarides* with whō none haue euer been comperable hetherunto, for the excellent inuencion, and knowlege of herbes, *lib.i.cap.ix.* saieth the leaues be of the forsaid forme. And is so hote, that it doeth vehemently bite the tong, but in vertue it prouoketh vrine, helpeth the dropsie, and painfull ache of the huckle bone, called *Sciatica*. Ui. dragmes of the rotes of *Asaron*, soddē in swete water, drinke thesame water, and then it will draw forthe the termes in women. *Galen lib.vi.simpli.medi.* speaking of the rootes of *Asari* saith thei bee like to *Acorus*, but that is marueilous, it should so bee: for *Acorus* will not prouoke strong vomites, as *Asaron* wil. Therefore *Dioscorides* haue saeid the truthe, and *Mesuæ* saith, that *Asaron* haue the vertue of *Elleborus*, to purge vothe vp and doune, Choller and fleume, whiche *Acorus* can not doe so: it is hot and drie in the third degree. In Latin it is called *Vulgago*, prouoke vrin, clense the matrix, helpeth the liuer from al griefe, raines stomach, belly & splen. &c. in the laude therof, hauyng these vertues as I haue said frō *Dioscorides* & *Mesuæ*, *Marcus Æmileus* affirmeth thesame, saiyng:

Azaraccha is broader in Italie, then here in Englande.

Azaron prouoketh termes, and helpeth Sciatica

Azaron doe help the liuer and stomache

Est Asaron Græcè vulgago dicta Latinè,
Hæc calidæ & siccæ virtutis dicitur esse
Tertius est illi gradus, vt dicunt in vtroq;
Prouocat vrinam potaq; menstrua purgat
Hocq; modo iecoris medicatur sumpta dolorj:

Asaron in Greece, *Vulgago* in Latine, hote and drie in the iii. degree, prouoke vrine, and purge termes menstruall and taketh awaie the paines of ỹ liuer.

Here haue three notable learned men, declared the vertue of *Asaron*. Furdermore, if the iuce of sixe leaues, bee strained with a pinte of whaie, specially of Goates milke, and drinke it in the morning. This drinke in Sommer, will caste forthe yellowe choller, and vnnaturall fleume. For in Sōmer vomentes ought to be taken, to clense the vpper parts, as the lower members be purged, by electuary in winter. Furdermore xxx. grene leaues steped in newe wine al the night, and strained in the morning: drinke this against all the aboundaunce of humours in the breaste, or precordiall partes, in this maner. Powre this wine into a close potte, with a pece of fatte Porke, and seeth thesame: then let the

xxx. leaues do serue in infusion but other waies three, fower, or fiue doe suffice.

paciente eate of the Porke, and then drinke the wine, or els the wine maie be drunke after the Porke, simplie deluted or steped all the night with the leaues, and neuer to bee sodden with the Porke. This will helpe the Jaũdes, & if it be drunke of any bodie, which haue a tercian being first digested: and specially not on the sicke daie, it will clene deliuer frõ the said tercian, in the beginninges of *Hydrops*, timpanies, quotidiãs, grene sickues, and quartens, wormes, swelling in the stomack there is no better remedie, then to drinke this, as in the maner aforesaied: for a weake frantike brain, commyng of an extreme cold, when melancholie is placed in the mancion of reason, through whiche, the principall sences be obscured and darkened. Shaue the moulde of the hedde, and washe the same with wine, wherin Calamintes, Rosemary *Lignum Aloes*, and *Asaron* haue been sodden, and then anoint the hedde with the oiles of Males, Mintes, and *Asaron* warme, purging the hedde with pilles of *Hiara simplex*, and to abstain from soche meates, as will ingender melancholie, or make exalacion, or smoke vp into the braine. The iuce of *Asaron* tempered with *Nil* called Misseltow, and strained with a little Rosewater, will clense the darke sight of the yen, and make thẽ clere. And thus I doe ende of herbe *Asaron*, whiche haue vertue against choller: would God it had the like effect, to clense disdaine, rankor and malice, so that grace, that most precious herbe, might be replanted again in eche mans breast, which the deuill haue supplanted through pride.

Asaron good againste Dropsie, Feuers, & frãsy.

The Arabians calle that Nil, whiche wee name *Viscum* or Misseltowe, *Lib. primo Paradox. Cap. xxvi.*

Marcellus.

What is *Asplenon*, called *Scolopendrion*, or *Citrache*, and *Hemyonitis* leaued like Dragon and *Phyllitis*, called Hartes tonge good for?

Hillarius.

Asplenon good for the Splene.

THis herbe *Asplenon*, no herbe maie be compared therewith, for his sirguler vertue, to helpe the sickues, or griefe of the Splene, the place of melancholie. It is called *Scolopendrion*, of a speckled worme with many fete. This herbe is a small Ferne, growing emong stones, neither hauing stalke, flower, or sede: the leaues be yellowe by neath, and greene aboue. There is an other herbe of the same vertue, for the splen called *Hemionitis*, whose leaues be moche like Dragong, with many small rotes: these said herbes dieth not, and be hot in the first, and drie in the second degree. Goodly sirups are made of thẽ for the splene, thei be very good in decoccion for the same: if one dooe drinke of this herbe sodden in Wineger, by the space of. 40. daies, then it haue vertue to cõsume ỹ splen: this herbe haue vertue to help the Jaundes, stone, strangurie, hicket, or winde, & *Capper* barkes, *Tamarice* rotes, *Scolopendrion*, & *Scilla* sodẽ by art together, wil help the splen. Ther is an herbe called *Phyllitis*, or Hartes tong, growing in darke places, whiche is partly of ỹ nature of ỹ said herbes, which haue singuler vertu, bothe for man & beast, to be drunke against poison: and bloodie flixes, or flowing of termes immoderat in womẽ. But many now adaies, haue soche passiõs of the splen Cancred with melancholie, corrupted with disdain, & with goldẽ wordes, louing onely from the splen, and not frõ the hart, and giueth eche other

Hemyonitis leaued like Dragon.

Dioscor. lib. 3. Capi. 134.

Galen lib. 5. Sim. medica. Capi. xii.

The splenatike loue.

other the curtisie of the tongue, without the consent of the hart, and thus I cõclude of Hartles tongue, & Harts tongue, the one of comfort the other of decay. *Lingua fallax non amat veritatem, & os lubricum operatur ruinas.* *Prouer. 27. d.*

Marcellus.

What is the vertue of Wormewodde? that bitter herbe called *Absinthium.*

Hilarius.

Wormewod.

Absinthium is a comen herbe, it is of diuers kindes, as *Ponticum*, and *Romanum*, &c. it is hotte in the first, and drie in the seconde, and it is very bitter, and beyng dried, kepeth clothes from wormes and mothes, and the Sirups therof eaten before wine, preserueth men fro dronkenesse, if it be sodden in Vyneger, it wil helpe the sores & bredes in ỹ eares, being layd warme vpon it, it is to be dronke against swelling of ỹ stomache. And *Ophthalmia* which is a sickines of the eye, is greatly helped with wormewod, if it be stamped & made luke warme with Rose water, and put into a cleane Walnut shel, the sirup healeth the bludy flure bounde to the belly, it doth helpe a colde stomacke, if it be dronke. x. daies, euery morning twoo sponefull of the sirup, it is also good against the dropsie. And thus saith *Auicen*, Figges Cockle, Wormwod, and Niter stamped together, and made in a plaster, is good against the disease of the Splene, and also killeth wormes in the belly, vsed in the forsaid maner, one dram of the pouder may be dronke at once in wine, it hath many goodly vertue, as the wine therof beynge dronke agaynst dropsies, coldnes of the stomacke, winde, swellinges, as if a handefull be sodden in. viii. pounde of cleane water or wine, in a vessel of siluer, glasse or stone, putting in swete Calamus, Cinamom the flowers of Cassia, Suinance, Spikenarde & Dates of eche. ʒ. iiii. beaten all together and sodden, as is aforesaied, or els these thinges put in a vessell of new wine with a linnen bagge, and so kepte close ii. monthes, and afterwarde dronke of them that haue either the yelow Jaunders, paynes in the raines, lothesomnes of the stomacke, stoppyng of termes, swellyng after meate, continuance of vomites, colde passions of the hart. &c. this vertue hath wormewod wine saith *Dioscorides, libro quin. Cap.* 40. Furthermore gather a. ℔i. of wormwod leaues, & stampe it in a morter of stone, and then put vnto the same. ℔i. iiii. of the best white sugar, and so beate them together vntil they be come to one substaunce, kepe this in a close potte or glasse. And this is the vertue therof, saieth that well learned mã *Mathiolus*, it helpeth the dropsie, if ỹ pacient eate euery day of this half an ounce. iii. houres before meate, and this I haue knowen many helpte saith he, and as for the vertu of the syrup of Wormewod, it shal come in his place accordingly

Sore eares.
For the eyes
Bludi flux.
Colde stomackes.
Dropsies.
Auicen, lib. 2. Simp. 2.
For the spls.
Wormewode hath many vertues.
A goodli medicen for Hydro.

Marcellus.

What is the vertue of Anisseede?

Hilarius.

Galen de sim

IT is muche lyke vnto Fenell seede, and is called Roman Fenell, it is warme and sweete, and hotte in the seconde, and drie in the thirde degree, the new seedes be best, it engendreth vital seede, it

Openeth the raines.

openeth the ſtoppyng of the raynes and Matrix, beynge dronke with Ptiſantes or cleane temperate wine, this herbe or ſeede is comfortable in ſweet compounded medicines or pouder for ſhortneſſe of breth, and forenelle of the lunges, and alſo is good to be ſodden in Ptiſãtes, made of Barlie, to be dronke in the feuer Quotidian bredde of fleume, it ingendereth Milke in the breaſtes dronke with ſweet wine or milke prouoketh brine, maketh ſweete breath, and is good againſt the Colike or winde of the great guttes, being dronke with good white wine and Sugar, and alſo ſtoppeth the whites which runneth oftentimes from the bodies of women, the pouder thereof, with the pouders of Fenell, Gallinga, Spicknarde, Thamaris, Nutmegges, and graines of Parradice, called Cardamon, tempered with wheate flower, water and red wine, and ſo baken in manchedes or cakes, bee moſte holſome to be eaten of them which haue the runyng of the raynes, waſtyng of nature, moyſt dropſies, or in them in whome the humour of fleume dothe greatly abounde, through homidite, winde or colde, & this was proued to helpe a Lady whiche was ſicke of a Tinpanie, and was ſyr Thomas the Barrone Hiltons wife, within the Biſchopbrike of Durifme, whiche bled this breade duryng one halfe yere, and alſo ones a moneth was purged with holſome Electuariis accordyng, and bloud letting, and thus I conclude of Aniſede, the beaſt cometh from Egipt.

A goodremedie for the rennyng of the raines.

Marcellus.

What is the vertue of Mouſe eare, which is lyke the eare of a Mouſe and full of heere, in forme muche like the eare of a Mouſe.

Hilarius.

AN herbe commonly knowen, colde and moyſt in the firſt degree, as *Galen* ſaith, a decoction of this herbe ſodden in water with ſugar, is good againſt the Fallynge ſickneſſe, beynge oftentimes dronke and put a leafe therof into the noſe, it will prouoke ſternutacion or neefyng, whiche wonderfully doeth cleanſe the vaines, and ſodden in white Wine, Pthiſane or Burrage water, with Sugar candy, this is good againſt paines in the throate, *Angina*, as, *Dioſcorides* writeth but littell of this herbe. And *Galen* ſaith, in the. vii. lib. of Simples, ỹ it is drie in the ſeconde degree, and it groweth in Maye vpon Hilles, Medowes, and way ſides, ſaith *Mathiolus* vpon *Dioſcorides*. Futhermore if it be ſtamped with Madder and the great Plantin rootes, & an herbe called the Sheperdes purſe, and ſo ſodden in redde wine and ſtrayned out, and ſo puttyng a littell drinke warme, this is alſo good againſt the blouddy Fluxe, or a broken Vayne within the body of one, whiche haue fallen into ſome depe place, and this was proued of a yong man dwellyng in new Caſtell, whiche fell into a deepe coale pit, whoſe outward woundes were healed by an auncient practiſour called Mighel a Frencheman, whiche alſo is cunnynge to helpe his owne countrey diſeaſe, that now is ſo commonly knowen here in Englande, the more to be lamented: But yet dayly increaſed, whereof I entende to

Falling ſickneſſe.

Neſyng.

Mouſeheere helpeth the throte.

Againſt the blouddie flixe.

Michell the Chyrurgian of Newcaſtle

ſpeake

speake in the place of the Pore.

Marcellus.

What is the vertue of Garlyke?

Hilarius.

GArlyke is very hot and drie in the fourthe degree, it troubles the stomacke of Cholorike men, it is hurtfull to the eyes and head, it increaseth drines, but it will prouoke drine, and is good to be layd vpon the bityng of a Snake, or Adder, it is good for the Emeroides, applied to the sore place beyng first stampte, if it be sodden, the stinke therof is taken from it, but the vertue remaineth to be eaten against the coughes and paine in the lunges, it curteth and consumeth corrupt flume, and dryngeth sleape, it is not good for hotte men, and women with childzen, or nurles geuyng mylke to childzen: but *Galen* calleth it the common peoples Treakell. If Sanguine men do eate much of it, it will make them to haue redde faces, but it is a speciall remedy agaynst Poyson, and a hot plaster applied to the bityng of a madde Dogge, made of Garlyke helpeth it: if it be dronke killeth wormes in the belly. And Garlike stamped with Mastike, and put into the mouth dothe alwage dolour of the teeth. Garlike dried or burnt into pouder, and tempered with Hony and Beares greace, is good to anoynt a baulde head to recouer heere: and all this and more reporteth *Dioscorides*, which excelled in herbes. *Plinius* reporteth if it be stamped and made in a Gargarismi, it healeth *Angine*, it helpeth the throate, with Oyle of Quinces and so warme applied to the belly is good against the Collicke and the bludy flure. New Ale and Garlyke, killeth wormes to be dronke: it is good to be eaten agaynst the Fallyng euell. And Garlyke healeth Fistulaes tempered with Pitche Brimstone and Rosen, made hotte in a tente. With such like vertue as *Plinius, Ætius, Galen. &c.* reporteth: but it is a groase kinde of medicine, verie vnpleasant for fayre Ladies, & tender Lylly Rose colloured damsels, which often time profereth sweet breathes before gentle wordes but both would do very well.

Garlike.

Prouoketh drine.

Bityng of a Snake.

Hemerodes.

Coughes.

Corrupte flemme.

Against poyson.

For tothache

To increase heare.

A medicene for the fistula

Marcellus.

What is the vertue of Hony? the fruites of Bees labour and their Sommers trauell.

Hilarius.

AVERROYS saith, Hony is hotte and drie in the seconde degree, and doth clense very much, and is a medicinable meate, most chiefly for olde men and women, for it doth warme them and conuerte in them good bloud. It is not good for Chollerike persons, because of the heate and drines: they do greatly erre that say Hony is hot and moyst, but if it be clarified from his Waxe and drosse, and kepte in a close vessel, there is nothyng lykquid vpon the earth that

Auerois in.5.
Simeon Sethi

If for chollerike persones

Honie is an heauēly dew.
Auicen in.ii. can.cap.504.

remaineth lenger. And this precious iewel Hony hath euer ben more praised, for it will conserue and kepe any fruite, herbe or roote, or any other thyng that is put into it, an exceading longe time. *Plinius* writeth of a Monster which was long kept in Hony in *Clauious* daies. Meruelous is the worke of God, Hony beyng an heauenly dewe that falleth vpon flowers and leaues as *Auicen* saieth, and is neither iuce of leaues nor fruites, but only the heauenly dewe, wherunto the Bees in sommer in dew time gather the saied Hony, and lay it vp in store, in theyr curious houses builded, wheras they dwell together in most goodly order. O Bees, Bees, how happier are you then many wretched men, which dwell neuer together in vnitie and peace, but in continuall discorde and quietnes, as Virgell saith: *En quo discordia ciues produxerit miseros.* Beholde whither discorde hath brought wretched Citizens. But now to speake of the most excellent vertues of Hony, it is good in the meates of them whiche be Flugmatike. Hony newly taken out of the Combes is partly laxatiue, & clarified Hony doth binde and drie vp flume, and kepe the bodies of Flugmatike and old persons from corruption. The best Hony is gathered in the spryng time, the second in Sommer but that which is gathered in winter is ill and hurtefull. One parte of Hony, and some parte of water sodden together vntill the frothe be all scommed of, and when it is colde, kepe it in a cloase stone pot, this drinke (saieth *Galen*) is holsome for Sommer, it clenseth the Lunges, & preserueth the body in health, *Oximel simplex*, and *Compositum*, be made with Hony: and so be many mo thynges, whiche be made of great vertue. Also the aucthour of the *Pandect*, saith Hony poured into a new woūde eftesones is clensed and made whole. Hony mingled with a litteli Salte, and warme poured into the eare, killeth wormes that bredeth there: the same also killeth Lice, if childrens heads be anoynted there with. Rub younge childernes gommes with cleane Hony euery daye and it will easely cause their teeth to growe. Hony mingled with oyle of Roses, and so dronke incontinently, will cause one to vomit whan they haue eaten any venom thinge, as rotten Moushrimpes, called Fungas, &c. Also *Gargarismus* and *Suppositus* be made of Hony, the one doeth clense the throate, and the other doth relaxe the belly. There is an infection in the skinne, through the corrupcion of the lyuer, whiche is called *Serpigo*, oftentimes in the paulme of the hand, chiefly in the right hande specially in Cholerike persons, whiche is helped with Hony mingled with Coste, and anointed warme euery day twoo times. Also the distelled water of Hony hath vertue to make cleane the skinne of them whose faces be vncleane: but moste chiefly if it be stilled with stronge Vineger, Wylke, and the Urine of a boye, & so with a spunge washe the face to bedwarde, and let it drie in of it selfe. The goodly oyntment called the *Vnguentum Egiptiacum*, whiche clenseth all corrupt humores, and woūdes beyng rotten within, the chief thyng in this ointment is Hony, it is meruelous that they which vse to eat Hony daily, & daily anoint their stomackes with oyle of Wormewod, should either

Bees be an example vnto vs, both for loue and worke kynge in the cōmon weith

Virgilius.

New Hony. clarified honi doth binde.

An healthful drinke for Sommer.

Pandecte. cap. 347.

Serpigo. Coste. To cure Serpigo.

To clense the face.

die

die sodenly, or liue paynefully, or be euell colloured in their faces. The people of Walles doe vse to drinke Mede and Methegline, and vnder heauen there is no fayrer people of complexion, nor cleaner of nature. Anointe the head beyng new shauen with Beares greace and Honie mingled together, preserueth the heere from fallyng. Hony of Roses is a goodly Medicine, outwardly in woundes, and inwardly clenseth flume, mundifieth the stomacke, and openeth the mouthe of the paynes, and also is good to put in the eies to clense them.

Welchemens drinke.

To encrease Heare.

Marcellus.

I Did neuer here any thing so greatly commended as thou hast commended Hony: if it be true that thou hast spoken, there be but fewe thinges maye be compared to it, for the excellent vertue of it.

Hilarius.

BE not in doubt of the truth therof, for the best Aucthours haue taught me, and dayly experience moueth me, thus muche to report of Hony, I ought to thinke no shame therof. In almuche as the God of heauen and earth, maker of all creatures, did geue his people of Israel no greater blessyng then a lande which did flow with Milke and Hony. And often times amongest the blessinges of God, sweet Hony is rehersed. The Prophet Dauid in the Psalmes, do oftē name Hony, and the Hony combe, making a comparison betwene it and the worde of God. In some of the holy Sacrifices, Hony was brought in for an offerynge, before the Lorde God into his holy Temple, the strong Nazareth of God Judge of Israell: that mightie prince Samson, loued wel Hony as appeareth after he had slaine the Lyon, he did eate the Hony which he founde in his carcase, so did his father and his mother of the same Hony, it was a deuine omen of the wisedome and learnyng that afterwarde came vnto Plato, when in his Cradell, Bees brought Hony vnto his mouthe. who was greater amonge men then S. John Baptist, what was his most foode: it was wilde Hony. How many pleasant verses hath Virgill written vpon Bees and Hony, who euer did excel *Plinius secundus*, in the nature of Creatures, and as it playnly appereth in his .xi. booke, declaryng of a worthy man called *Aristomachum*, which so wonderfully loued Bees, that he did nothynge, but onely by the space of. lxxii. yeares obserue the natures and properties of Bees, and in the same booke saith he, the bees haue many Kinges with smal Coronets on their heads about whom the great agmen or swarme do cluster and fleeth into the fieldes, and cometh home in order, bringinge their treasure with them: the elder Bees do builde with in ỹ Hiues, hauyng therin a Mistres or Queene to set them to worke, which neuer go frō home, but place euery thyng in order, the younger do bring their stuffe to Hiue, non of them be idel euery one of them haue a house to dwell. vi. cornered in fashion, they will suffer no filthinesse to be amongest them, nor straungers to dwell

Exodus.

Psalmes.

Iudic.14.

Plini.lib. 11. cap.9.

Xenophon, in his booke of Houshold.

The propertee of a good huswyfe.

Bees maintain no strangers, for they be not profitable.

within their Citie or common wealth. They also punish them with stinging, that hurt their Princes, and they haue prouidence of wether when it is faire and foule. Also they haue seces of smellyng, for if any of them be losse in the fielde, they folow their felowes by the sweete ayre, they be scant perfit of hearyng, but yet as appereth they heare, when thei doo musser at the soundes of Basens: their greatest delight is in Tyme and Balme, and therfore about Athens is the best Hony in the worlde, as *Plini* saith, and in the Islande called *Calydne*, and also in *Meleta*, would God saith he that we had ỹ Hony in thesame nature that it falleth from the heauens. Yea rather would to God that idle people would take Bees for an example to labour, and subiectes to obay, &c. What shall I speake more of the properties of Bees, and of their good natures, prouidence and cunning, nothing els *Marcellus*? but these simple verses folowyng.

Plinii. lib. xi. Capi. xii.

The kyng of Bees and his armie.

A Noble Prince there is, vvhose vvelth and vvorke excell,
More then all other earthly vvightes, that in the vvorld do dvvell,
Saturne blacke and colde, hath taught him for to flie
The hory Frostes and snovves vvhite, and darknes of the skie.
Sagittarius and Pisses lorde, Iouis called by name,
Doth cunnyng geue vnto this prince, hovv he his house should frame.
The red flamyng bloudy Marce, the Lorde of vvarre and strife,
Doth teache this kyng his host to traine, vvith sharpe dartes all their life,
O happie Sol vvith golden beames, vvhose glorie doth excell,
Thou arte the candell of this vvorlde, and darknes doth expell.
Thou makest glad this littell kyng, in fielde vvhen he doth ride,
No horse he hath but vvynges to flie, thou only art his guide.
VVhen he doth founde his vvarlike tune, in Hiue vvhere he doth dvvell,
His souldiers muster all of heapes, the starres they do excell.
In numbre infinite most faire, the cleare aier do them infuse,
Dame Flora svvete do them reioyse, but Boreas them miluse.
VVith grisly stormes and Hayle harde, he breakes their tender bones,
No helmets haue, nor shieldes they beare, to kepe them from harde stones,
vvhan stormes be past and Venus come, the banisher of colde shovvers,
vvith pretie hornes, and tender vvinges, thei playe among the flovvers.
The Beane flovvers make them glad, the Lilly make them gaye,
Their chief delight is Time and Balme, most glad they are of May,
For Marcurie do geue them mirthe, vvhen Gemeny doth embrace,
From risyng sunne to Titans fall, labour is all their grace.
In flovvred Fieldes and Motley meades, vvhere vvhit doe grovve in grene,
The heauenly devves, that in night dovvne fall, is gathered vp of Beene.
Ioue doth reyne from virgelij this precious heauenly gyfte,
vvhom Bees doe knovv, and to Hiue doe beare, vvith vvinges fliyng svvift.
And then they make this goodly meate, Manna fallen from heuen.
The sinnes, xii. vvith Bees do vvorke, so do the Planets seuen.

Marcellus.

How

Now you haue well declared what Hony is, is ther any vertue in the Combes or Waxe.

Hillarius.

GALEN saieth, in the. vi. booke of Simples, Waxe is good for plasters, not only in dryng, but also peraccidense, it moisteth, and is vsed for outwarde Medicines, but not for inwarde medicines: but *Dioscorides* reporteth that Waxe doeth mollifie and warme the body, and. x. graines waight drouen with the syrup of Planten is good for the blouddy flixe, it also dryeth the Wylke in womens breastes, and to conclude there be but few Emplasters that can be without the helpe of Wax. It hath also been abused in churches, chaples and temples offered by the ignorant, before the blinde.

Dioscorides libr secundo. capi. lxxvii.

Mercellus.

I do know Sage by name, because it doth grow in my garden and is vsed in my kitchin, but Christ doth know, the vertu therof is hidden fro me.

Hillarius.

THis noble herbe called *Eleliſphacon*, *Saluia*, or Sage, as it shoulde appeare by *Theophraſtus* there bee twoo kindes of Sage, the one of the garden whiche is roughe, longe and broade leaues, whiche sayth *Mathiolus*, I suppose to be the female herbe, the other Sage which is shorter, narower, with twoo small eares in the beginnyng of their leaues, whiche the sayd *Theophraſtus* cal *Sphacelo*, whom *Maihiolus* clepeth the male herbe, and of this groweth greate plenty in Italy, in the toppes of Mountaines, in the noble countries bothe of *Apulie*, and *Calabrie*, so dooe there almoste in euerye Garden in Englande. This herbe is hot and drie saieth *Aetius*, so saieth *Galen*, and some notable practisioners do say, that perfume of Sage doeth stop the inmoderate flux menstrual *Agrippa* did call this the holy herbe, because it was so good to women, not only inexpulsynge euell matter from the Matrix: but also in reteinyng the vitall seede of generation whereby consepcion is made perfect. If a woman drinke the iuce therof with a littell Salte and Suger sodden together, foure daies before, and after, the vse with her husbande, geuyng the man the like quantite, before the time of procreation, without doubt conseption foloweth. It is saied, sometime there was so great a pestilence in a Citie of Egypt, that through the poyson therof few were lefte a liue, but when the Plage was ceased, the younge women were compelled to drynke the wine, or iuce of Sage, through whose vertue they were conceaued with children, hauyng the helpe of man, that in the ende, the Citee was replenished againe, and filled with people of their owne generacion. Sage saieth *Orpheus*, ℥. iiii. mingled with cleane clarified Hony, & eaten of an emptie stomache, dothe incontinently stop the bloud that cometh from ỹ breast, stomache, or lunges, breaking out of the mouth with

Sage. Libr. vi. cap. ii. de Plan. Liber. iii. Dioscorides. Libr. 6. simp.

The iuce of Sage helpeth conseption.

To stoppe bloud runnyng at the mouthe.

with cruent vomites. There is a sickнes with in the body, called Tabes, which is a great corruption of humours, through foule matter & bloud mingled together, whose beginnyng comes from the headde through a continuall rume, and doth Apostumate and wounde the Lunges, through whose putrifaction by littell, and by littell, all the membres of the body consumeth, through drinesse, leanesse, and continuall coughe, with paines in the breast, and shortnesse of the wynde, the remedie therof some time hath bin with Sage in this maner.

An excelent Pill agaynst Apostumacō of the Lunges, Rume, or consumption, whiche helped Bullē the aucthour of this booke

Take Spicknard, Ginger, of eche. ʒ. ii. seede of Sage. ʒ. viii. dried, beaten fine in pouder, with the foresaied spices, and. ʒ. xii. of long Peper in like maner, and, ʒ. i. of old Aker, and the iuce of Sage, and so make your Pille in a cleane morter, and take euery mornyng fastyng. ʒ. i. of this, and asmuch at night, drinking after it pure cleane Sage water; and this is the best Pille that euer I did knowe, and helped me in a great sickneſſe in Suffolke, where some time I dwelled. This herbe also prouoketh brine, clenseth flume, expulseth winde, drieth vp dropsie, helpeth the Paulsie, strengthen the sinewes, and purgeth bloud, if it be sodden in runnyng water. Roche Alam, and Woodbinde leaues, it killeth the Canker in the mouthe, and also quēcheth the great heate and burning, stinke, filthe, and matter, that oftentimes cometh through corruption of nature, or meritrix maner, doth chaunce into the secrete places of men or women, is helped this way, puttinge in a littell of the pouder of Astrologia rotunda: for asmuch as it drieth, it is put into Pigges, which be most moyst of nature to drie vp their humidite or moyster withall, which els be euell for Fugmatike parsons.

To kil Canker and quēcheth Robin goodfelowes Feuer.

Auicen. 3. trac cap. 1.

The incomparable vertue is so excellent of this herbe, that the great learned fathers of Salarn, did write these wordes to ỹ late famous Prince kyng Henry the eight, in the laude therof saiyng. *Cur moritur homo, cui saluia Crescit in horto?* Inquerynge why mortall men should die, whiche haue Sage in their Gardens, but because no herbe hath power to make mē immortal: they say furthermore. *Contra vim mortis non Crescit medicina in hortis.* And thus I doe conclude of this vertuous herbe Sage. Whose wine beynge dayly dronke, is good against the faulyng sickneſſe. And the cōmon Sage Ale, rightly brewde with Sage, Squinans, Spicknarde, Calamus, Fenell seedes, and Bettony, is very holsome for the Flugmatike, Dropsie, winde Collike, rawneſſe of the stomacke with indigestion.

Marcellus.

What be the vertue of Onions in their kindes?

Hillarius.

Onions prouoketh slepe.

Longe Onions.

THey do make thin the bloud, and bringe sleape, they be not good for Cholerike men. The longe Onion is more vehementer then the rounde, and the Redde more then the white the Graye more then the Greene, and the rawe more then the sodden, or preserued in salt, although they cause sleape very painfull

full and troubelous, hot in the thirde degree, but they warme & clense the stomache, bringeth good collour to the face, and then it muste bee good for the new Greene sickines, and doth very well prouoke bryne, & being rosted, and warme aplied to the painfull harde Emerodes, eftesones it doth open them, if vineger warme be put to them, and cleane pilled or taken from the ouer rinde and skinne, and cutte of bothe the endes, and cast into water, remainyng in it one houer, and so slise it: this doth take away the vehement sharpnesse, that els would hurt the eies and head, and beyng applied with Hony, Rue, and Salt, al incorporated together to the wounde bitten of a Dogge, it healeth it soone. Leekes purge the bloud in Marche, and paineth the head, and be not greatly praised, for their iuce is euill saieth *Dioscorides*. The head beyng anointed with the iuce of them, keepeth heare from faulynge, there is muche varietee of this Onion amonge writers, saith *Plinius*, but this shall suffice, for vs Englishmen. There be great plentie of good Onions that be brought from Flaunders, called sainct Homars Onions. So there be very many growyng in Holland in Lincolne shere, and in the towne of Durisme in the North countrey.

To clense the stomacke.

Greene sickenesse.

Onions doe heale the Emeroides.

For bityng of a Dogge.

Leekes.

Heere from faulyng.

Where plentie of Onions doe growe.

Marcellus.

What is the vertue of Fenell?

Hillarius.

IT hath powre to warme in the thirde degree, & drie in ỹ first, & maketh sweet ỹ breath: the seede eaten oftentimes vpon an emptie stomache, dothe helpe the eye sight. The rootes cleane washed be very holsome in Potage, & is good in Tisants. The greene or red tufts, growyng vpon the stalkes, sodden in Wine, Potage or Ale, helpeth the bladder, raignes, and breaketh the stone: encreaseth Mylke in womens breastes, and seede of generacion. It is good to vse Endiue or suche like with it, because it is very hotte, and it is very good to washe ones feete to bedwarde. It is good in Barbars bathes, and washing water, with Balme and Baies The syrup is very good and holsom, it helpeth a Flegmatike stomache. And Fenell, Parsely, and Watercresses, of eche like quantitie stamped together, pouringe white wine to them, & the crums of Barly breade, stãding al one night in a stone morter, the next day being strained, clarified and drunke, this will clense the raignes from grauel, stone, and choler, & cause one to make much water that hath the strangurie. It is good for fat men to open the vessels, as Vaynes, and Guttes. There be two kindes of Fenell, one *Marathrum*, which is best: the other *Hippomarathrum* which is wilde, the seede hath greater vertue then the roote.

Foniculum.

Sweets breathes.

For the iye sight.

To breake the stone.

Encreaseth Mylke.

To washe feete.

An excellente medicene of Fenel, for the raines and bladder.

For fat folks

Two kindes of Fenel.

Marcellus.

What is the vertue of Purslin?

Hillarius.

Colde

Purslen is an herbe of a singuler vertue to coole, or quenche Choller.

COld in the third, and moiste in the second degree. If it be stamped with steped Barly, it maketh a good plaster to coole the hed, iyes, and liuer, in Agues, and hot inflamaciō. To eate of it, it stoppeth fluxes, and quencheth burnyng Choller, extinguishe venerus luste, and greatly helpeth the raines, and bladder, and will kille round wormes in the bellie: and comforteth the matrixe, againste hotte choller, and termes aboundyng. And the iuice is good to drinke in hot Feuers it may be preserued with Salte, and then it is very good with roosted meates. *Plini* saieth, it is supposed to make the sight blunt and weake: Further he saieth that in Spaine, a greate noble man, whom he did knowe, did hang this Purslane roote on a Threade, commonly about his necke, whiche was troubled of a *Vaela*, and was healed therewith.

An example of Purslen.

Marcellus.

What is the vertue of Dragons?

Hillarius.

Of Dragōs, whiche helpeth againste the pestilēce.

THe iuce of Dragōs saith *Dioscorides*, dropped into the iyes, doeth clense them, and causeth moche brightnesse, vnto the iyes of them, whiche haue darke sightes. The water of this herbe, hath vertue against the pestilēce, if it be dronke blood warme with Uenice Triacle, or *Mithridatum*. The sauour of this herbe is hurtefull, to women newly conceiued with childe. *Plini* saieth, that who so beareth this herbe vpon them, no venemous Serpent will doe theim any harme. This herbe is hotte and drie, and beyng sodden in wine, it healeth a hibed heele, called *Pernio*. And this herbe being brused, and applied with Planten, healeth a newe wounde.

Marcellus.

What is the vertue of *Filipendula*?

Hillarius.

Filipendula haue rounde rootes hangyng vpon smal fine thredes in the yearth.

IT is called *Filipendula*, bicause it haue small round rootes, hanging vpon it with thredes in the ground, it is an herbe hote and drie, in the third degree: if it bee sodden in white wine, & dronke, it drieth vp windy places in the guttes, and clenseth the raines of the backe and bladder. And the pouder dronke in wine, is good against the falling euill, and helpeth the yellow Jaundes: the leaues and stalkes sodden in wine and dronke, clenseth the secondes.

Marcellus.

What is the vertue of Violettes?

Hillarius.

Violettes be great coolers and to cold for the harte.

SIMEON SETHI reporteth, that thei doe helpe againste hotte inflamacions of the guttes, hedde, and stomacke, if the cause be of burning Choler: either the water, sirup, or conserue of the said violettes, being eaten or dronke, after the digestion of any hot passion: but vndoubtedly it offēdeth the hart, bicause of the great coldnes. The sauor of the flowers be pleasaunt. The oile that is made

made of this herbe, haue vertue to reconsile quiete slepe to thē, whiche haue greuous hote paine in the hedde, Violet water, and cleane Sallette oile, of eche one vnce together dronke, clense rotten matter in the stomacke: and coughes, or paine in the lunges.

Good for coughes and short winde.

Marcellus.

What is the vertue of white Lilles? and water Lilles called *Nimphea.*

Hillarius.

Ioscorides saieth, that the Oile of Lilles doeth mollefie the Sinewes, and the mouthe of the matrix, the iuce of Lilles, Vineger and Honie, sodden in a brasen vessell, doeth make an ointment, to heale bothe newe and old woundes: if the rootes bee rosted, and stamped with Roses, it maketh an healyng plaster against burnyng of fire, thesame roote rosted, hath vertue to breake a pestilence sore, applied hote vnto the sore place, and is drie in the firste degree. The oile of water Lilies bee moiste, sufferente against all hote diseases to anointe the ardente and hote places, and dooeth reconsile quiete slepe, if the forehedde bee anointed therewith: it is holsome for madde men. The seede and roote sodden in wine, stoppeth the immoderate flure menstruall, and for the bloody flixe, as *Dioscorides* and *Galen* saieth. *Libro. viii. Simplicium Medicamentorum.*

Marcellus.

What is the vertue of Chickwede?

Hillarius.

ALmoste euery ignoraunte woman doeth knowe this herbe, but there be of diuers kindes, thei be very good to kepe woundes frō apostumacions, stamped, and applied vnto theim, and draweth corrupcion out of woundes, and sodden with Vineger, doeth drawe fleume out of the hedde, if it bee often warme put it into the mouthe, and spit it out againe: in thesame maner it helpeth the teeth, and sodden in wine and so dronke, it will clense the raines of the backe.

Anagallis, or morsus Galline, called Chickē wede

Marcellus.

What is the vertue of Sorrell? whiche in the North is called sower Dockens.

Hillarius.

EVery one dooeth right well knowe it, and all thei that make grenesause, but the discripcion, I leaue to *Dioscorides*, and *Leonardus Fuschius*, not onely in this herbe, but in all other, and to tell the vertue I wil, it is colde and drie, in the seconde degree, it also stoppeth: it is like Endiue in propertie, because it ouercometh Choller, and is moche commended: It helpeth the yellowe Jaunders, if it bee dronke with small wine or ale, and also quencheth burnyng feuers, to eate of the leaues euery Mornyng in a Pestilence tyme, is moste holsome, if

Rumex lapathus, or acetula, is Sorell, and Sorell de bois.

thei be eaten fastyng. This herbe doeth *Dioscorides*, *Galen* and *Auicen* greatly commende, besides the great learned men of this time.

Marcellus.

What is the vertue of Planten or Wayfrede.

Hilarius.

Plantago, called arnoglossa

The greater Planten is the better, it hath seuen great vaines, it is colde and drie, the seedes dronke with red wine, or the rootes sodden therin, stoppeth the blouddy flux, likewise the rootes & leaues being sodden with fayre water, or with Burrage water and Suger, and geue it to him that hath an Ague, either Tercian or quarten, two howers afore his fit helpeth it. Proue this, for thus haue I helped many, it is very comfortable for childrē that haue great fluxes and Agues, and is a frende vnto the liuer. This herbe is greatly praised of the learned writers. Water Planten rootes, leaues and buddes be holsome for to be dronke against the falyng sickenes.

Marcellus.

What is the vertue of Camamill?

Hilarius.

This herbe is very hotte, it is dronke agaynst colde windes, and matter being in the guttes, the Egiptians did suppose it wold helpe al colde Agues, and did consecrate the same, as *Galen* saith: also if it be tempered and strained into white wine, and dronke of women, hauyng the childe dead within the body, it will cause present deliueraunce, it doth mightly clense the bladder, and is excellent to bee sodden in water to washe the feete, the oyle is precious, as is declared hereafter.

Marcellus.

What is the vertue of Hoppes.

Hilarius.

Lupus Salicstarius bee Hoppes.

There be Hoppes which doe coole, that be called Lupuli, those that we haue be hot and drie, bitter, sower, hot, saith olde Herballes, and *Fuchius* saieth, thei clense fleume, and cholere, and the water betwene the skinne and flesh. The sirup will clense grose, raw fleume from the guttes, and is good against obstructions. If the iuce be dropped in the eare, it taketh awaie the stinche of rotten sores, the rootes wil helpe the Liuer, and Splene, being sodden and dronke, the Beere is very good for flegmatike men.

Marcellus.

What is the vertue of Horehounde?

Hillarius.

IT is an herbe hotte and drie, if it be sodden with fayre water, Suger or Hony, and straine it, this drinke doth clense the stomach from stinkyng fleume. It is an excelente herbe for women, to clense their monthly termes. The water of this, is good to helpe them which haue a moiste Reume falling from the head vpon the Lunges, beyng often dronke, but it is hurtefull to the bladder and raynes, the sirup therof doth clense the Kinges euill. And also put into the eares doeth greatly comfort the hearing: if the eares be troubled with deafnes, stamped with Hony, and applied to the iyes, it clenseth the sight.

Stinkyng fleume.

To helpe a moiste reume

Kynges euill

To helpe the sight.

Marcellus.

What is the vertue of Veruen.

Veruen.

Hillarius.

IT is called the Holy herbe, it drieth and bindeth: if it be sodden with Vineger, it helpeth a disease called S. Anthonies fier, oftentimes washing the pained place. The leaues of Veruen, and Roses, and fresh swines greace stamped together will seace paine and griefe in euery wounde. and will kepe woundes from corrupting. It is good for people that haue the Tercian, and Quarten Agues, and thus saith *Dioscorides*. Moreouer he saith the waighe of a.ʒ. of this herbe with three halfepeny wayghtes of Olibanum, and put in, ʒ. ix. of old wine tempered together, & dronke fortie daies of this quãtite fastyng, it will helpe diseases called the kinges euill or payne in the throate.

wilde fire. To kepe woundes frō corruption.

Against Agues.

To helpe the kynges euill.

Mercellus.

What is the vertue of Rice?

Rice.

Hillarius.

THere be many opinions concernyng Rice, but I shall stay myselfe with the Iudgement of *Auicen*, Rice saieth he is hotte and drie, and hath vertue to stoppe the belly, it doth norish much if it be sodden with Milke, but it ought to bee steped in water an hole night before. If blanched Almondes be stamped with Rose water streined into theim, and sodden with Cowes Milke, it is very muche norishing: the flower or mele of Irza or Rise, stoppe the bloudy flixe, in drinke or glister.

Auicen, in. ii. can. cap. 78.

Marcellus.

What is the vertue of Pease, and Beanes?

Beanes.

Hillarius.

BEanes bee more groser, and fuller of winde, then Pease bee, and maketh euill matter, except thei be well sodden and buttered, and so eaten with the whitest Onions that maie bee gotten, because thei be harde of digestion, how be it, thei doe make fatte, and partly clenseth, yet thei are not compared with ten-

To make fat

der white Peason, well sodden and buttered, or els made in potage, with garden Mintes, and grose Peper, whiche haue vertue to clense the raines of the backe and biader: There is a place in Suffolke called Oxfort, where Pease growe on the stones, neuer sowen. Lintelles bee of thesame vertue, Barley being cleane hulled, and sodden with milke cleane water, and Sugar, maketh a verie holsome and comfortable potage, for whole chollerike persones, or young people, and of this is moche vsed in the North partes of Englãde, and is called bigge Keale and of cleane Barly and puer water, is made that excellente water called Ptisant.

Ptisant.

Marcellus.

Beates. **What is the vertue of Beates?**

Hillarius.

White beates. THere be of twoo kindes, and be bothe praise worthie, *Simeon Sethi*, writeth that thei be hote and drie in the third degree, the white be the beste, thei haue vertue to clense, as Niter hath, but euill iuce: the iuce of this herbe with Honie, applied into the nose, do purge the hedde, so doe the lefe, it is an holsome herbe in potage, if it be well sodden, or els it is noisome to the stomache, if it be parboiled and eaten with Vinegare, it is good against the stopping of the liuer, notwithstanding, the iuce of this herbe doe stoppe the bellie, beyng simplie taken. It is called Bete of Beta, or Veta, the Greke. B. because of the forme or shape.

Purgynge the head.

Stoppyng of the Lyuer.

Mercellus.

Betony. **What is the vertue of Bettony.**

Hillarius.

THey be of diuers kindes, *Leonardus Fucchius*, doth cal the swete Gilo flowers by the names of Bittony, but the one semeth to talke of that whiche is commonly knowen of the people, called the lande Betony, which hath vertue to kill wormes within the belly, & helpeth the quarten, clenseth the Matrix, and hath vertue to heale the body within, if it be bruled, it is of so greate effecte, if it be sodden with wormewod in white wine to purge Fleume, it is hot, in the first degree, and drie in the seconde.

To kill wormes.

For bruses.

Mercellus.

Sauerie. **What is the vertue of Sauerie.**

Hillarius.

IT is hot and drie in the thirde degree, if the grene herbe be sodden in water, or white wine, and dronke, these be his vertues to make Lyuer softe: to clense Dropsies, colde Coughes, clenseth womens diseases, and seperateth the dead child from the mother. *Dioscorides* and *Galen* saith, also Germander is not much vnlike the vertue of this herbe.

Lyuer softe.
Cold coughs
Dead childrē

Marcel-

Marcellus.

What is the vertue of Mustarde or Sinapium? Mustarde.

Hilarius.

PLINIVS dothe greatly alow it saying, that ther is nothing doth perce more swifter in to the braine then it doth. Honye Uineger, and Mustarde tempered together, is an excelente Gagarisme to purge the head, tethe, and throte, Mustarde is good agaynst al the diseases of the stomacke, or lunges, winde, fleame and rawnesse of the guttes, and conduceth foode into the body prouoketh urine, helpeth the Palsie, wasteth the quarten, drieth vp moyste rumes, applied plasterwise vnto the head. Honye and Mustarde helpeth the coughe, and is good for them that haue the Falling sickness: And tentes of Uineger and Mustarde put into the nose helpeth the Palsie. Notwithstanding the common vse of Mustarde is a cruell enemie vnto the eye, many moe vertues haue I red of Mustarde, but the occasion of time hath vnhappely preuēted, not only my large discription in this, but also in many other simples.

To gorgose the head.
Falling sickness.
Palsie.
Euell for the eyes.

Marcellus.

What is the vertue of Sention, or Groundesill? Sention.

Hillarius.

IT is of a mixte temperature, it cooleth and partely clenseth. If it be stamped and sodden in water, and drinke it with your potage, it will purge hot choller: this done with Saffron & colde water, stamped and put into the eies, it will drie the runnynge drops of them: and prepared plasterwise, it helpeth many greuous woundes. *Dioscorides* saith, that the heads of Sention with the flowers, and a littel wine and Manna, tempered together, healeth the woūdes that be in the sinewes. The flower of this herbe, hath white heere, & when the winde bloweth it away, then it appereth like a balde headded mā therfore it is called Senecio.

Hot choler in the stomeck.
To helpe the eyes.
Dioscorides lib.iiii.capit. x.Cii.xcii.
For woūdes

Marcellus.

What is the vertue of Cucummers? Cucumers.

Hilarius.

THey be (truly) in the seconde degree very moyst, and colde, the seedes be very good to be geuen in hot sicknesses. The pouder of ỹ same seedes dronke in cleane wine, is good against diuers hot passions of the harte. This fruite will cause one to make water well. The roote dried, and the pouder therof dronke in water & Honie prouoketh vomit. If thei be moderately eaten, thei bring good bloud. Tempered with Hony, and anoynte the eyes, that helpeth a disease called Epinictidas, which troubleth men, with strange sightes in the night; the best of this fruite is that which beareth the best seede, the

To prouoke urine.
Uomit.
Good bloud.
Epinictidas.
Mctions.

Raw herbes

sauour of them is hollome. Mellons, Citruls, Pompens, and this kinde of Pepins, or great aples, be much vsed in Englād, and is more common, then profitable, because they vse to eate them raw. Englishe men beyng borne in a temperate region, enclininge to colde, may not without hurte eate rawe herbes, rootes, and fruites so plentifull, as many men which be borne farre in the Southe partes of the worlde, which be most hot of stomacke: therfore eate these fruites boyled, or els baken with Hony, Peper, and Fenell seedes, or suche like: there be an other hot kinde of bitter Cucumbers which do purge, called Coloquintis. The Aple beyng steeped in Ptisant water, durynge twelue howers, and so strained, and dronke in the mornyng halfe a pint, doo purge Melancholy, and Choler, adust and bitriall fleume, but it is a very groase purgation, but the Trochis of Coloquintida is better to purge with. But. ʒ. i. of the pouder of Coloquintida sodden w̄ Wirrhe and Ote water, and Hony to a thicknes: maketh a goodly Pill to purge fleume and Choler, it is good in Glisters for the same purpose, sodden with Vineger, this kept in the mouthe, killeth wormes in the teeth. The Oyle of this is good to anoynte the paines in the Huckeī bone called *Eschiatica*. It also killeth wormes in the eare, this is moste bitter to the mouth and stomacke it killeth wormes in the belly, both in Emplasters and drinke. The Arabians cal this herbe Chandel, but in latten *Cucurbita siluestris*.

Coloquintida.

Dioscorides lib. iiii. capit. Clxx.

Mathiolus super Dioscoridem.

Marcellus.

Cabage.

What is the vertue of Cabage, or *Brassica*?

Hillarius.

Ius Brassica soluit cuius substantia stringit.

To binde.

Laxatiue.

To clense Leprosie.

Aristote. iii. probl.

Auicen, ii. cā. 2 asis. iii. al.

Dioscor. li. 4.

Cabage is of twoo properties, of bindyng the bellie, and makyng laxatiue, the iuce of Cabages lightly boiled in freshe Beefe brothe is laxatiue, but the substaunce of this herbe is harde of digestion, but if it bee sodden twise, the brothe of it will binde the bellie, if it be tempered with Allume: This herbe hath vertue to clense a newe redde Leprosie, laid vpon the sore place, in the maner of a plaster, but to conclude of this herbe, the brothe of it hath vertue, to kepe a man from dronkennes, as *Aristotell*, *Rasis*, and *Auicen*, doth report, eaten before meat or drinke. And this is good to make potage withall, and is a profitable herbe in a common wealthe, whiche the Fleminges sell dere, but we haue it growe in our owne gardens, if we would preferre our owne commoditie before idelnesse, and not suffer weedes to grow where herbes should be plāted. If Fenegrice and this be sodden plaster waies it helpeth the Goute. The leaues sodden with Hony, healeth Vlcers and Cankers, and killeth wormes in the belly. Therbe sondry kindes of wortes, bothe Garden, Fielde & See, much like to eche other in vertue. There be great plentie growing betwene Alborought and Yorthford in Suffolke vppon the Sea shore.

Marcellus.

What

What is the vertue of Rue, or herbe Grace?

Rewe called herbe grace.

Hillarius.

I Tell thee this herbe is very hot and bitter, and doth burne, because of his hotnesse in the thirde degree. If a litell of this Rue be stamped and sodden in wine and dronke, it is an excellent medecine against Poyson and Pestilence. With Roses and Vineger, and Rue stamped together, & put into a Forhead clothe or Biggen, & applied vnto the Temples of the head or Forhead doth seace greuous payne in the head. And in like maner it helpeth the bityng of Serpentes, and of Dogges, stamped with Vineger, manie nice people can not abide it, cryng fie it stinkes. The seede of this herbe beten in pouder, and put in freshe clarified Butter, and Pitche melted together, is good for them to drinke that are bruised. The seed of this Rue beyng dried, and beaten into pouder, with the pouders of sweet Callamus and longe Pepper, sodden in white Wine, this being dronke warme, helpeth the winde in the small guttes.

Poysone.

Payne in the hedde.

Against biting of Dogges, and serpentes.

Bulleins experience manie tymes.

Marcellus.

What is the vertue of Lettice?

Lettice.

Hillarius.

IT doeth mightly encrease Wylke in womans brestes, and therfore it is called Lettice, as *Marciall* saith, first shalbe geuen to the vertue and power, To encrease milke in womens breastes euerie hower. Lettice is an herbe, colde and moyst, and very comfortable for a hotte stomacke, bringeth sleape, molifieth the belly, the drier it be eaten, the better it is. I meane if it be not muche washed in water, adding cleane salet Oyle, Suger, and Vineger to it, it abateth carnal luste: and muche vse of it, dulleth the sight. The seede is precious against hot diseases, dronke with Ptisantes. There is an herbe called Rocked gentill, that partely smelleth like a Fore, whiche is very hot, an encreaser of seede, this herbe must alwaies be eaten with Lettice. The roote therof sodden in watter will draw foorth broken bones, & will helpe the coughe in yonge children. The seede vehemently doeth expell vrine dronke in white wine, and killeth wormes, and tempered with an Ore gaule, to clense blacke spottes in the face or skinne after stripes.

To encrease Wilke.

Comforte against hote choller in the stomacke.

Ill for sight.

To abate the luste.

An encrease of seede.

Broken bones.

Cough.

Dioſco. lib. ii. Cap. cxxxiiii.

Marcellus.

what is the vertue of Myntes?

Myntes.

Hillarius.

MYntes be of two kindes, garden, and wilde Myntes, they be hotte vnto the thirde degree, and drie in the seconde degree. Garden Myntes be best: the pouder of this with the iuce of Pomgranets, stoppeth vomittes, helpeth sighyng, clenseth hotte choller. Three braunches of this sodden with wine, doth healpe repletion dronke fastyng. This iuce tempered with good Triakel, and

Stoppyng of vomites.

Repletion.

To kill wormes.

Bityng of a Dogge.

To helpe the Collike.

eaten of children in mornynges, will kill wormes, and stamped with salte, and applie it to the bityng of a Dogge, it will heale it. It is holsome sodden with windie meates & Peason, &c. and soddē in posset ale with fenell, it encreaseth vitall seede. It is not beste for Cholleryke complexion, but good for fleugmatike, & indifferent for Melancholie, and it will stoppe bloud, stamped and aplied to the place: the iuce of Mintes be beste to mingle in a medicen against poison, the pouder of Mintes are good in potage to helpe digestion, & to make swete breath.

To make swete brethe.

Marcellus.

What is the vertue of Dandelion, or Louse teeth?

Dandelyon.

Hillarius.

The head. So with thistell. To loose the belly. Yellowe choler. Burnynge Agues.

IT is temperate, colde, and drie, with Roses and Vinegar tempered together, it helpeth the hedde in hote diseases, the Sowethistell called *Soncus*, hath thesame vertue, and so hath Cicorie, if thei bee sodden, thei lose the bellie, and quencheth heate, whiche burneth in the stomacke, and defendeth the hedde from hote smokyng vapours, and purgeth yellowe choller, and rebateth venerus and fleshely heate, and is good to be sodden, and dronke in hote burning Agues, though this herbe bee commonly knowen, and counted of many as a vile wede, yet it is reported of *Dioscorides*, to bee an excellent herbe, and is called Lions teeth.

Marcellus.

Hysop.

What is the vertue of Hysope?

Hilarius.

Dioscor. lib. 3. Siknes in the lunges, Old coughes Rotten humours. To helpe the Splene. Fleume.

AN herbe commonly knowen, growyng in gardens, and hote in the third degree, it hath vertue to make humours thinne and warme: sodden with Figges, Rewe, and Honie, in clene water, and dronke, it greatly helpeth the sicknes in the lunges, olde coughes, rotten humours, drippynges vpon the lunges, sodden with Erius, and graines of Paradice, called the Cardamon, it mightelie purgeth, and bryngeth good colour, Figges, Salt, Nitrum, and Hysoppe stamped together, and applied to the Splene, helpeth it moche, and taketh awaie the water, that runneth betwene the skin, and the flesh: sodden with Orimel, it clenseth fleume. How be it, *Galen* writeth but little of this herbe in his eight booke of simples, but saith that it is drie, and hote in the thirde degree. But this herbe was vsed in the olde Testamente, in the tyme of the bloudie Sacrifice. And the holy Prophet in his .li. Psalme, saieth vnto almightie God: Sprinkle me oh Lorde, with Hysop. &c. God graunte vs all to haue soche blessed plantes, of that Hysop in our gardens, whiche haue vertue to heale al sicknesses of the soule, defiled with sinne.

Marcellus.

Wyne.

What is the vertue of wine?

Hillarius.

Hillarius.

HIPOCRATES saith, of a customable thing cometh lesser hurt then thinges not vsed, wherefore I gather that they whiche drinke wine moderately with measure doeth profit them muche, and maketh good disgestion, but those people that vse to drinke wine seldome times, be distempered. White wine if it be cleare is holsome to be dronke before meate, for it preserueth the body and perseth quickely to the bladder, but if it be dronke vpon a full stomacke, it will rather make oppilacion, or stoppyng of the meseraites, because it doth swiftly driue foode downe, before nature hath of him selfe disgested it: and the nature of white wine is of lesse warmenesse The seconde wine is pure Claret, of a cleare Jacent, or yelow choler, this wine doth greatly norish and warme the body, and it is an holsome wine with meate, & is good for Fleugmatike folke, but very vnholsome for younge children: for *Galen* saieth *Vinum pueris inimicum*, because it heateth aboue nature, and hurteth the head. Nor for them whiche haue hot Liuers, or paines in the head, occasioned of hot vapours, or smokes, for it is like vnto fier, and flame. The thirde is blacke or depe Redde wine which is thicke, a stopper of the belly, a corrupter of the bloud, a breder of the stone, hurtefull to olde men, and profitable to few men, except they haue the blouddy flur. And for the election of wine *Auicen* saieth, that Wine is best, that is betweene new and olde, cleare, declinyng somewhat to Redde or Amber, of good Odoure, neither sharpe nor sweete, but equall betweene twoo, for it hath vertue not only to make humours temperate, warme and moist, but also to expell euell matter, whiche corrupteth the stomacke and bloud. In Sōmer it ought to be delaied with pure cleane water, as *Aristotle* saith in his Problemes, and not this, that in drie yeres, wines be best and most holsome: but in watry yeares, the Grapes be corrupted, whiche wine doth bring to the body many euill diseases, as Dropsies, Timpanies, Flures, Rumes, windes and such like, as *Galen* saith: And thus to conclude of wine, almightie God did ordaine it for the greate comfort of mankinde, to be taken moderately, but to bee dronke with excesse, it is vnholsome, and is a Poylon most venemous, it relaxeth the sinewes, bringeth Palsie, Fallyng sickenesse, in olde persons, hot Feuers, Franzies, Fightyng, Lechery, & a consumyng of the Liuer to the Cholerike: and generally there is no credence to be geuen to dronkardes, although they be mighty men. It maketh mē like vnto monsters with countenaunce like to burning cooles. It dishonoreth noble men, and beggereth poore men, and nearehand killeth as many as be slain in cruell battailes, the more it is to be lamented. *Plato in secundo de legibus* commaunded that non vnder. xrii. yeres olde should drinke wine. And this wise man doth shew a reason saiyng: *Non oportet ignem igni adiicere*, One fier ought not to be put to an other or cupled together, for they will deuoure eche other, because there is no meane betwene them, but extreme in one degree. And the wordes of king Lanuel be these against dronken

Hip in.ii. lib. nphari.

Disgestion.

White wine.

Auerois in.6 colig. rasis in lib. 26, con.ca.1.

Claret wine warmeth the body.

Galen lib. de tue fani.ca,9

Wyne is an enemie to children.

Red wine corrupteth bloud.

Auicen in.3. prim 2.doc. cap.8.

To know good wine.

When wine is best.

Gen in rrg. acu.

Wyne moderatly comforteth.

A glasse for all excesse wine bibbers to looke in.

Plato ix. 2. legibus.

Proverb,30.

Prouer. xxxi

dronken princes or Iudges. *Noli regibus ô Lamuel, noli regibus dare vinum quia nullum secretũ, vbi regnat ebrietas ne forte bibant & obliuiscantur iudiciorum & mutent causam filiorum pauperis, &c.* Oh Lamuel it is not fit for kinges, it is not for kinges to drinke wine. For there is no secret where dronkenes raineth, least thei beyng dronke forget the law: and paruart or change the iudgement of poore mennes children. Giue wine to suche as be condempned to death, and wine to suche as mourne, that thei maie drinke it and forget their misery and aduersitie. I conclude that wine is holsome for colde complections and cruddie stomackes, euell for cholerike, immoderatly taken: a prince to princes, and a confounder of Iudges, and finally the floud of Letha to the afflicted, to make them forget their miseries.

Letha a flud whose water did cause men to forget thẽ selues whan thei drink of it

Marcellus.

waters. What is the vertue of the common water of Ryuers, springes and Fountaynes. &c.

Hillarius.

Gal. 3. de vic. acu. libr. ii. fen. ii.

WAter is one of the foure elementes, more lighter then earth, heuier then fier and ayre. But this water which is here amonges vs in Riuers, Pondes, Springes, Fluddes and Seas, be no pure waters, for they be mingled with sundrie ayres, corruptions, grosenes, and softnes. Notwithstandyng in all our meates and drinkes, water is vsed, and amongest all liuyng ceatures cannot be forborne, both Man, Beast, Fishe, Fowle, Herbe. &c. haue neede of water. And *Auicen* saith, the clay water is pure, for the clay clenseth the water: that water is better then the water that runneth ouer grauell or stones, so that it be pure Clay and voide of corruption. Also waters running towarde the East be pure, comyng out of hard stony Rockes, and a pinte of that water is lighter then a pinte of the standyng water of Welles or Pooles, the lighter the water, the better it is. Also waters that is put in wine. &c. ought first to be sodden, or it be occupied, and so the fier doeth clense it from corruption. Standyng waters, and waters runnyng neare vnto Cities and Townes, or Marrish groundes, woodes, and fennes, be euer full of corruption, because there is so muche filthe in them of Carrions, and rotten dunge. &c. The hier the water doth fall, the better it is, Yse, and Snowe water be very groase, and be hurtefull to the bodies of men and beastes. To drinke colde water is euell, for it will stoppe the bodie, and engender Melancholie. Salt water clenseth a man from Scabs, Iche, and moyste humours, it killeth Lice, and wasteth bloud betwene the skinne and the flesh, but it is most hurtfull to the stomache: but the vapour and smoke of it is good for them that hath the dropsie. If one that is bitten with a mad Dogge, bee sodenly caste into a swifte runnyng Riuer, and so plunged vp and downe, three or foure times, hangynge by the waste in a stronge Linnen cloth, it wil helpe him by the reason of the great sudden feare, in that Melancholy passion, saith *Dioscorides*. And *Auicen* saieth

what kinde of water is best.

Auicen, lib. ii fen. iii. de dis posisionibus.

Salt water healeth scabs

water

water wherin steele is quenched, is good to bee geuen to him that is bitten with a mad Dogge. Also *Auicen* sayth, who so euer is bitten of a mad Dogge, and is vehemently afraide when he seeth his face in a vessell of water, and knoweth him self, it is a sygne that he shall not die. Also bathes for the clensyng of the corrupt bodies of men, be made of cleane water, without water, men were more defiled then beastes, for it is annutriment of euery liuyng creature, sensible, and insensible. There is a riuer runnyng at Rome called Tiber, whose water is of suche vertue, that it will remayne in a vessell of stone, by the space of an hundred yeares vncorrupted, as saieth *Petrus, Andreus, Mathiolus*, vpon *Dioscorides*. There was sometime neare vnto that auncient and old Citie called Agrigentum, sacred welles, whiche were of suche vertue, that the water brought foorth suche precious Oile, that the bodies which were anoynted therwith, were clensed of sundrie and diuers diseases. Let vs not be forgetfull of that noble riuer Tagus in Spain, in whō swimeth diuers kindes of fishes, vnder whose stremes, lieth plentie of golden sandes, what shall we say, vnto the capital Riuer of al this worlde called *Nilus*, runneth all *Ethiopia* and Egipt, in which Egipt ther is no Rayne, but only the swellyng and ouerflowyng of that fludde, which being falne downe within his bankes, effesones great plentie of spices, Herbes, Plantes, and fruites do grow, in so muche that the people of the lande doo liue with out any greate trauell, payne, or labour, the cause of the aboundaunce, and swelling of this famous riuer saith *Galen*, is when the Snowes be melted, through the greate heate of the sonne in the Mountaines of *Ethiopia*, the *Ocian* mightie sea of all the worlde, the mother of fishes, straūge monsters, stones of diuers natures, seperature of landes, enuironer of Ilandes, the water therof through a long continuall boyling ouer the fier, is cōuerted into salt. Also in the Northe partes of Scotland nere and vpon thesaid *Ocian* sea fiches, braunches, and bordes of broken shippes falling into thesame Sea, vpon these thinges be engendered foules or birdes, whiche wee commonly call Brantes, or Barnakles, a kinde of small Geese, whiche we do se commonly in this Realme all of one coulere and bignes, their Egges were neuer seen amongest vs, thei haue none other generation then I haue saied: although to the incredible and ignorant, it semeth vntrue, whose fantesies I force not of, but of the truth. There be also waters in the Northy partes of the *Ocian* sea, which doth frese for euer more, whose Ice is nothing els but Christal, for Christal is of no other generation. There be waters of an other nature here in England called *Aquæ Calidæ*, or the hotte Bathes, at a place so named called Bathe, whose water doth neuer freese through extreme coldnesse, but is euer warme, which hath vertue to helpe sore, scabed, mangie, if I may so terme them: many haue come thither lame, and haue gone away without corruption of the flesh, contraxion of sinewes, lameness of limmes, or weakenesse of nature, and this is a blessyng of God amongest vs, to haue so precious a iewell. There is a well neare hande

The goodlie vertues of cōmon water.

Of Nilus that noble flood.

The cause why Nilus doe flowe.

The cause of Barnacles.

The cause of Cristall.

The effectes of the bathes at the towne of Bathe.

of

of the like effecte at Buckestone, whose water hath doone many and sundry good cuers, bothe to the sore, and lame: yet these waters are reported to be so gentill ỹ they will not vsurpe or steale from Guiaacū his vertue and good seruice, whiche it daily doeth to his Neapolitan, French, or English frēdes, you knowe what I meane. What shal I say more of water of deepe welles, which be warme in winter, by the reason that heate is in the bowels of thearth, & colde in Sōmer, because heate is aboue the yearth. There is a noble Well called *Alyssus* in *Accadia*, and who so drinketh of this water, shalbe deliuered of the venome or bityng of madde Dogges. There be diuers welles at Nantwiche, &c. wherof is made great plentie of good white Salt, very riche and profitable to our common wealth. I will not forget the well of Silo and the sacred floud of Iordaine, whiche was the first water of Baptisme where as Jesus Christ our Sauiour was Baptised himself, whose beginning is from the heddes of Jor, and Dan, or from a Fountaine called *Paneade* so named of *Cæsaree*, in this Riuer is plenty of good fishes, it is a swete noble floud where Christe Jesus our sauiour, did shewe miracles. But *Asphaltites* saieth *Plini*, will suffer nothing to sincke into it, Bull nor Cammell, &c. in this floud is plenty of Bytumen where was Sodome and Gomor, somtime the deade Sea. And thus I make an ende of water on the yearth: Raine water is bindyng and stoppyng of nature, water is a very good seruaunt, but it is a cruell maister.

guiaacū is of greater vertue thā Bath or Buxstons wels, against the noisegaie of Naples.

The ded sea.

Marcellus.

What is the vertue of Beere and Ale?

Hilarius.

ALe doeth engender groase humoures in the body, but if it be made of good Barley malte, & of holsome water, & very well sodden, and stande .v. or .vi. daies, vntill it be cleare, is holsome, especially for hotte Cholorike persones hauyng burning Feuers. But if Ale bee very swete and not wel sodden in the bruing, it bringeth inflamacion of winde, and fleum into the belly. If it be very sower, it nippeth and freateth the guttes, and is euill for thei yes, to them that be very Flegmatike, Ale is very groase, but to temperate bodies, it encreaseth bloud, it is partly laxatiue and prouoketh vrine. Cleane brued Beere, if it be not very strong, brued with good Hoppes doeth clense the body from corruption, and is very holsome for the Liuer, it is an vsuall or common drinke in moste places of England, which in deede is hurte, and made worse, with many rotten Hoppes, or Hoppes dried like dust, which cometh from beyonde sea: but although there come many good Hoppes from thence: yet it is knowen that the goodly fieldes, & fruitfull groundes of Englande doe bryng foorthe to mannes vse, as good Hoppes as groweth in any place of the worlde, as by proofe I knowe in many places of the Countrey of Suffolke, where they brewe their Beere with the Hoppes that growe vpon their owne groundes, as in a place

Although Beere & Ale be cōpounded yet I haue here placed thē after water, wherof thei receiue their greatest substaunce.

a place called Bysiard, nere to an old famus castle, called Framyngha and in many other places of the countrie. Thus to cõclude of Ale and Bere, thei haue none soche vertue, nor goodnes, as wine hath: and the surfettes whyche be taken of them, through dronkenes, be worse then the surfetes of wine. Knowe this, that to drinke Ale or Bere, of any emptie stomache moderatly, hurteth not, but doeth good. But if one be fasting hungrie, or emptie, and drinke moche Wine, it will hurt the sinewes, and bringeth Crampe, sharpe Agues, and Palseis, as *Auicen, Auerois & Rasis* saith. The rinsepichers had a good medicen prepared for thẽ: for the Maior of London, vpon a politike cõsideracion, *Anno.1560.* made an order against mightie Bere and Ale: aswell for the healthy of the cõmons of London, as for their profite. Where at the Ale knightes, wer not little offended, and doe continue still as true soldiours, to the strõg Bere & Ale, which is their capitain, notwithstãding my lorde maiors decree, as it plainly appereth, in their flushyng, red, coppred noses. For strong Ale haue soche vertue and worthines, that he can not be so persecuted, afflicted, yea, and banished, but his disciples moste constantly wil folowe him, to thende of their liues. Therfore thei shal haue *Bachus* blessing for their labours. But yet thende of Drunkardes and Gluttons bee miserable: therefore my *Marcellus* heare that moste prudent and wisest prince kyng Salomon, saiyng: *Noli esse in conuiuiis potatorum, nec in comessationibus eorum, qui carnes ad vescendum conferunt: quia vacantes potibus, & dantes symbola, consumentur & vestietur pannis dormitatio. &c.* Kepe no companie with Wine bibbers, and riotous eaters of flesche. For soche as be drunkardes and rioters, shall come to pouertie. And he that is giuẽ to moche slepe, with ragged clothes. &c. Lo, these be the rewardes of soche cõpanions and vnthriftes.

A lot house or Nunnes.

Surfettes of Ale, & Beere *Auicẽ. ii. ter. tra. capi. viii. Auero. in cõ. Rasis in. iiii. almen. cap. v.*

Marcellus.

I Thanke you for your good counsaile, good Hillarius, you haue spoken indifferently: and you haue alledged good writers, but specially Salomon, whose wordes be well placed, againste riotours and drunkardes, with their rewardes, as pouertie, shame, and ragges. &c. For abusyng the good creatures, and blessynges of God, but to vse them in good order, thei be our seruauntes, and we maie take them for our nede. I praie you saie some thyng of bread, whiche is the chief foode, to all liuyng men in this lande.

Hilarius.

THe beste bread is made of cleane Whete, whiche groweth in clate ground: lightly Leuened, meanly Salted, and the bread to be baken in the ouen, not extremely hote, lest it be burned. Nor also lesse then meanly hote, lesse the bread be heauie and rawe: the lighter the bread is, and the more full ler of the holes, the holsomer it is. *Auerois*, and *Rasis* saie. Also Bread muste neither bee eaten newe baked, nor very stale, or olde, for the one causeth drinesse, thurst, and smokyng in the hedde, troublyng the braines and yes, through the heate thereof. The other drieth the bodie,

The meane baked bread, the beste.

Aue. in. v. col. Rasis in. xxx. in almã. cap. 3 What bread is beste.

and bringeth melancholy humours, hurting memorie. The best bread is that, that is of a daie old: and the loues or manchedes, maie neither be great nor little, but meane, for the fire in small loues, drieth by the moistnes or vertue of the bread, and in greate loues, it leueth rawnes and grosenes. Rede *Galen*, in the properties of bread, sodden bread, whiche is called Simnelles, or Cracknelles, bee very vnholsome, and hurteth many one. Rye bread is windie, and hurtfull to many, therefore it must be well salted, and baken with Anisedes. And cõmonly crustes of bread, be drie and burned: thei doe engender choler adust and melãcholie humours. Therfore in greate mennes houses, the bread is chipped, and so largely pared, that moche of it abused, and shamfully made into sosse for Dogges: whiche would feede a greate nomber of poore people, but many men bee more affectionate to Dogges, then to men. Barly bread doeth clense, and make the bodie leane.

Bread of a daie olde.

Galen.ii. aliment.capi.ii.

Sodde bread not holsome.

Barly bread.

Yet thus moche more of bread. If a Manchette stande all night in Borage water, and in the mornyng giuen to a man, that is newe fallen madde, it will helpe hym, vsyng it. xiiii. daies: beyng letten blood in Cephalica, a vaine in the forehed. Also a cake or Manchet, made in this maner, and daily eaten. ℥. viii. halfe in the mornyng, & as moche at night, helpeth *Gomorra paßio*, or runnyng of the raines. A pound of fine flower, and the fine dried pouders of Walnuttes, Chestnuttes, Hasill nuttes, Filberdes, Nutmegges, Almondes, and *Pistacia* these. vii. kindes of Nuttes. ℥. iii. tempered with this meale, and red Wine, and so make your bread. There is also a kinde of Bisquit, made with Anisedes holsome for the lunges, or the reumatike persones. Calamus, long Peper Ginger, Spicknard, and Galinga, bee good to put into the breades of them, whiche haue Dropsie, or Tympanie.

Maister Roger Strãges Medicene, brought from Venis, written by a learned Italian Doctour.

Marcellus.

What is the vertue of Peares?

Hillarius.

Peares.

THere be of diuers kinds of Peres, heauier then Apples, not good vntill thei be very ripe, vnlesse thei be tenderly rosted, or baken, and eatẽ after meales. There is a kind of Peares, groing in the Citee of Norwiche, called the Blacke Freres Peare, very dilicious and pleasaunt, and no lesse profitable vnto a hote stomacke, as I hard it reported, by a right worshipfull Phisicion of thesame Citee, called Doctour Manfeilde, whiche saied, he thought those Peares, without all comparison, were the beste that grewe in any place of Englande. *Dioscorides* saieth *Libr.i.Capi.cxxxii.* That all Peares doe stoppe and binde, so doe the leaues, and therefore saieth he, plasters be wholsome made of thẽ, to stoppe vomites and laxis. There maie Lye bee made of Peare tree braunches, or barkes: whiche is holsom to seeth wilde Peares in, that be called stragling, or choke Peares. For so sodden, thei do take awaie venome or yurte: thesame Asshes dooe helpe men, beyng dronken in white Wine, that be almoste strangled with Houstrums, or soche like. Peares haue many names, as Peare Robert, Peare Jhon, Bulshops blessynges,

The operacion of Peares

Blacke Freres Peares of Norwiche

Asshes made of wild pere tree, the vertue thereof.

blessynges, with other prety names. The redde Warden is of greate vertue, conserued, rosted, or baken, to quenche choller.

Marcellus.

What is the vertue of Apples? Apples.

Hilarius.

Apples be very cold and windie, hard to digeste, engenderers of ill blood, hurtfull to the flegmatike persones, good to cholerike stomaches, if thei be throughly ripe, but beste if thei be rosted, or bakē and eaten with grose Peper to bedward. Thei bee of many kindes, as Costardes, the greene Cotes, the Pippen, the quene Aple, and so forthe, the distilled water of Apples, Camphere, Vinegar and Milke, is a good medicen, to anoint the faces of children, that haue the small Pockes, when the saied Pockes be ripe, to kepe them from pittes or erres, prouided, that thei haue giuen them in their Milke Saffron, or Mithridatum, to expell the venome, and kepe them from the aire, durying the saied sickenesse. The pappe of an Aple with Rose water, applied to the yes, doo quenche the burnyng, and take awaie the rednes of theim. Apples bee good in Winter, and prouoke vrine: eate theim with a little Salte. Tartes of Apples with Anisedes, make swete breath: there is a windy drinke made of it. Cider: Uergis is not greatly to be lauded, albeit, custome doe permit it.

The operacion of Apples. *Dioscorides Lib. i. cap. 131.* For choller in the stomache. Costarde, greene cote, Pepins. A medicen for the smalle Pockes.

Marcellus.

What is the vertue of Peches? Peaches.

Hilarius.

The leaues be hote, for if thei be stamped in plaster wise, and applied vnto the bellie, thei kill wormes, the fruite is colde, and very good for the stomacke, thei bee good to bee eaten of theim, that haue stinkyng breathes, of hote causes, eaten of any emptie stomacke, as the counsaill of *Galen*, whiche saieth, if thei be eaten after meate, thei doe corrupt, bothe in them selues, and the meates lately eaten, & thei be binders of the bellie: but Quinces bee moste comfortable after meate, and thei doe enclose the stomack, and letteth vapours to ascende into the brain, and stoppeth vomites. Folkes that be swolne in their bodies, & vse to eate quinces with the grose pouder of Gallinga, Spikenard, Callamus, and Ginger, shall receiue comfort. thei maie be eaten before meate, of the said sicke pacientes, as well as after, but moche vse of them, bee not so profitable, as delectable to the eaters of them.

The operacion of Peches. Hot stomach. Against stinkyng brethes. Quinces wholsome. Swellinges.

Marcellus.

What be the vertue of Quinces? Any more then thus? Quinces.

Hillarius.

If thy stomack be very hote, or moiste, or thy bellie laxatiue, then Quinces be good to be eaten before meate, beyng rosted, or eatē colde, and in this case, the tarter be the better, and Pomgarnetes

The operacion of quinces. Pōgranetes.

Isaack in perti. die.

tes be of thesame vertue, as Isaac saieth: but eaten after meate, thei doe enclose the stomache, and moiste the bellie, thei ought not to be vsed in common meates: the custome of thē hurteth the sinewes, but in the waie of medicen thei bee excellent, and the cozes beyng taken out, and preserued in Honie, oz kept in their mussalege, then thei maie long continue, to the vse of rostyng, oz bakyng, foz thei bee perillous to the stomach eaten rawe, but preserued, thei doe mightely preuaile against dronkenes, thei be colde in the first degree, and drie in the beginnyng of the seconde.

Quinces rawe hurteth

Against drōkenesse.

Marcellus.

Cheries.

What is the vertue of Cheries?

Hillarius.

The operacion of Cheries

LYE tarte Cheries vndoubtedly, bee moze wholsomer then the swete, and eaten befoze meate, doue mollifie the bellie, prepare digestion, and thei bee moste excellent againste hotte burnyng choler, thei be good also after meate, and be of many kindes, as blache red, and pale, the red Cherie partely tarte is beste, *Galen* and *Rasis*, greatly commende this frute. This frute is cold and moiste in the first degree. And the gumme of a Cherie tree, sodden in wine and drunke, haue all these properties saieth *Dioscorides*: helpeth old coughes, giue good colour to the face, sharpe the sight, maketh perfite digestiō, and maketh clene the raines from grauell. *Plinii* saieth, *Libr.xv. Capi. xxv.* it was a straunge thing to se Cheris at Rome, vntill soche tyme, as *Lucullus* the noble Romain vanquished *Mithridates*, the kyng of Pontus. And from thens cam Cheris at that time to Rome, whiche was aboute the incarnacion of our Lorde Christ. lxxiii. yeres. And then within fewe yeres after, all Italie was full, & then moste part of Fraunce: and so to this our great Britain chiefly in Kent, whereas greate plentie doe growe yerely.

Against hote Choller.

Galen de alimen,

Ra. lib. xxiii. Capit.

Dioſc. in libr. i. capi. cxxix,

Marcellus.

What is the vertue of Grapes, Raisines, Prunes, Barberies, Orynges, and Medlers?

Hillarius.

Grapes.

HIppocrates saieth: that the white Grapes, bee better then the blacke, and wholsomer when thei are twoo oz three daies gathered from the Vine, then presently pulled from it, and if thei be swete, thei be partly nutratiue, and warme the bodie, and vnto this agreeth *Galen*, and *Rasis*, whiche semeth to commende swete Grapes, aboue Dates, saiyng: although thei bee not so warme, yet thei doe not stop the bodie, oz make opelacion as Dates doue. Thei be wholsome to be eaten befoze meate, euen as Nuttes bee good after fishe: towardes the Southe, and Southe Easte partes of the woride, there bee many growyng in diuers Regions, whereof the Wines bee made, the farthest from vs, the hotter Wine, there be very good grapes growyng

Galen de alimen ii,

Rasis in iiii. alman. xx.

growyng here in Englande, in many places, as partly I haue seen. Raisons of the Sonne, be very wholsome, and comfort digestion, but the stones and rindes, would be refused: and then thei be good for the splen and liuer, so be Aligante. *Rasis* doeth mocke commende them, but vndoubtedly, the small Raisons be hurtfull to the splen. Prunes, and Damascins haue vertue to relaxe the bellie, if thei be swete and ripe, thei doe nourishe very little, but quenche choller. Grapes, Raisones, Prunes, Plūmes, and Slowes, if thei be sower, bee all binders of the bellie. And so is the Barbery, called *Oxiacantha*, and Orynges, excepte the saied Orynges be condited with Sugar, and then thei be good coolers, againste hotte choller, whose rindes be hotte, and drie of nature. The fruite called the Medler, is vsed for a medicen, and not for meate, prouoketh vrine, and of nature is stipticke.

Raisones.

To comfort digestion.

Splene and Liuer.

Swete prunes bee laxatiue, but tarte be bindyng.

Oxiacantha, called the Barbaric.

Mespila called the Medler.

Marcellus.

What is the vertue of Capers and Oliues?

Hillarius.

Capers and Oliues.

Fresshe Capers be hotte, and drie in the seconde degree, and eaten before meates, doe greatly comfort digestion: and bee the beste thynges for the Splene, or to clense melancholie, so is the oile of Capers to anoint the Splene, or left side, that can be taken. Preserued Oliues in Salte, eaten at the beginnyng of meales, doe greatly fortefie the stomache, and relaxeth the bellie, clenseth the liuer, and is hote and drie, in the seconde degree. The decoction of Caper barkes, helpe the Splene, beyng dronke.

Good for the Splene.

Marcellus.

What is the vertue of Aloes?

Aloes.

Hillarius.

Two kindes of Aloes.

There bee twoo kindes of Aloes, one is named *Succatrina*, whiche is like a liuer, clere, brittle, bitter, coloured betwene redde and yellowe: this is beste for medicenes, a little of this tempered with Rose water, and beyng put into the yes, helpeth the droppyng, and watrie yes. Also it is put into many excellent medicenes, laxatiue, as Safron, Mirrhe, Aloes, mingled together, in the forme of pilles, is the moste excellente medicen against the Pestilence, as it is written in this booke folowyng. Honie and Aloes mingled together, doe take awaie the markes of stripes, and also doe mundifie sores, and vlcers, it doeth clense the aboundaunce of choller and fleume from the stomack, it is not good to be taken in Winter. For *Auicen* doeth forbidde it, but in the Spring tyme, or Harueste, the pouder therof, the waight of a frēch croune, mingeled with the water of Honie, or Wede, and so dronke in the mornyng, it doeth clense bothe Choller and fleume. There is an other grosse Aloes, which is good for horse, tempered with Ale, and ministered, as well to other greate beastes, as horses, the waight of halfe

To help watrie yes.

Against the Pestilence, called pillule Ruffi.

Markes of stripes, in the skinne.

To clense choler and fleme.

A cause of the Emeroides, an vnce, and thus moche haue I saied of Aloes: but if Aloes be cleane washed, thei be the holsomer, many vnwashed Aloes, will cause Emeroides.

Marcellus.

What is the vertue of Dictamnum?

Hillarius.

IT is of a singuler vertue, leaued like vnto Penerial, but greater, and somwhat rough, and tasteth like Ginger, whē it is bitten on: this herbe is incomperable, for his singuler goodnes, in spedy deliueraunce of ded children from their mothers, beyng drunke in syruppe. There be twoo kindes of theim, the one called *Dictamnum*, and the other *Pseudodictamnum*, one of the garden, thother of the field: and haue many rootes, the leaues be onely occupied, and not the staukes, being sodden in wine, it draweth corruption, out of depe woundes, if any man be wounded with Iron: as Dager, spere, naile, piece of harneis, hailesshotte, or maile, droppe in the iuce of this herbe, in the saied wounde, and eftsones it will drawe forthe the Iron, therin fixed, so that the pacient drinke of thesame herbe in wine. *Dioscorides* reporteth, that wilde beastes, and Goates emong the Grekes, whē thei were wounded with arrowes, did feede on this herbe, whose vertue caste out the arrowes, and healed the wounde. It will doe the like also to manhinde, if he be not smitten with a mortall wound. The smoke of this Dittan, called *Dictamnum*, do drive awaie any liuyng thing from manne, that are venenous, as Tode, Neute, Skorpion. &c. And the noble Poete Virgil doe greatly cōmende thesame precious herbe, with these pleasaunt swete verses, saiyng:

Dictamnum is a good sodain salue for a souldiour in the fielde.

Dioscorides Lib. iii. capit. xxxi.

Marucilus worke of Dictamnum.

Libr. xii. Ænedos.

Hic venus indigno nati concussa dolore
Dictamnum genitrix Cretæ carpit ab Ida,
Puberibus claudem foliis, & flora commentem
Purpurio: non illa feris incognita capris
Gramina, cum tergo volucres hæsere sagittæ.

Mercellus.

I praie you, what is the nature of Helenium, called Enula campana, whiche we common plain people call Alacampano.

Hillarius.

THis herbe of worthie memorie, haue thus been called, as some doe saie, from the battaill of Troie: which was before the incarnacion of Gods onely soonne, our God and sauiour Iesus Christ. 1189. And then was named Elenium, of the lamentable pitifull teares of Helena, wife to Menelaus, when she was violētly taken awaie by Paris into Phrigia, hauyng this herbe in her hande. Or as other doe

Enulacāpana

A fable perhappes.

do saie, this noble Helena made a gooly medicen of this herbe, against the dedly venime, or poisone of Serpentes. And Plini reporteth, that Julius Augustus the Emperour, did eate of this daily with his meat. It preuaileth against poison, it dooe comfort the harte, as it is saied: *Enula campana reddit præcordia sana. Auen.* The wine of this herbe, dooe clense the lightes, breast, and lunges: and swallowed with cleane Honie, it causeth to spit, and breaketh winde. Balme and this herbe be great frendes to the harte: and if it be sodden with Rue, it preuaileth against colike, and ruptures, whiche cometh of winde: it is not exactly hote and drie. It is very comfortable in bathes, to washe and clense the bodie from filth, itche, skabbes, and kepe the partes of the body warme, and make them redde, that were pale: and is good for *ischiadas* called *Siatica*, or paines in ỹ huccle bones, applied plaster waies warme. The roote is of greate vertue, saieth *Galen Libr.vi.Simplic.Medic.* If it bee champed, saieth Plini, fasting in the morning, it will confirme and stablishe the teeth: and the oile is good againste the tourmentes of the guttes, whiche be vexed with winde, and helpeth the sinewes. If any wilde beast fall in any net, died with thesame Enula, thei shalbe poisoned therewith: as *Galen* saieth in his booke *de Theriaca ad pisonem*, but some wisemen doe thinke rather it bee a fable, then a true historie. And thus I dooe ende of this good herbe, whose chief vertue is in the rootes.

A bitter dissimicion.

Auicen sicũ. Can. cap. Enulacampana.

Mercellus.

What is a Tassill good for, besides the Clothe workers businesse, within his shoppe.

Hillarius.

A Tasell is called *Dipsacus* in Greke, by a contrary name, for it receiueth in concauite and holonesse, dewe and raine, to releue the drinesse. It is also called *virga pastoris*, Sheperdes rodde, and fullers Thistell. There bee twoo kindes, one wilde and vnprofitable: the other is a good seruant in the common wealth, for trimming of clothe and cappes, and it is a stiffe Tasell. The rootes and leaues with the prickes, be drie in the seconde egree: if this herbe be sodden in water to a thicknesse, and drawen through a strainer, and sodden againe vnto a more thichnes, this laied vpon chappes, or places opened with winde, as in Marche, it healeth theim. Thesame put into a Fistula, doeth heale it, and taketh awaie Wartes, so saieth *Dioscorides* and *Plini*.

Tassell.

Marcellus.

What doe you saie of an herbe, called *Hypericon*?

Hillarius.

Dioscorides calleth this herbe *Libr. tertio Capitulum. Cliiii. Hypericum*, *Chamæpityn*, *Androsæmon*, or *Corion*, with soche coppie of names: The seede dooe partely smell like Rosen. If this herbe bee chafed and broken in ones hande, it sendeth forthe a bloodie iuce, saieth he, the seedes be blacke, and the flower yellowe, it groweth in the mo-

Hypericon, S. Jhons herbe, weede grasse, or worte.

nety of July, and August, and is commonly knowen in euery place: and of temperament or nature, is hotte and drie. *Galen* saieth, it prouoketh vrine: all the herbe must be put to the medicen, as to salues, then it healeth moiste and stinkyng putrified sores. And beyng dronke, either the water, the Syruppe, the iuce, or pouder, healeth *Ischiadis*, or the Siatica, of thesame minde is *Dioscorides*. But thei must drinke of the sede saieth he, by the space of. xl. daies. And this Saincte Jhons worte or herbe, helpeth tartians or quartaines, dronke with wine: the iuce hea leth any burnte place, and is good for the stone. *Assirum*, *Androsæmum* and *Coris*, be kinsfolke. But the seedes of *Asirum* will purge, thei differ in forme. But for tyme, sauour, place, and nature, thei bee mocke like one vnto the other: And are all named emong vs, sainct Jhons worte or herbe.

Galen Libr. viii. Simplex. medicamentorum.

Marcellus.

Our fieldes doe growe full of Scabios, euery mere and balke is full of it in June: Some dooe vse this herbe for the Pestilens, commonly called the plague. Wherefore doe the learned men, as *Dioscorides* and *Galen* saie it is good.

Hillarius.

Scabiosa so named of old tyme, because it is giuen in drinke inwardly, or ointmentes outwardly, to heale scabbes, sores, corrupcion in the stomache, yea, and is most frend emong all other herbes, in the tyme of the Pestilence, to drinke the water with Mithridatum a morynges. It stoppeth the bloodie flixe, and Hemeroides, and anoint-ment made thereof, healeth *Antrax*, called the Carbuncle, or hotte burnyng Pestilence, boche, or fearfull sore. *Galen* saith *Lib. vii. Simplicium medicam.* that it is hot, drie, and bitter. And haue vertue to binde, drie, and stop, it will ioine a freshe wounde together. The iuce dropped into the eye, healeth it, if it be pricked or bleede. It is good to be dropped into foule runnyng moiste eares: it should seme, beyng bothe hotte and drie. If it be sodden in wine, and drunke, it drieth superfluous humors. *Dioscorides* calleth it *Stoebe*, the flowers is like a Blewe or white thrummed hatte, the stalk rough, the vpper leaues ragged, and the leaues next the grose rootes be plainer. Under whom often tymes Frogges will shadowe theim selues, from the heate of the daie: hoppyng and playyng vnder these leaues, whiche to them is a pleasaunt Tente or pauilion, saieth *Aristophanes*, whiche maie a plade, wherein Frogges made pastime.

Scabius for scabbes, it taketh ŷ name of the propertie, the right name is Stoebe or Spoza there be two kindes of thē,

Marcellus.

Bugloss. What is the vertue of Bugloss?

Hillarius.

It is an herbe moste temperate, betwene hotte and colde, of an excellent vertue, a comforter of the hart, a purger of melancholie, a quieter of the Frensie, a purger of the vrine, holsome to be dronke in wine, but moste effectually in syruppe, *Dioscorides*, and *Galen* doth greatly commende this herbe, and that doeth daily experience proue.

To comforte the harte.

Frensie.

Marcellus.

Marcellus.

What is the vertue of Basill?

Basill.

Hillarius.

THis herbe is warme in the seconde degree, hauyng the vertue of moistnes, and if it be sodden in wine, with Spichnarde, and dronke, it is good against dropsies, windes, fleumes, coldnes of the harte, hardnes of the stomacke. The sauour of Basill doeth comfort the brain and harte, the vse of this herbe in meates, doeth decaie the sight.

Odinum or swet oder, or redolent.

Dropsie.

For the brain and harte.

Mercellus.

What is the vertue of Polipodie?

Polipodie.

Hillarius.

IF this herbe be sodde with Beates, and Wallowes, in the broth of a Henne, and dronke, it will lose the bellie, and clense fleume, the roote of this herbe, beyng drie, and beaten in fine pouder, and drawen into the nosethrilles, helpeth a disease called *Polipus*. *Galen*, and *Actuarius*, affirmeth that .3.i. of the rootes of Sene, sodde with Polipodie in Wede, or Honie, and so strained, doth purge choller and melancollie, without paine. It is of the like vertue and effecte, sodden in the broth of a Henne, or Ptisane, and is of order temperate, relaxyng.

Fleume.

Actua in li. de cõpo. med.

Marcellus.

What is the vertue of Burnete? which in Sommer tyme is vsed to bee put in bowles, & glasses of wine, serued at the table.

Hillarius.

IT is very pleasaunt to be putte in cleane cuppes, goblettes, or peces, wherein is cleane frenche wine, it maketh it pleasaunte with the iuce of Lemondes, and good white sugar, it hath golden flowers, grene leaues, purple rootes of the out side, & white within: and doeth drie and binde, and stoppeth the bloody flixe very well.

Potentylla.

Marcellus.

What is the vertue of Spinage?

Spinage.

Hillarius.

IT is an herbe moche vsed in meate, colde and moiste in the first degree: it mollifieth, and maketh softe the bellie, it is good for them that be hotte and drie, and ill for flegmatike men.

Mollefying.

Marcellus.

What is the vertue of Vinegar?

Vinegar.

Hillarius.

VInegar is colde and drie, and is hurtfull for them that bee melancollie, but when it is drunke, or powred vpon an out warde wounde, it stoppeth the blood, it also killeth hotte apostumacions

The proprietie of vinegar

To helpe goute.

cions of *Erisippilas*: it is an enemie to the Sinewes, Vinegar and Brimstone sodden together, is good for the goute, to washe it with all. Vinegar tempered with wolle, helpeth a disease called *Soda*, in the hedde, applied warme vnto the place. It is good in Sause, for warme and moiste men: Vinegar with cleane clarified Honie, *Penidies*, and faire water sodden together, doeth greatly helpe the paines of the throte, lunges, and stoppyng the winde, and quencheth hotte diseases. And sharp Vinegar mingeled with Salte, and put vpon the bityng of a Dogge, doeth heale it: and against poison it is excellent, chiefly to drinke a little thereof against the Pestilence, in a mornyng.

Paines in the throte.

Bityng of a Dogge.

Against the Pestilence.

Mercellus.

Setwall.

What is the vertue of Setwall?

Hillarius.

Theophrastus of Setwall.

IT is hotte and drie in the seconde degree, and is good, the pouder thereof to be dronke, is mosse of effect against the pestilence, except Mithridatum. It is good against poison, winde, cholerike, and colde passions of the harte: and doeth restraine vomites, the waight of. viii. ℊ. doeth suffice to bee dronke in Ale or Wine, vpon an emptie stomache.

Vomites strained.

Marcellus.

Melilote. Sertula, or kinges crowne

What is the vertue of Melilote?

Hillarius.

IT hath vertue to ripe, and is more hotter then colde, Melilote Flaxesede, Rose leaues, Camphere, and womannes Milke, tempered together, doeth make a goodly medicen, against the hotte inflamacion of the yes. If this herbe be dronke in wine, it doeth mollifie the hardnes of the stomache and liuer: the mosse excellent plaster against the paines of the Splene, doeth *Mesue* describe, whiche is made of Melilote. Vinegar, Roses, and Melilote together, helpeth headache, applied it to the forehedde in a clothe.

For the yes, stomack, and liuer.

To helpe the Splene.

Marcellus.

Tyme.

What is the vertue of Tyme?

Hillarius.

IT is vehemente of heate, with drinesse in the thirde degree, *Dioscorides* saieth, if it bee dronke with Vinegar and Salt, it purgeth fleume: sodden with Honie or Mede, it hath vertue to clense the lunges, and the breast, mattir raines, and blader, and killeth wormes. The pouder of Tyme eaten in Potage, is hollsome for the ye sight: *Theophrastus* saith, there be twoo kindes of Tyme, thone white, thother blackeshe. There be no flowers growing in feldes or gardens, better beloued of Bene, then the flowers of Time: and that yere wherin the greatest plentie of these flowers be seen, that same yere Honie doth aboūd, and

Theop. lib. ii. Capi. vi.

and when thei bee ſcaſe, and not fertill, then there is little, or no good honie ỹ yere, *Dioſcorides* ſaieth in his. iiii. boke, that *Epithymum* is the flower of the harder Tyme. ℥. i. of Tyme dried, and beate in pouder, mingeled with. ℥. iiii. of Oximell, and dronke of an emptie ſtomack, before diner and ſupper, helpeth the ſtomache, guttes, matrixe, and blader: and is good for them that haue redde blered iyes, and for thoſe that bee tormented of the goute. *Galen* commẽdeth Tyme in his. vi. booke of Simples, ſo doeth *Aetius* with theſe commendacions aforeſaid. The whiter the Tyme is, with white and purple flowers, the better it is, the blacker the worſe. And thus I doe cõclude of Tyme, deſiryng God that we maie ſpende the tyme well to his glory, and profite of our neighbour, for tyme cannot be called again, but by little and little ſlippes awaie, thei whiche Godly obſerue the tyme, in tyme to come, ſhall receiue the frutes of their owne labours, with happie liues, quiete myndes, and bleſſed endes: wheras the ſhamefull abuſers of tyme, and miſuſers of themſelues. Although euill ſpent time, ſeme well vnto them, yet their liues be wicked, their labor fruitleſſe, and their ende horrible: as ones ſhall appere when death doeth come, whiche is thende of euery tyme.

Time cannot bee called againe.

Mercellus.

What is the vertue of ſwete Calamus odoratus, called Calamus Aromaticus?

Swete Calamus odoratus.

Hillarius.

IT is an excellent ſwete roote, and profitable for men, if the Poticares kepe it not, vntill it bee rotten: it is hotte and drie in the beginning, & to the middes of the ſecond degree. It hath power to cleanſe, to drie, and to waſte, all windes within the bodie, without hurt. *Galen* doth greatly commende the ſauour of it: Thei that drinke of this roote ſodden in wine, ſhall haue remedy of the white Morphewe, and recouer good colours in their faces, and this haue I often proued. It helpeth to cleanſe, purge, and drie, the water that is betwene the ſkin, and the fleſhe: beyng dronke with the ſedes of Smalage, Parſely, and Fenell, ſodden well together and ſtrained, it helpeth crampes, and ſickenes in the ſinewes, being dronke with wine, ſodden with Sage and freſhe Cappers: it helpeth the coldnes of the ſplene, liuer, and raines. Alſo it augmenteth ſeede of generacion, and purge termes menſtrual if the pouder be dronke. What is better in Worme wood, or Sage Ale, then Calamus to be dronke: for them whiche haue the dropſie, as Aſclides. &c. It wil expulſe and put out ſores in the blader, and make the ſtinkyng vrine to be ſwete: truely it is a noble herbe, but the vertue is in the roote.

To waſte winde in the bodie.

A remedy for the white Morphewe.

Seede augmented.

Marcellus.

What is the vertue of Ginger?

Ginger.

Hillarius.

Auerois in.v. in coll, Mesuæ in.iiii distint,

IT is hote in the thirde degree, and moiste in the ende of the first, if it be vncolloured, white, and not roten, it is very good, moste chiefly if it bee conserued and grene, as *Mesua* saieth, it maketh warme a cold stomacke, and consumeth windes, helpeth euill digestiō and maketh meate go easely downe into the stomacke.

Marcellus.

Oile Olines beste.

What is the vertue of oile made of Oliues?

Hillarius.

To digeste colde herbes.

GRene oile of Oliues, is the mother of all Oiles, whiche doeth drawe into her owne nature, the vertues of herbes, leaues, flowers, fruites, and rootes, sweete Sallet oile is wholsome, to digest colde herbes, and Sallettes, tempered with sharpe Vinegar and Sugar: newe Oile doeth moiste, and warme the stomache, but olde oile corrupteth the stomache, and cleaueth to the Lunges, and maketh one hoarse. Oile of Roses, and sharpe Vinegar tempered together, is good to anoint the foreheds of them, that be troubled with extreme heate, or frantie: so that Bugloss be sodden in their Posset ale, or els drynke the syruppes of Endiue, or Bugloss. There bee many goodly vertues in compounded oiles, bothe to make hote, and to coole the bodie, whē it is extreme hotte, as the greate learned man *Mesuæ*, hath described in his *Antidotarii*. Of oiles, you shall haue plentie followyng.

Auerois commended oile in quīto de oniis.

Oile of roses.

Against Frantike.

Marcellus.

Rosemarie.

What is the vertue of Rosemarie?

Hillarius.

Kinges euill

ROsemarie is an herbe of greate vertue, hotte and drie, sodden in Wine, and dronke before meate: it doeth heale the Kynges euill, or paines in the throte, as *Dioscorides*, and *Galen* saieth. The sauour of it doeth comfort the braine and harte, the flowers of Rosemarie is an excellent Cordiall, called *di Anthos*, and be good after Feuers, or for Melancholie men. And the seedes dronke in wine, helpeth the fallyng sickenes, and paines of the breast.

The braine comforted.

Marcellus.

Agremonie.

What is the vertue of Agrimonie?

Hillarius.

Olde sore.

Ioscorides saieth, that if this herbe with Swines grease, be stamped together, and laied vpon an olde rotten sore beyng hote, it hath vertue to heale it. The seede of this herbe dronke with Wine, it is good against the bityng of Serpentes, stoppyng of the Liuer, and bloodie flixe. The syrup of it is good to open the liuer.

Bityng of Serpentes.

Marcellus.

Bugworte.

What is the vertue of Bugworte?

Hillarius.

Bugworte,

Mugwort, Fetherfewe, and Tansie, be very hote and drie, in the seconde degree: Mugworte, Spurge, and Dile of Almondes, tempered plasterwise, and applied colde to the sicke pained stomache, will bryng health. It is good in bathes saieth *Galen*, it is wholsome for women: it clenseth, warmeth, comforteth the matrixe, and breaketh the stone. *Plini* saieth, it is good against biting of Serpentes, and holsome for trauailyng men, if thei cary it, it lighten them from werines Tansie doeth kill and caste wormes from childzen, dronke with wine, a colde plaster stamped, and laied vpon the bellie of a woman, whose childe is dedde within her: it will seperate the dedde childe, from the liuyng mother. *Galen* saieth in his first booke of Simples, there bee twoo kindes of Mugworte. The one is commonly knowen to vs, the other groweth nere the sea side: thei be bothe of singuler vertues, their waters beyng stilled, their syruppes prepared, bee very wholsome for the corrupted, or stopped matrixe: and also the herbe is good for bathes, in soche purposes for women. And was firste founde of a noble Quene, named *Artimisia*, wife to *Mausolus*, kyng of *Caria*, whiche was bothe learned in herbes and plantes, chaste of life, comely of person: and so loued her husbande, that when he was dedde, she made a sepulcher, whiche was so exellent, costly, and riche, that it was compted to be one of the wonders, and greatest maruailes of the worlde, she called this herbe *Latifolia*, and *Tenuifolia*, after her owne name, *Artemisia*.

A pained stomacke.

Breakyng the stone.

Killing wormes in childzē

A present help of a ded child.

To nese.

Marcellus.

What is the vertue of Parseley, and Saxifrage?

Hillarius.

They haue vertue to breake the stone: Parseley is hote in the seconde degree, and drie in the middest of the third. The sede dronke with white wine: prouoketh the menstruall tearmes, as *Dioscorides* saieth, also Smallage hath the like vertue, as furder appereth.

Mercellus.

Now saie on, and shewe to me, my good maister, I praie you, of *Elleborus* the white, and of *Elleborus* the blacke.

Hillarius.

Elleborus Candidus, whiche causeth vomites, very stronge and daungerous for conuulcion, and is called *Albus*: because the roote is whitishe, long stalkes, reddishe leaues, with ribbes in them, in the forme of Planten leaues. Many yellowe flowers, growing vpon stalkes, by them selues and growyng in colde groundes. The rootes muste bee gathered in Haruest: and this herbe is hote and drie, in the thirde degree. And is perilous to bee giuen, to women with childe, olde folkes and childzen: or to tender people, or in Winter, but in Sommer onely,

 and

How to correct Elleborus albus.

and before supper. But one dragme, put in Milke or Furmentie: but firste doe thus. Cutte a Radishe roote in the greate ende, cliue it ouerthwarte: then put in your *Elleborus Albus* into it, one night, or twelue howers, then presse it harde, whiche will not onely take the venim, from this *Elleborus*. But also giue it vertue, that it shall not hurte nature, or put the bodie into daunger, whē vomites approcheth. This wil helpe falling sickines, *vertigo*, Melancholly, madnesse, white Leprosie, windes in the guttes, Dropsie, Timpanie, Goutes, Quartens, Coughes, and many soche like, and maketh neselyng. &c.

Of Elleborus niger,

Elleborus nigar, is called *Melanpodion*, not onely for the blacknes: but the inuenter was called *Melampus*, a keper of goates. It is hote and drie in the third degree, and is planted in the Garden, and is Beares foote: black rough, hearie rootes, like the buche vpon the breast of a foule, whiche we call the Cocke of Turkaie. It haue all the vertues, that the white haue, and more, three penie waight in pouder dronke, cast forthe wormes, clense fleume, melancholie, and dropsie. And will clense the matrixe, and expulse, or caste forthe the dedde childe. It is good for *Pessares* for women: the iuce is good, for to be put into the eare against defnes. In plasters, it killeth wormes: the iuce thereof helpeth horse, for the bottes, and Swine that be infected. Or els if it be putte into their eares, it will helpe theim, when thei be pained in their heddes. No beastes dare eate thereof, it is so bitter, nor foules, but onely Quailes: As *Aristotle, Auicen, Galen*, and *Lucretius* affirmeth. These herbes bee wholsome in outward plasters, to clense melancholie, and to drie fleume.

Marcellus.

What is the vertue of Centaurie? Or *fell terrę*?

Hillarius.

PLINI saieth, that the syrupe of this herbe, dronke with a litle Vinegar and Salt, doeth clense the bodie: the leaues and flowers be of greate vertue, to be sodden, and dronke against all rawe humours of grosse fleumes, waterie, or windie. It doeth clense cruent or bloody matter, within the bodies of men or women: the pouder of this herbe, is good in pessaries for women, causing the dedde childe, to depart from the mother. And is wholsome against the Pestilence, in the tyme of Winter: and is hote and drie, and of two kindes, and healeth bothe olde and newe woundes, as *Galen* writeth to *Papiam*, of the vertue of little Centaurie. This herbe was founde with his vertue, by that olde noble clarke *Chyron Centaurus*, the inuerter of Herbes, Astronomie, and Musike.

Marcellus.

What is the vertue of Penerialle?

Hillarius.

IT is an herbe of moche vertue and profite, hotte and drie in the third degree, *Dioscorides* saieth: if this herbe be sodden with Honie, and Aloes, and dronke. It will clense the Liuer, and purge the

blood

blood mosse chiefly: it helpeth the lunges. *Simeon Sethi* saieth, if a woman drinke it with white Wine: it will also prouoke, and clense the termes menstruall. And is also a very wholsome potherbe, and moche vsed emong Puddyng makers: whiche was inuented of some Phisician, because of the warmnes and goodnes against melancholie. The iuce with Vinegar, put into the nose, is good against the Frantie, or Lunatike sickness.

Marcellus.

What is *Licben* called Liuerwort, that growe in Welles, darke colde places, and rockes?

Hillarius.

Without all doubte *Lichen* dooe so growe in darcke places, and is called Liuerwort: for it is good against the sicknesse of the Liuer, it is colde and drie. Yet it hath a watrie humour, it is vnpleasaunte in sauour: it stoppeth the bloodie flixe, it healeth a ryng worme, saith *Dioscorides*: & stamped with Honie, it helpeth the yellowe Janders, if the mouth and tongue be anointed therwith. The iuce stoppeth woundes frō bledyng, *Galen* and *Plini* agreeth to thesame.

hepatica lichē called Liuerwort.

Dioſco. li.iiii. Capi.xlviii.

Marcellus.

What saie you then of the herbe, belong to the Lunges, called Lungwort?

Hillarius.

Leonardus Fuchius saieth, *Pulminaria* doe growe out of the Oke tree, or stonie places, hauyng softe leaues, the vpper side grene, and the nether whitishe, with little small bladers, vpon the crūpled leaues, and the whole lumpe of this herbe, saieth he, is like the Lunges of mankinde. It is dryyng and bindyng, and not cold and moiste, as some doe affirme: and the reason is, because it growe frō the Oke, whiche is of thesame nature, and temperamente. And this herbe dooe close newe woundes togither: mosse chiefly it helpeth the Lunges, or spittyng of blood, and stoppeth termes immoderate, and the bloodie flixe. Mary *Mathiolus* doe saie, that Lungwort haue leaues like to Buglosse: sharp, rough, white spottes, purple flowers, very like to the greate Dogges tongue. It hath thesame vertue, that the other haue, and worketh one effecte: therefore it is no errour, to call theim bothe a like, Lungwort, or *Pulminaria*. Specially, because twoo greate learned men, so call them of their elders and vertues. The last Lungwort, did *Iulianus Maroſtica*, a noble Phisicion did vse to seeth in water, to the one halfe, puttyng in Sugar, and made a simple syrup, to giue his pacientes, to stoppe spittyng of blood, and to heale sores of the lunges.

Lungwort because it is like the lunges of man.

Super Dioſco. lib.4.cap.48

Iuliamus Marostica his syrupe for the lunges.

Mercellus.

What saie you then to Mercurie, what is the vertue, and why is it so named?

Hillarius.

Mercurie.

THis aunciente inuented herbe, was founde of *Mercurius*, whiche florished about. 164. yeres, before Christes birth. He was the sonne of Maia, this man was afterwarde called one of the Goddes, for his wonderous wisedome, and inuencion of Musike, and other Artes. He emong all other herbes, so loued this, that he for the singular goodnes therof, he called it after his owne name, Mercurie. Whereof there bee twoo kindes, male and female: the firste haue blackishe leaues, the second whitishe, thei be hote and drie in the first degree. *Dioscorides* saieth, this doe moue the benefite of the bellie: thei be very good for women, after their naturall termes be past, to drinke either in syrup, or decoction, to helpe conception. The male Mercurie for men, the female for women. This Mercurie is very good in glisters laxatiue: we call Rumex Mercurie, whiche haue golden Sandes vpon the backeside of the leaues, whiche be also solutiue, and beneficiall for the bellie. Sodden with Mallowes, doe purge the bellie, and expulse fleume, but it anoieth the stomacke, saieth *Plini*.

Mercurie helpeth conception.

Marcellus.

Mallowes.

MAllowes so called, *ab emollienda aluo nomen traxit*, it taketh his name of molifiyng the bellie: and thei bee good with Lettis, parboiled and eaten in fine Sallet oile, to molifie the bellie.

Mallowes for nature be very good
To relaxe the bellie, and purge the blood.

Hillarius.

Galen. li. vii. simplic.

DIoscorides and Galen saieth, there bee twoo kindes of theim, one of the garden, whiche is greate with flowers like Roses, called *Bismalue*, and the lesser kinde of the fielde and wood: this herbe is commonly knowen. The more that Mallowes be watrie the lesser thei be of vertue, and the drier the seedes are, the more thei be of strēgth. And Mallowes be moiste and slimie of nature, relaxing the bellie, but hurtfull for the stomacke, saieth *Dioscorides*, the leaues with Salt and honie eaten, healeth the paines of the throte, and *Anginæ*. But vsed in woundes or sores, put in no Salte, thei heale the stingyng of Bees: thei bee excellent good in glisters, to purge for the bellie, raines, and stone. The roote sodden and dronke, and eftsones vomited, doe preuaile againste poisone: the leaues stamped, and tempered in oile, dooe take runnyng vlcers from the hedde. And sodden in vrin or pisse, it taketh awaie skurfe, skabbes, &c. from the face. The roote sodden softe, and laied warme vpon a womans breast, with blacke wolle, doe heale thesame, whē it aketh, burneth, swelleth, or is harde. So will the leaues

A medicene for womens breastes.

ues,one handfull sodden in Oile and Wine, purge women, saith *Plini*. The leaues sodden in Wine, warme applied to the mouthe of the matrixe, after deliueraunce of the childe, doe staie the fallyng doune,and maketh softe. It is good against the feuer,called *Sacra ignis*, the holy fire: whiche we call sainct Anthonies fire. Sodden in Oile and Vinegar: and applied to the member, where as it burneth. The seedes dronke in Wine,doe clense the stomacke from noisomnes,and rotten stinking fleume and melancholie. The iuce often tymes dronke of Mallowes, helpeth from the fallyng euill: and also clense the Lunges,and cause one to speake cleare,saieth *Simeon Sethi*.

There is also an other Mallowe, called *Althæa*, *Althos* dooe signifie medicene,or remedie: this Mallowe so named, is excellente in vertue. I thinke it to be that, whiche we call the frenche Mallowe: the leaues and the flowers be hotte and drie,in the first degree, and so be the rootes in the beginnyng of the secõd degree. Sodden with Swines grece Goose grece, and Terebintin applied to the bellie, to asswage the greuous swellyng, burnyng, or inflation. Thesame medicene dooe open thynges venemous within the members,that be stopped,saith *Dioscorides*. Seeth the roote in wine, and drinke this wine, it openeth vrine, clense the raines,ease the stone:and is good for *Ischiades*, called Siatica, ruptures,and the bloodie flixe, *Galen* saieth *Lib.vi.Simpli.medicamen.* the seedes be good for the stone and raines: the roote sodden,doe stoppe the bloodie flixe. *Theophrastus* saith,to be dronke in swete wine,helpeth ruptures, and the cough,and with oile,it healeth vlcers. And sodden with fetche it doeth conglutinate, or ioyne together, thynges seperate within the bodie:and yet it digesteth,looseth,and concocteth crude matter,saieth *Galen*. The leaues sodden in white wine,quencheth the heate,and abateth the swellyng of a womans breast. Who is able to giue more commendacion or praise to any herbe, then to this herbe,for the singular medicen called *Dialthæa*, whiche is in the booke of Compoundes. Mallowes bee commended of all good writers. *Plinius* saieth,that the Mallowes in Arabia, within seuen monethes bee so fertill, and lustie in growyng, that thei be as bigge as staues forthwith,he call thẽ trees. Furder he writeth a marueilous historie of a Mallowe, whiche was monstruous to beholde. There was saie he,in Mauritania,somtyme a garden, where *Hysperides* (whiche were the.iii.doughters of *Atlas*, which kept the garden) wherein grewe Orenges,called the golden Apples,taken awaie by Hercules, in this Garden grewe a Mallowe, twentie foote long:and no man was able to fadom thesame. Soche like Mallowes groweth in Inde, & thus I end of Mallowes,good frend *Marcellus*.

Althos dooe signifie medicene.

Dioscori.lib. iii.capit.146.

Plini.Libr. xix.Capi.iiii.

Marcellus.

Curste fellowes,and tauntyng marchauntes,will saie in diriſion skorne,and mockage, when thei bee angrie with others. I care not for theim,no, not a Rushe:is a Rushe of so small an estimacion,and nothyng worth? As it is counted.

Hillarius.

Sir Thomas Ruſhe.

RUſches doe growe in Fennes, and drie groundes, and bee commonly knowen. And I my ſelf did knowe a Ruſhe, growyng in a Fenne ſide, by Oxforde in Suffolke, that might haue ſpente three hundred Markes by yere. &c. Was not this Ruſhe of good eſtimacion? I ſe we ſoche Ruſches be better, then many greate Trees and Buſhes. But *Marcellus* thou dooeſt not knowe that countrey, where ſometyme I did dwell, at a place called Blaxall, nere to that Ruſhe Buſhe: I would all the Ruſches within this Realme, were as riche in value: it would make a flouriſhing common wealth, and moche plentie, no beggers, but riches, and a golden worlde.

Mercellus.

Pouertie is better emong the common people, then aboundaunce of riches.

THE olde prouerbe is, wiſhers and woulders, be no good houſeholders: And if there were ſoche plentie, fare well labour, arte, learnyng, and obedience: But neede is the pricke and whippe, that cauſe the Plowman to trauell, the Mariner to ſaile, the Scholemaiſter to teache. And to conclude, euery manne to labour in his calling, through whiche labour and induſtrie, the teachyng of youth, the gouernemente of age, the buildyng of Citees, the mainteinaunce of good lawes: the rewardyng of vertues: the puniſhement of vices: the defendyng of enemies, and rewardyng of frendes. And obedience to princes be mainteined. Whereas through ſoche aboundaunce, al wer caſt awaie: and euery man would be a maiſter. Euery one would diſdaine ſeruice: and ſo at length, all ſhould be tourned into ſlauery, and the harmonie of the common wealth, ſhould be chaunged into horror, wheras no order is. Example, if all the pipes in the Organes, wer of one tune, or one degree vnpleaſaunt wer that Muſike. But here will I ſtoppe, and laie a ſtrawe, and fall into my bias againe. I praie thee anſwere me, what a bery Ruſhe is, whiche groweth in the felde.

If harpſtryngs were of one degree, vnpleaſaunte were that hermonie.

Hillarius.

COmmonly knowen, and of ſonderie kindes, as Ruſches growyng in Riuers, and runnyng ſtreames: as there be greate plentie rounde about the Iſle of Ely, my natiue countrey, whereof the plain people make Mattes, and horſe collers, of the greater Ruſches. And of the ſmaller thei make lightes or Candelles for the Winter. Ruſches that growe vpon drie groundes, bee good to ſtrewe in Halles, Chambers, and Galleries to walke vpon, defendyng apparell, as traines of gounes, and Kertles from duſte. Ruſches be olde Courtiers, and when thei be nothyng worthe: then thei be caſte out of the doores, ſo be many that dooe tread vpon theim. A Ruſhe is called *Iuncus*, that is a Bulle Ruſhe, the Ruſhe bearyng blacke ſeedes, is called *Atrifer*, whoſe ſeedes drunke in Medicen, dooe ſtoppe flixe, and termes immoderate: and the ſame ſeedes be good for to cauſe ſlepe. *Galen* ſpeakyng of *Iuncus*, he ſaieth the

Old Ruſhes and old courtiers, be paſte pleaſure.

Lib. viii. ſimplic. medica.

some bare seede, whiche is good in medicen, that is to bring slepe. The other that haue no seedes, be vnprofitable. *Dioscorides* saieth, the seedes of the Ruche of Inde doe bryng slepe, vsed in pocion.

There is also *Iuncus odoratus*, of twoo sortes, *Plini* doe call the first *Triangularis*, it smelleth as swete as the Rose, when it is broken. An other *Rotundus* the Apothecaries doe call it *Squinantum*, and groweth in *Africa*, but yet *Dioscorides* is of that minde. The beste growe nere to Babilon: because this *Squinantum* is no Englishe herbe, vsed onely of the Apothicaries, we haue it like Ote strawe, and is called *Iuncus*. The flower is *Anthos*, as all flowers be so named in Grece: this herbe, flower, or roote, dronke with Peper, doe helpe the Dropsie, beyng vsed: and is good for the lunges, splene, and raines. The roote of *Squinans* herbe, is hote and drie, and is against winde, collike, dropsie, fleume or crude rawe matter in the bodie, or any mẽber of the same beaten into pouder, and dronke in wine. *Dioscor. li. pri. Capi. xvi.*

Marcellus.

Woodbinde.

O how swete and pleasaunte is Woodbinde, in Woodes or Arbours, after a tender soft rain: and how frendly doe this herbe if I maie so name it, imbrace the bodies, armes and branches of trees, with his long windyng stalkes, and tender leaues, openyng or spreding forthe his swete Lillis, like ladies fingers, emõg the thornes or bushes. Is this Woodbinde so profitable, as pleasaunt. I praie you tell me.

Hillarius.

Sondrie names of Woodbinde, as Periclymenon, because it winde aboute the next trees and Bushes, that it growe vnto.

Woodbinde called *Silua mater, Caprifolium, Lilium inter spinas Periclymenõ* This herbe is so commonly knowen, that I neede not discribe the forme thereof: for thou hast doen well therof thy self. But to the vertue of this Woodbinde, in tẽperamente or nature, it is behemently cuttyng and dryyng, as *Galen* saieth, *Libri. viii. Simplic. medicamentorum*, the leaues bee sower. The oile of this is good, to anointe any parte of the bodie, that is nõme or very colde: and the water is good to be drunke against pissyng of blood. And also the Syruppe is good for the Lunges, or one dragme drunke in wine, is very good for the splene, that is stopped, or corrupt lunges. And there is nothyng (in ointmentes for wounde of the hedde) better then this Woodbinde: and Woodbinde water is holsome for sores in the throte and mouthe. And it is saied, that women, whiche vse to drinke plentifull, or moche of this water, it will make them barren.

Marcellus.

There is a long windyng weede, hauyng the propertie of Woodbinde, in spreadyng, windyng, and inbrasyng, or lasyng bushes, braunches and hedges: the leaues somewhat like Iue, and flowers like to white cuppes or belles, what call you it?

Hillarius.

The Belle woodbinde *Smylax*. *Dioſco.li.iiii. Capit.xxxv.*

THis is called *Helixinus*, *Smilax*, or *Campanelle*, or the belle Woodbinde, *Antonius Muſe* saieth, the leaues in likenes, colour and forme, be betwene Mercurie and Planten. But *Dioſcorides* saieth, thei be like Iue, and the iuce of the leaues so dronke, or sodden in wine, doe make the bellie laxatiue, and nothing els can I report, but that it is noisom emong herbes and Flaxe.

Marcellus.

WHat is the vertue of Senturion, whiche growe almoste in euery Medowe, in Maie and June. Thei haue swete pleasante purple flowers, and of diuers colours, and thei bee sone gone after June come in.

Hillarius.

teſticuli canis Dogs stones

THis herbe haue sondrie names, as *teſticulus Canis*, or *Orchis*, or in the Grece *Cynoſorchim*, *Serapias*, or Dogges stones. In the bisshoprike of Durisme, in a place called Barrell there, the people doe call it Crowfoote, although Crowfoote is an other herbe. This *teſticulus*, or sauyng your reuerence Balloche flower, haue twoo stones, and is named *Orchis*, and other three stones, whiche is called *Triorchis*, with many spotted leaues, like a Snake. These be of kindes, male and female, greate and littles, of bothe sortes. Some will haue *Satyrion*, whiche you call Senturiõ and Dogges tongue, bothe one: but thei do erre, and mistake the matter, that make no distinction betwene them. For there is distaunce betwene them, by the iudgement of the eye: although that in vertue, thei be not moche vnlike, and thus saieth *Petrus Andreus Mathiolus*, vpon *Dioſcorides* and he doe proue it by this reason: the rootes of Dogges stones, be like other beastes stones, thei be long, twoo hangyng, one higher then the other, that whiche hangeth beneath is full, and will sinke in water, the other stone is hollowe, and will swim). And this conclusion did one maister Jhon Sharman, an auncient good practisioner of Norfolke, shewe me long sins, but the stones of the Satyre be round, without grene, within very white, when the rinde is of, and swelled great, leaued like to the gardē Lilly, but smaller, bēdyng to the ground: sone broken, and thre leaues in nomber. Then there is an other of the kind of *teſticuli* called *Palma Chriſti*, whose rootes bee like handes, with fingers. *Auicen* call theim golden fingers, and be of nature of the greater *teſticles*. The greater *teſticles* be hote & moiste, and eaten, either in Goates milke, Dia, or Syruppe: thei will prouoke abundantly to *Venus*. But the little kinde, eaten either whole or in pouder, doe quenche, coole, and withstande the said *Venus*: and bringeth to dame nature, cold, trembling Saturne, whiche is colde and drie. But *Galen* saieth, *Satyrium* or Satires stones, be hote and moiste, swete to tast vpon, and doe as the great *teſticles*, and more aboundauntly, and be good against runnyng of the raines, and cōsumption. &c. Giuen to the frātike bodie, or one whose sinewes be weake in hande, in palsie it helpeth theim: The seede. ℈.i. fine in pouder,

Libro.iii. in Cap.124.125, 126.127.

Satyrus is a beast, hauyng a hedde like a mā, and body like a Goate, and named Godes of the woodes, and thei first solde this herbe of Venus, to sturre vp carnall lustes.

pouder dʒunke in wine, mozning and euening: oz diner and supper, vsed a long time, healeth the fallyng euill. *Nicolaus Florentinus* saieth, it helpeth the quartaine, and it stoppeth the bloodie flixe, sodden in redde wine, and healeth stinkyng vlcers, made in plaster. *Diasatiron* is made of this, whiche is of vertue moste excellēt, as appereth in the cōpoundes.

Mercellus.

What is the vertue of *Ligusticum*, called Louage, with the long blacke seedes, and long white rootes?

Hillarius.

THE herbe is great, with large bʒaunches, stalke and leaues smellyng moche like to Smalage, but moche sweter: it is called *Ligusticum*, bicause it was first found in Liguria, and we cal it Louage here in England, the Italian cal it *Ligustico*, the roote, herbe, and seede, bʒosed and sodden in wine, oz the decoction of Ptisane, oz Barley water, will clense the lunges, open the vesselles of the vrine: pʒouoketh termes, oz secrete infirmities, healeth woundes thereby, beyng sodden and applied to Phlegmon, oz hardnesse in any outward member, is made softe. And warme applied in the maner of a plaster, to the bellie of a woman, whose childe is dedde, eftsones is sent foʒthe from natures moste secrete Chamber. And the seede finely beaten in pouder, put into some wholsome thinne bʒoth, oz wine of a persyng nature, doe shower the raines, clense the splene, and amende the liuer: expulseth the secondes, after the birthe of childʒen, and dʒiueth foʒthe winde. *Plini* saith, that the seedes will stoppe the bellie, and is good against the bityng of serpentes. &c. But the seede eaten alone, pʒouoke vomites, and sometyme therefoʒe saieth he, it muste be giuen with Rewe: and so the seede is good foʒ the dʒopsie. The rootes sodden and the decoction dʒonke, is very wholsome foʒ the Femenine kinde, foʒ the matrixe, bellie, pʒecoʒdiall, and bʒeaste: It warmeth and make good concoction. Thus I conclude of this *Ligusticum*. But *Galen* saieth, there be twoo kindes of them, the one he calleth *Smirnum*: the other doe grow in the mount of *Amano*, called *Hipposelinum*, which is called Smalage

Fuchius.

Liguria is a part of Italy from the hille Apenninus, vnto the Tuscum Sea. *diosc.li.3. ca.li*

Eritius Cord⁹ cal this cōmō *Angelica*, but *Manardus Epist.lib.xii. Epist.iiii.doe* cal it Alexander, Rueilus cal it Louage *Galen.lib.vii simplici.*

Marcellus.

What saie you to *Apium*, whiche is called Smalage?

Hillarius.

THis herbe is named *Hipposelinum*, the greate Persile of Macedon, whiche we name Smalage: other saie, it is *Olus atrum*, whiche is Alexander. Some call it *Smyrnion*, *Marcellus* and *Brassauolus*, doe seme either to mistake, oz els vntruely do repoʒte of this *Hipposelinum*. Foʒ thei saie the leaues be rough, and the roote blacke: But *Dioscorides Lib.iii. Capi.lxiiii* doe saie, the roote is white and swete, the leaues be not rough. But *Galen* made very little distinction, betwene *Hipposelinū* and *Smyrnum*: but this is one kind of Persile, the horse

The vertue of Smalage, Louage, Alexander, Persile is to open places, whiche stoppeth vrine & wind

Persile,

Perſile, or the Mountain Perſile. *Seſeli, Smyrnium, Imperatoria, Elaphoboſcum*, and Alexander, all theſe ſeme to bee Perſiles. Some greater, and of more puiſſancie then other: ſome cal it wild, ſome tame. As garden Perſile, mountain, water, wood, or hedge Perſile. &c. and al theſe haue power bothe in roote, ſtalke, leafe, and ſede, to open the raines, blader, and to put in euery *Antidotarii*, that moueth vrin, breaketh ſtone, or clenſeth grauell. Or againſt collike, or ſtoppyng of the ſplene, with aboundaunce of melancholie. Sodden in oile any of theſe rootes, or ſeedes dronke, it caſteth out ſtrong venime or poiſone: but the ſeede is the ſtrongeſte part of the herbe. Thei be good to be put into gliſters, for the ſtone, or turmente of the guttes: and in pultaſes, for ſwellyng of the legges or armes. And all theſe be good againſte the ſtingyng of Serpentes, and feuers: ſwellyng in the ſtomache, or dropſie, bothe in plaſter, gliſter, or dronke with cleane white wine, or Ptiſan.

The vertues of Perſiles.

Marcellus.

There is a ſtinkyng wede called Dogges tongue, wherefore is theſame wede good?

Hillarius.

Cynogloſſum, Dogeſtong.

IT is no weede, but a very good herbe, and is called *Lingua Canis*: *Ruellus* and *Futtichius* doe erre, ſaieth that famous man *Mathiolus* vpon *Dioſcorides*, in callyng Dogſtongue *Lycopſin*, for it is not ſo named, but Dogeſtongue. And there be two of them, as *Mathiolus in Dioſcoridem libr. iiii. Cap. Cxxiii.* aboute Adrians daies the Emperour, was found in the ſandes, nere vnto Rome. This kinde of Dogeſtongue, whiche haue neither ſtalke, flower, nor ſeede: but out of one roote, there ſpringeth leaues, lowe by the ground, in the compaſſe of a little weele, like Beane leaues, ſomewhat white, and with tender ſoft wolle. This herbe ſaieth *Petrus Andreas Mathiolus*, is like a widdowe, hauyng no children. But there is an other Dogeſtongue, whiche haue rough ſeedes, with prickes in the middes like vnto Targettes: whiche ſeede ſodden and dronke, healeth tertian and quartens, and theſe ſmell like eche other, and bee colde and drie in the ſeconde degree. And ſtamped with olde Swines greaſe, ſo make a plaſter for a Dogges bityng: It healeth olde and newe cruent bloodie woundes. And mingled with Honie, it preſerueth the heere from fallyng: and will quenche burnyng, tempered with Vinegar, and ſodden in redde wine, either dronke, or make a plaſter. It ſtoppeth the bloodie flixe, and reſtraineth *Gomorrhæ*, or diſtillacion of the ſeede, called nature, vlcers, ſhabbes, poxe, or ſoche like. But the firſte Dogeſtongue is the beſte, to make pilles withall, for the reume and Catarre. *Galen* make of mencion of this, but *Dioſcorides* and others doe.

Lycopſin is a kinde of Dogges tong, & called *Anchuſa. Dioſcorides. lib. iiii. Ca. xxiiii*

Fuchius.

Marcellus.

dioſco. lib. iiii cap. Cxxviii.

What is the vertue of *Hippogloſſum*, whiche is called *Laurus*, or horſe tong, as I haue hard ſaie, by one that red me a pece of *Dioſcorides*.

Hillarius.

Hillarius.

THis herbe, or small stirpe, is called *Laurus Alexandrina*, or *Daphne*, the Englishe people call it, the laratiue *Lauriola*. It dieth not in winter, it shineth like Iue, or Baies, but is whitish. It beareth the berrie within the leaues, redde: it is hote and drie of nature. If .ɔ. iiii. or .vi. be sodden with *Simphitum*, called Cumphorie, in wine, and so strained and dronke, it will purge the bellie. A little pouder of this, is giuen to childrē in potage, to take awaie the aboundance of humidite, and kill wormes. It make quicke or spedie deliueraunce, in childbirth secondes, and termes, drinke three penie waight, twoo or three tymes saieth *Plini*: *Galen* affirmeth, it forseth vrine. The leaues stamped, and bounde to the hedde, taketh awaie the pain, saieth *Dioscorides*. With this herbe, did that moste noble victorious Alexander, sometyme triumph withall, and his capitaines, he wearyng the diademe. And somtyme the beste herbe of this kinde, did growe vpon the mountain *Idia*, nere to the dolorous citee of Troie in Phrigia. *Lib.iiii.capi. Cxxvij.*

Marcellus.

What saie you to *Sanicula*, called *Diapensia*, or the greate fiue leaued leaues, and other fiue leaued herbes? *Sanicula and quinquifoliū.*

Hillarius.

AMong the herbes for woundes, this is moche praised, and do heale woundes equally, with any other healing flower, roote, or leafe. The toppes of this herbe, is not moche vnlike Straburies, somwhat whitishe, and called *Saniculam a sanandis valueribus*, of healyng woundes. It groweth in darke places in Maie, and is bitter, hotte, and drie in the seconde degree: The syrup or iuce of this herbe, is very good to be giuen to wounded men, women, and children, in small wine, or their other drinke. For it taketh effect both to heale, bothe within and without the bodie: if it be applied hote, vpon a swellyng part or member, it will asswage thesame spedely. The iuce thereof is good also for Oxen, milche Keen, and horse that bee broosed, or wounded: either in their drinkes, or applied to the hurte member, or place. There is no spedier remedy to helpe the lunges, then this herbe sodden, and the decoction dronke vpon an emptie stomacke. And what so euer Cōpharie, called *Symphiton*, can doe in woundes: thesame can *Sanicle* called *Sanicula*. It stoppeth the bloody flixe, or helpeth him that haue taken to strōg purgacion: and stoppeth the immoderate runnyng of the raines, now besides this *Diapensia*, wherof we haue spokē. There be yet kinsfolkes, called *pentaphilon*, or *Quinquefolium*, haue fiue leaues in nōber. There be three sortes of thē, the great, the meane, and the little: these be commonly knowen, rather by the formes, emong the cōmon people then by their singuler goodnesse, whiche in dede thei haue. As *Dioscorides* saith *lib. iiii. Capi. 38.* the rootes well sodden, and drinke thesame decoction, helpeth the tar- *Sanicle healeth woūdes.* *Sanicle is good for horse and keen.*

tian,

tian, and washe the mouthe warme with thesame, and so kept in the mouthe. This taketh the paines from the teeth and stinke, filthe, and vlcers from thesame: and is wholsome in a gargarisme, or for paines in the throte. And if the leaues be well sodde, or the iuce, with Endiue or Planten water, to drinke thesame eight daies, helpeth the yellowe landers, in quotidians & quartens, this herbe helpeth, sodden in posset ale. Also for the fallyng sickenes, bicause it is hote and drie, in the third degree: sodden in Vinegar, it killeth a tetter or ring worme, it healeth the fistula, tempered with Salte and Honie. Tempered and stamped together, and put into the place or hole: The syrup of this, dronke. xii. tymes, healeth *Anginæ*, or swellyng in the throte, and stoppe the immoderate flure of the bellie, and termes.

A good gargarisme, to washe the throte.

Fragaria *Comaron* or the Strauberie, of the swete odour, so named.

Maister Androwe *Mathioli*, in his cõmentarie vpon *Dioscorides*: coupleth *Fragaria*, called Strauberies, with these fiue leaued herbes. Although thesaid Strauberie haue but three leaues, cold in the first degree, and drie in the seconde. The leaues and rootes, will heale woundes and vlcers: and flure of blood, and termes, prouoke vrine, and helpeth the liuer. If thei be sodden in cleane white wine, doe clense the raines and blader: and will clense the mouthe, and strength the teeth, when thei be lose. The distilled water of Strauberies, will clense the darke mistes of the yen: and also quencheth heat in the face, and taketh awaie redde spottes. And thesame water is wholsome to delaie wine, at dinner and supper: specially for cholorike persones in Sommer. The berie it self beyng ripe, is partly hote and drie, so some learned do affirme but beyng not ripe, thei be cold and drie. These ripe beries strawed in to cleane clarified Honie, and put in the pouder of white Peper: dooe helpe them, whiche haue short winde, and pain or straightnes in their breast, or doe vse moche sighyng, saith *Paulus Ægenita*. There be twoo kindes of Strauberies, the greater, and the lesser. Also *Rubus idæus*, allowe Brãble, called *Ribes*, or *Raspes*, a berie like to the Strauberie: these beries stoppe a flixe, sodden in redde wine, and dronke often tymes. Nothyng maie be compared to thẽ, in that case, and quencheth sainct Antonies fire. The leaues stamped, saieth *Dioscorides Lib. iiii. Cap. xxxiiii*, doe heale the Hemeroides, to anoint the place therewith: and also the vertue is to clense and drie. And this frute or leafe, do heale the sores in the mouth and doe close woundes, newe made with any weapon: and this frute stamped, and applied plaster waies to the stomacke, helpeth presently *Cardiaca passio*, and hote paines in the stomack, and the burning paines of the yes, when thesaid yes be almoste starte forthe, as thei terme thẽ. Through greate vomites, fall, footbaule, leape. &c. And thei also kille these foule vlcers, that that crepe through the shinne, growyng vpon the hedde. The flowers of them, with fine clarified Honie, put into the ye, doe cleare the sight, and quencheth heate: drieth vp water, contained in them. And of these *Ribes* called *Raspis*, be twoo kindes, the one with sharpe prickes, whiche is not so effectuall and good, as the other with tender prickes. And thus I ende of these beries, whiche haue the ver-

To clense the face.

For a shorte winde.

For to heale the Hemeroides.

For Cardiaca passio.

For red yen

tue

tue of the Mulbery. And thus doth that olde famous Egiptiã knight and most learned man in herbes, that euer was, without all comparison, called *Phacas* or *Dioscorides*, he was subiecte to *Cleopatras* the queene of Egipt, and to *Antonius*, and learned to know herbes in their kindes most truely and commended these herbes and berries aforesaid, whose workes be greatly aduaunsed, and most cunnyngly handled now, by that famous learned Phisicion *Petrus Andreas Mathiolus Senensis. Anno salutis*, 1558.

Dioscorides being an Hethen man, serued his prince in battell, and yet learned ỹ knowlege of herbes: But many professing the name of Christ, will neither serue ỹ one, or lerne the other, seruauntes to idlenesse, & abiects of tyme.

Marcellus.

What is the vertue of *Arum*, whiche we in Englishe cal Cockowe pintell? And some call it the burning herbe, or dragons mace?

Hillarius.

THis herbe is commonly knowen, it groweth in the Spryngetime: leaued like Dragons, in moiste and drie places, and of nature is hotte and drie in the firste degree, and so it is without doubte in the thirde degree. The vertue of this leafe, seede, or roote, tempered with Cowes dunge: it is good to make a plaster againste the goute, saith *Dioscorides*, *Plini* saith the sedes therof finely beatẽ in pouder & tempred with clene oile, helpeth the sorenes of the eare dropped in, the iuce healeth *polipus* in the nose: and mingled with cleane Honie: It clenseth the darknes of the yes, and sodden hote with oile, healeth Emeroides, as *Plini* saith, as I haue proued the vertue thereof often tymes.

Iron called Cucko pricke.

Marcellus.

What is the vertue of Maidenhere? Called *Tricomanes*.

Hillarius.

IT is an herbe betwene hotte and drie, if it be sodden in Wine, it breaketh the stone: it cleanseth the matrixe, bringeth doune the secondes, as *Dioscorides* and *Galen* saith, the syrup of this helpeth the splen and lunges, the beste doeth growe vpon hard rockes. Great plẽtie growe aboute Chiueat hilles in the North, called *Ordo Iucis*: so dooe *Adiantum*, whiche is of thesame vertue.

Maidẽ heere

Marcellus.

THat herbe whiche you doe call *Symphitum* or Cumphorie, you saied before, *Sanaculum* is equall with it. By this I do gather that this Cumphorie is then equall with Sanaculum. Wherin is their equaltie, in sauour, taste, or other vertues, I praie you tell me?

Hillarius.

NEither like in forme nor tast. Firste in forme the leaues be like Buglosse, yea, or rather to *Solanum*, called the greate night shade leaues. the rootes great and blacke without, and white within flowers yelow. Secondly, the sauour and taste not pleasant, but the vertues agreeth in this point, to heale woundes, yea broken bones because they haue power to draw foorth, and also to glew the seperated flesh together, it groweth in Rockes, euen so in Gardens, it is of twoo kindes. &c. and is hot and drie in the seconde degree. This herbe will

Symphitum.
Solidago.
Comphory.
Consolida.
of the healiug comfortable herbe so named.

drawe foorth filthy from the Lunges, if it be sodden in sweet water, & so dronke. And will effectually stoppe the blouddy flixe in menne, and menstrall termes, when thei do abounde in women inoderatly. This herbe assuredly do heale men, when they be saulen from some highe place, if the saule be not deadly. The like it doth to al maner of beasts. Chirurgens can not misse it. Consider also, that there is a lesser kinde of *Symphitum*, of the thirde sorte. *Consolida minor*, which is of the vertue of healing, both within and without the body, and for al broken bones, and doe heale soule sores in the pudent, or secrete places of menne and women. These bee sufferante medicines in meates for the wounded men. These be herbes of great vertues, and excellent in goodnesse for mankinde: and may well procede of the verbe Consolido, of healyng that which was broken, or ioyne together thinges seperated, to comforte or make safe, either in Oyle, Salue, Plaster &c. And thus I do ende of this Symphitum.

To heale a brose, or a saule.

Consildo to heale.

Marcellus.

What is the nature of an herbe, called *Scilla* or *Squilla*? or the sea Onion.

Hillarius.

THere be twoo kindes, whiche of nature be hote and drie, in the seconde degree: and yet of a merueilous nature. For the outward rinde is verie hote and bitter, and the core is verie colde: therefore thei muste bee caste bothe awaie, after the saied *Scilla* is either rosted, baken, or soddē. For els it is euill, and hurtfull to nature: and thus it must be prepared. Cut of the leaues, whiche be like vnto the leaues of Aloes, but not so groose. The fruit is as great as a boyes head, of *Scilla* which is the greatest kinde. The seconde kinde is lesser, in the bignes of a great Onion or a Peare, and is called *Pancratis*, these bothe springeth or bringeth foorth their yellow flowers three times in the yeare: and in the *Caniculer* daies, roste it vnder the coales in paper, vntill it bee softe, or els bake it in Clay, or els seeth it in shifte of waters, vntill the water leaue bitternesse, then take it foorthe and let it drie in a shadow or darke place, couered with a cleane Linnen clothe, then you maye put to it Oximell, that is cleane Honie clarified, and sharpe Vineger sodden together, whiche is called *Oximel simplex*: and when the *Scilla* and this stande together in a close double glasse in the Sunne, all the *Caniculer* daies, or els to make more spede, to seeth all that is conteined within this glasse, set it in a vessell with hot boiling water, then it is called *Oximel Scillitici*, whiche is of great vertue. This *Oximel* is good to eate of thē whiche haue paines in the head, commyng of cold, or for them whiche be smitten with the fearfull sicknesse, called the Faulyng euill, called *Morbus comitialis*, with opilacion in the head. It also is good for colde, rotten Coughes, and stinking breathes, and chiefly for shorte windes in the spirable partes. It helpeth to asswage the swellyng of the Splen, or the dolour therin: and casteth out filthe from the guttes, that causeth

Goodlie medicines beemade bothe of Squilla, and of Pancras, whiche is the great and lesser sea onions.

seth pain and torment winde in them. But beware of any Bile, or festred sore be not in the guttes, then vse it not to muche. And it killeth smalle wormes in the breast, and also clenseth the raines and bladder mouyng brine, and healeth the yellow Janders. The wine therof if it be sodden in wine, after it is prepared, it prouoketh brin, and clenseth the raines, and is good against Dropsies. The oile is good against the Palsey, and coldnesse of the ioyntes, or trembling, for the Splene, and coldnesse of the brain or sete. The vineger clenseth the inward partes, and also killeth Tetters, Ringwormes, and itche in the skinne. The seede beaten into pouder, and eaten with Honie, doth clense the belly. Truly this is an herbe of greate vertue, as saith *Hippocrates. li. ij, cap.* 167. and *Galen. li. viij. Simplicium medicamentorum*, and is called the Onion of the Sea. And his roote maketh a molifiyng emplastrum, to make warme and softe, a harde colde sore, commyng of Melancholie, or cold and drie matter.

To healc ringwormes and tetters.

Marcellus.

What is the Marigold, with golden yellowe flowers?

Hillarius.

THe Marigold, named *Caltha*, or *Calendula*, because it florisheth al the Kalendes of the yere: and is also named *Sol sequium*, because it openeth his flower, and turneth rounde all the daie after the Son and closeth in his golden beames at night. This herbe nedeth no further description, it is so commonly knowen: and is hote and drie, the flowers will chaunge the heere, and make it yellowe. And this herbe sodden in wine, drunke warme, moueth sweate, and prouoketh termes menstruall, specially the flowers of this herbe, or the Syrupe. Perfumes of thesame, will doe the like: the smoke of theim to bee made in a close subfumigacion, will dooe thesame. The iuce warme put into the mouthe, helpeth the teeth: if the akyng cometh of colde.

Marigoldes

To moue Sweate.

Marcellus.

What saie you of *Nigilla Romana*?

Hillarius.

THis is called *Melanthium*, whiche you dooe name *Nigilla*: for *Dioscorides* doe remember this herbe, in *Libro tertio Cap lxxviij.* calling it *Githe*, like Poppie. It hath blacke seedes, the leaues moche like Coriander: the knoppes wherin the sede dooe growe, in the toppe haue little hornes, and is hote and drie, in the third degree. Brose it, a smel therevpon, put it in a linen clothe, and holde it to the nose in the morning, and it will stop a cold reume: temper it with vineger, and it will take awaie hedache applied thereunto. Euen so it killeth wormes in the bellie, applied therunto plaster waies, mingled with an ore gaule: and the iuce dropped into the ye, healeth a disease called *Epiphoras*, which is dropping of theim. It is good for to drinke, to clense the lunges, purge termes,

Nygilla.

putteth awaie winde and collike, and kill wormes, &c. Dronke in wine by the reason of the bitternesse, it maketh waie and quicke passage for the vrine: and shower cleane the bladder, excepte the stone be cõfirmed in it. It taketh paines in the mouthe and teeth awaie. Put in warme with Vineger, and preuaileth againste poison, as eatyng of a Spider, or any venim: and dronke in wine or whaie certain daies, it wil drawe milke into breastes of women, clense, and increase thesame, with many singuler vertues: as *Dioscorides*, *Galen*, *Plini*, and *Simon Sethi* affirmeth. And wilde Cocle that groweth in corne, is of thesame kinde: and the iuce maie be pressed forthe, as *Opium*, and preserued to medicen to cause slepe.

Against poisone.

Of Opium made of black Poppie.

Marcellus.

What vertue haue Poppie, I praie you?

Hillarius.

Of Poppie wilde & tame

HEre is wilde Poppie, leaued like Rocked, and flowred like a Rose: it groweth in corne, the seede redde, and is cold nere hand in the fourth degree. *Dioscorides* affirmeth, if this be sodden in water, and applied to the head, or drinke it, reconcileth slepe. It also quencheth S. Anthonies fire, called *Sacer ignis*, or shingles, made in a plaster, w oile of Roses and Vineger, *Acacia* and this sodden together in red wine, doe stoppe the bloodie flixe and termes, whiche be harde to be stopped. But this herbe maketh the memorie verie dulle, to vse it moche: but Saffron, Mirrhe, and the oile of bitter Almondes, tempered with the iuce thereof, warme put into the deafe eare, bryngeth hearyng, if it be not incurable. Rose water, womans milke, and the white of an Egge beaten together put into the eye, doth take awaie dimnesse, burninge redneſſe, and swellyng from them, and cleareth the sight. Now the great Poppie, called Papauer of the garden, whiche in Greece is named *Mecon*: there be of theim twoo kindes, white and blacke in theyr seedes and flowers, the white is beste, it hath all the vertues and manie more then I haue written of the wilde Poppie. And the seede is good to be tempered with meate, to make bread, to giue to theim that can not sleape, to be put into Milke, and so eaten at night, it stoppeth the belly. *Opium* is made of blacke Poppy, whiche is colde, and is vsed in sleaping medicines: but it causeth deepe deadly sleapes. And thus I doe ende of Poppy, wilde and tame.

A medicene for sore iyes very excellẽt.

White Poppie is the best

Marcellus.

What is Coriander of Nature?

Hillarius.

Coriander.

CORION called in Greece, *Coriandrum* in Latten, and beareth a rounde seede, like informe to a worme called *Cornus* or *Crinex*, this herbe is commonly knowen, and is colde saith *Dioscorides lib. 3. cap. 62.* It healeth S. Anthonis fier, Carbuncles, and suche lyke burnyng thinges: but *Galen* obseruyng more diligently the nature of this

this herbe, whose iudgement the greatest number of the wisest and beste learned do folow vntill this day, do affirme in *lib.8.cap.iiij.de compositione medicame.* that it is al together hote, and saith he: *Si Coriandrum strumas dissoluit quo nam igitur pacto frigidum erit?* that is saith *Galen*, if Coriander doe dissoue or wast the kurnels in the throate called the kynges Euell. By what meanes then shall it be hot: for it is not possible that suche grose hard thinges should be wasted of colde thinges. But this doeth bothe wast, and as *Simion Sethy* affirmeth, the seedes eaten with, or after meate, do so warm the stomache, and retaineth the meate vntill it be almost concocted. Therfore the conclusion must be nedes true that it is hotte and drie. *Plini* writeth to *Marcus Varro*. Coriander beaten in pouder, and mingled with Viner, doeth preserue flesshe from corruption in Summer. But the vertue is in the seedes steeped in vineger and dried. But to drinke muche of the iuce of the herbe, doth take awaye the speche, or causeth madnesse: thus I ende of this Coriander.

Galen do dissente in this place, frō Dioscorides, in ye nature of Coriander.

Plini lib. natu. hist. li. xx. Capi. xx.

Marcellus.

What is *Foeny græce*, called commonly Fenicriche?

Hillarius.

THis herbe is like. iii. leaued grasse, and the seede groweth in a longe Codde. The meale or pouder, of the seede of Foenigrece called Fenycrike, hath vertue to molifie. Sodden in sweete water, it quencheth bothe within & without any inflamacion of the body. The same being sodden in sharpe vyneger, and Nitor, applied warme to the left side, asswageth the dolour and paine of the Splene. Euen so it doth the like to the Liuer, hauing Oile of Roses mingled therwith: this seede is vsed in many molifying plasters. The decoction dronke, and the seede applied to the belly, doth helpe *Tenasmus*, whiche is a desier to go to the stoole, and can not, or a stinkyng flix. And the Oyle dothe clense spottes and skars in the flesshe or skin, where as woundes haue been, and helpeth Flegmon, whiche is an impostimacion of bloud cōinge of heate, aboue nature, gathered into some place of the body: and is hot in the seconde degree, and drie in the first, saith *Galen: libro. vij. Simpl. medicament.* Of Foenigrece is an excellent *Fomentum* made for the yen, that be sore or dimme: whiche I haue seen maister Luke make, which is an excellent man, in the cure or regiment for the yes.

Dioscori. lib.ij.cap.xcv

Tenasmus.

Flegmon.

Maister Luke of London.

Marcellus.

What then of Flax?

Hillarius.

KNowen of euery body, but there be twoo kindes of Flax, the wilde Flax is not good: the common sowne Flax, is good & profitable for linen cloth, without which we shalbe like beastes, bothe at borde & bedde. Linen is comely, bothe for men and specially for women, & more cōmendable in the temple then holly

Flaxe.

and is called in Greeke Lynon, and our English worde is Linen, the Latten *Linum*, muche like to eche other in name. *Galen* saith, *lib.7. simplic. medica.* The seede of Flax is hotte and moiste in the first degree, yet some what dryng in the midst, it hath vertue to molifie, ripe, and breake Apostumes, if it be made in meale, tempered with Swines greace and Mallowe rootes, warme applied, in the maner of a plaster. It is vsed in many medicens and glisters, with Oyle of Roses, to clense sharpe costife humours: but it wil make the belly to swell, if it be vsed in the maner of meate, yet it will styre vp Uenus, if it be eaten with Peper and Hony. The decoction therof is holsom to cleanse, molify, and ripe the apostimacion the secret places of women so diseased or pained.

The vertue of linte Oile.

The Oyle that cometh therof, hath many vertues: as for Painters, to temper their Coullers with, and for varnishyng of boordes: for the Armorer in makynge cleane Harnisse, and Weapons, and Lampes. Flax Oyle, washed in. iiii. or. vi. shiftes of cleane colde water, beaten with a sticke vntil it turne white, then with a spone take it foorth, for it will swime euer a lofte, and this will heale burninges, scaldinges and hot inflamacions. This Oyle molifieth harde sores, and is good for bone setters for to strēgth the sinewes, iointes, and bones, for conuulcion, Hemerodes &c. And if it be dronke after poison, it will caste it foorth by vomittes, and clenseth the stomacke. Flax beinge fine is vsed with Repercussiues, as with Bolearmonie, and whites of Egges. Without Flax, Chirurgians, can not worke, nor helpe the eyes, except fine Flax be in it.

Marcellus.

Neckeweede.

THere is an herbe, whiche light fellowes, merily will call Gallowgrasse, Neckeweede, or the Tristrams knot, or Saynt Audres lace, or a bastarde brothers badge, with a difference on the left side &c. you know my meanyng.

Hillarius.

Hempe.

WHat you speake of Hempe? mary you terme it with manie pretie names, I neuer heard the like termes giuen to any simple, as you giue to this, you cal it neckweede. A well I pray you, woulde you know the propertie of this Neckeweede in this kinde, beinge chaunged into such a lace, this is his vertue. Syr if there be any ponkers troubled with idelnesse and loytryng, hauyng neither learnyng, nor willyng handes to labour: or that haue studied Phisicke so longe that he or they, can giue his Masters purse a Purgacion, or his Chist shoppe, and Countinghouse, a strong vomit, yea, if he bee a very cunning practicioner in false accomptes, he may so suddenly, and rashely minister, that he may smite his Father his Maister or his friende &c. into a sudden incurable consumption, that he or they shall neuer recouer it againe, but be vtterly vndone, and cast either into miserable pouertie, prisonment, bankeroute &c. If this come to passe, then the

Many good medicines made of hēpe

Perilious practisioners be hereinscribed.

best

best reward for this practicioner, is this Necke weede: if there be any swashbuckler, common theefe, ruffen, or murtherer past grace, ỹ nexte remedie is this Lace or Corde. For them which neuer loued concorde, peace nor honestie, this wil ende all the mischief, this is a purger, not of Melancholy, but a finall banisher of al them that be not fit to liue in a common wealth, no more then Fores amonge sheepe, or Thistels amonge good Corne, hurters of trew people. This Hempe I say, passeth the new Diat, bothe in force and antiquitee. If yonge wantons, whose parentes haue left them fayre houses, goods, and landes, whiche be bisciously, idle, vnlearnedly, yea or rather beastly brought vp: after the death of their saied parentes, their fruites wil spryng foorth which they haue learned in their wicked youthe: then bankets and brothels will approche, the Harlots will be at hande, with dilightes and intisementes, the Baude will doe hir diligence, robbyng not onlie the purses, but also the hartes of suche yongemen, whiche when they be trapped, can neuer shape, one amonge an hundreth, vntill Hempe breaketh the bande amonge these loytring louers. The Dice whiche be bothe smalle and light, in respecte vnto the Coluerying, or double Cannon shotte or Bollet, yet with small force and noyse can mine, breake downe, and destroy, and caste away their one Maisters houses, faire feldes, pleasaunt Woddes, and al their money, yea frendes and al together this can the Dice do. And moreouer, can make of worshipfullborne Gentilmen, miserable beggers, or theeues, yet for the time a loft syrs, hoyghe childe and tourne thee, what should youth do els? I wisse, not liue like slaues or pesantes, but all golden, glorious, may with dame Uenus, my hartes delight say they. What a sweete heauen is this? Haue at all, kockes woundes, bloud and nayles, caste the house out at the window, and let the Diuell pay the Malte man, a Dogge hath but a day, a good mariage will recouer all together: or els with a Barnards blowe, lurkyng in some lane, wodde, or hill top, to get that with falshead in an howre, whiche with trueth, labour, & paine, hath bene gathered for, perhappes, xx. yeares, to the vtter vndoyng of some honest familie. Here thou seest gentle Marcellus, a miserable Tragedie, of a wicked shamelesse life. I nede not bring forth the example of the Prodigall childe. Luke. xvi. Chapter, whiche at length came to grace: It is I feare me in vaine to talke of him, whose ende was good, but a greate nomber of these, flee from grace, and come to endes moste vngracious, finished only life by this Hempe. Although sometime the innocente man dieth that way, through periurie for their one propper gooddes, as Naboth died for his owne Uineyarde, miserable in the eies of the worlde, but precious in the sight of God. This is one seruice whiche Hempe doeth.

A quicke medicene.

The misery of vnthriftes semeth pleasaunte, but shame & pain is the ende.

Thinnocent somtime dieth in the iyes of mẽ miserable

Also this worthy noble herbe Hempe, called *Cannabis* in Latten, can not bee wanted in a common wealth, no Shippe can saile without Hempe, ỹ saile clothes, the shroudes, staies, tacles, yarde lines, warps & Cables can not be made. No Plowe, or Carte, can be without ropes

The consideracion of hẽpe in Physicke.

halters, trace. &c. The Fisher and Fouler muste haue Hempe, to make their nettes. And no Archer can waute his bowe string: and the Malt man for his sackes. With it the belle is rong, to seruice in the Church, with many mo thynges profitable: whiche are commonly knowen of euery man, be made of Hempe. Now furdermore, there be twoo kindes of Hempe, the wilde, whiche is hote and drie, in the second degree: and is called *Terminalem*, stamped with Oile of Wormewood, and warme applied to the bellie, it doeth allwage swellyng. And with swines greace thesame doe ripe apostumes of sores. This wilde Hempe, haue leaues like to the garden Hempe, but rootes and seedes, like vnto Mallawes.

Hempe will kill wormes.

The garden sowen Hempe, is also hote and drie: *Plini lib. xx. Cap. xxiij.* This herbe and seede sodden, and strongly pressed, or the iuce strained, and powred vpon the yearth, doe not onely bryng foorthe wormes for fishers: but also dropped into the eare, do kil wormes, that be crept into them. And *Galen lib. 7. simplicium medicamen.* saith: that to eate moche of the sede, doe drie vp the seede of generacion, & is an aduersarie to the hedde, and bryng euill humours. *Simeon Sethi* saieth, it drieth seede, almoche as doeth Camphire: And is harde of digestion, and hurteth as Coriander doeth that is immoderatly eaten, bryngeth madnesse. Howbeit, the seede or leaues sodden, and warme applied to the handes or feete: doe helpe against the contraxion, or shrinkyng of sinewes, whiche cometh of cold and is helped through the heate of this herbe. And all singyng birdes whiche be plentifull in laiyng of egges, thei reioyce greatly in Hempseede: as in their chiefe delicious foode. And thus I haue no more to saie but to answere to the next questiō, my deare fellowe and frend *Marcellus*.

Hempe quencheth naturall seede.

Marcellus.

Now I praie you, what is Barly of nature?

Hillarius.

Hordium Barley,

COmmonly knowen in all this Realme, it is the mother of the beste Malte, whereof bothe Bere and Ale is made of: there is Barly double, or with lower set, and single twoo set. The greatest and whitest is beste, and is colde and drie, in the first degree: and do not nurishe so moche as wheate. Of this Barly beyng hulled, and clene from the rinde, beaten or broken, is made the noble drinke, called *Ptisana*: a pounde put with tenne poundes of cleane water, sodden vnto halfe, in to a stone potte, or Tinned vessel, close in the mouth, standyng vntill it be colde: and then let it run through a strainer, and so drinke simple of this, for it will quenche hote burnyng Choller aboue nature, in vehement feuers. you maie put in the seedes of white Poppie, and Lettise not onely to coole: but also to reconsile sleape, to the afflicted with the feuer, to clense corrupcion of the lunges, and horsnesse, with shortnesse of winde. Put in Figges, Liquoris, Aniseedes, Reisynges of the Son. and a little Hysope with Suger: seeth all, and let it stande close, vntill it be colde, and straine it with a strainer, and so drinke thereof, for the foresaied

Ptisan made of Barly, will quenche choller.

To helpe the lunges.

foresaied shortnesse of winde. Seeth Barly meale, Linte seede, and Fenigrece sede: and the iuce of Rewe with Malmesie, warme applied to the belly, it will put awaie swelling, & paines in the gutts. The meale therof sodden in Vineger, will asswage the hote burnyng Goute: and this is good against all hote inflamacions of the bodie. And seeth barly in Honie, Rosen, and the iuce of Cheloden, and it will heale an olde rotten sore. With oile and Fenigrece meale, it will asswage the swelling of the precordall or stomache. Mellilot, Poppie and Honie, tempered together, do helpe the swellyng heate of the priuie mẽbers: paines of the sides or flesshe, whiche is gone frõ the bone, with many other goodly vertues, whiche Barly haue. As affirmeth *Dioscorides. lib.ij. Cap. lxxix. Galen lib.i. de alimentorum.* And *Thophrastus lib.viij. Cap. de plantarum Historia.* Barly is the principall vine grape of Englande, that our Malt is made vpõ. And mother of our Bere and Ale, whiche Malt, in the time of our extreme nede, haue been solde awaie, into forrain realmes: by certain old knowen theues, called Humber, and Lin hauen, with his braunches. Frõ Cambrige, S. Iues, and Wilden haule, Thetford, and Brandon ferie: and also Yermouth in Norffolke. I praie God amende the market, and staie soche practises, that for the priuate commoditie of a fewe, a great multitude should be famished. And now what haue you els to saie?

Against inflamacion, heate or swellinges in the bodie.

The breade & drynke of the poore bee the life of the nedie: & he that take it awaie from them, is a murderer.

Marcellus.

IN the eight leafe of Simples, you spake but a little of Barly, and also of Beanes & Pease: but smally to the purpose, to myne instruccion. Therefore shewe me a little more of their natures, bicause I am a rurall man of the countrie: and loue Pease and Beanes, and as I heare tell, many good medicenes bee made of theim, to helpe in the tyme of sickneſſe. I haue good plentie of them: more then any other Poticarie stuffe.

A more larger discripciõ of Beanes & Pease. Pithagoras saied thus: *faba abstineto* that is, abstain from beanes Plini & Tulli saieth, because of the ingenderyng of grose humers he forbad thẽ: *Ane stoxen*? and Empedocles affirmeth by abstaining from Beanes: he meante lecherie, or filthy lustes: *Plutarchus* saieth, it was to beware, to be in office in a cõmõ welth because it is so perillous.

Hillarius.

FABA called Beanes, emong pulse bee very windie, and bringeth greuous dreames. *Pithagoras* would not suffer his scollers to eate them: belike terrible infernall dreames did followe, whiche did hurte the witte, and the ye sight. Thei be colde and drie, in the firste degree, I nede not describe them: euery man knowe them. Beyng wel sodden with Mintes, thei doe stoppe vomites and the flixe: if the firste water, wherein thei be sodden, bee caste awaie, then seeth theim in the seconde, and so thei bee lesse windie and hurtfull. Beane meale called *lomentum* by it self, or with Barly meale and Vineger, doe quenche inflamacions: and molifie hote harde Apostumacions, and goute, sodden with swines greace. This meale drie vp woundes, and drieth vp milke in the pappes or breastes of women. Temper it with Fenigrece and Honie, then it will heale *Furunculum*, called a Fellon: and it doe the like to pusshes, in any parte of the bodie. Temper this meale with white frãkinsence, the white of an egge, and Rose water: this helpeth sore swelled, or droppyng yen. And this tempered with oile and Vineger, dooe asswage

How to cure a sore, called a Fellon.

For cordes swelled.

asswage the swellyng of the coddes of men and boies, warme applied therunto. This meale do clense the face of women, washed therwith, tempered in cold milke at night: straine it through a clothe. xx. tymes, and let it drie on. And in the morning, with a hard linen clothe softly, wette in colde water and Milke, strike or wype the face therwith, and kepe thē from the sonne: like good huswiues, spinnyng a thred of smal thrift vntill night for their labor: Mary then if thei will a mornings, take in. ii. or. iii. Reisinges, halfe a dramе of yellow Aloes, then flusshyng will the soner departe from the face, by that meanes of opening the liuer, and specially if it be in Sommer. I refarre the worthie consideracion of this Beanes to *Galen lib. vj. Simplice medicam.* Although hetherto I haue not onely alledged him: but other, as *Dioscorides lib. ij. Cap. xcviij.* which in Greke is called *Cyamos*, in deede thei will partly moue *Venus* lustes. And in thold time, the generall assent & cōsent: as in parlamentes, elections or questes, wer all declared by Beanes. The white Beanes did graunt, or affirme, and the blacke Beanes did denay, or refuse: And this maner doe still continue, in many places of Europe. As in that moste worthie riche, and noble citie called Uenice: which began *Anno a partu virginis*, 154. Of a fearfull nomber of people, whiche fled from the cruel handes of a famous tirant, called Attila the king of Hungarie, whiche brake into Italy, and destroied many places: emong all, the moste auncient citee, & chief marte of Europe, called *Aquileia*, whiche is now of no estimacion. Of this loste citee, be these Uenecias come, whiche haue bled hetherto to nomber with Beanes. The moste worthy, noble learned, & valiaunt *Famile* of the Romaines: whereof toke thei their names, I praie you? Of any noble old citee, as Thebes, Troie. &c. Or of any valiaunt beast, as a Lion, Tiger, Panthar. &c. No forsoth. Thei toke their name onely of poore Beanes: As *Fabius Porcius*, & their worthy auncestours were sowers and sellers of Beanes, and kepers of swine, and for their vertues wer aduaunsed, and kept still their names. Although the sacred Uicar of Sathan, called the Pope, kepe not his old name: as example. If he be christened Marke, Laurance, Cornelis. &c. Well, when he is degenerated, or triple mitred, then he is newe named, Leo, Clemente, Paulus, Boniface. &c. A very Anabaptiste, or a shamed of his name, receiued in Baptisme. Welfare the olde Ethnicke Romaines, whiche excelled the newe counterfecte christian Romaines: whiche were not a shamed, to haue base names, as *Fabius* had: *Cicero* of a Fitche or Tare, tooke his name and for eloquence, his like was neuer: and was before Christes incarnacion fourtie yeres. *Piso* that auncient name, of a noble famile of the Romaines, tooke their name onely of Peson: whose parentes were Plowmen, and sellers of Pease.

Beanes in the old tyme, were vsed for lottes.

When Uenice first began.

The old Romaines were more humble then the new Romaines, & late Popes, in keping names of base titles.

The tyme of Cicero.

Of base parentes, springeth noble children.

Therefore of Pease, let vs saie some thyng of their properties, and vertues, more then we haue declared *Folio. viij. in libro Simplic.* And first from whence thei came: and why thei be called Pease, and in Greke *Pison*, in Latine *Pisum*. The first spring of thē was moste plentifull in Greke, in a countrie called *Peloponnensus*, in whiche was a noble citee named *Pisa*, by

Pease came first frō Piso in Greece.

the

the riuer of *Alpheus*. Ibout whiche citee, euery fiue yeres, the nobles and moste worthy Grecians, did proue all maner of masteries: and made triumphes, pastimes and plaies, in the honour of Jupiter. *Ouid.j. de arte:* Lo this Pease came from *Piso*, and be now in the moste parte of al Europe, aswell as emong the Grecians. And of nature bee of a meane tẽperament, cold and drying, and is in al pointes like vnto Beanes, but not so windy: and more better for nourishing the bodie, and more clensing the bellie, saith *Galen*, & *Paulus* is of thesame minde. Let bothe Pease and Beanes bee well watred, hulled, and tenderly sodden, in shifte of waters, before you doe eate theim: and drawen through a colender, or strainer, with Onions, Mintes and Peper, sodden with theim. Then thei will not hurt the stomacke, or moue winde: but clense the raines, and make fatnesse increase with seede of generacion.

The beste Pease potage.

Tares doe thesame, and nourisheth milke, clenseth the liuer, gaule, splene, raines, and the mouthe of the bladder: sodden in wine, or with duritike, or openyng herbes, as Percely. &c. *Theophrastus* commendeth thẽ *lib. viij. Cap. v. de hist aria plantarum*, the white be the beste. There be, thankes bee giuen to God, no small plentie of Beanes, Pease, Fitches and Tares, growing in England: both white and graie Pease, the like of the Beanes, to the greate comfort of men, horse, and Swine. Although many Inkepers with their hostlers, through a cast of legerdemain: can make a peche of drasse and Beanes, buye three bushelles of cleane Pease or Beanes. Wherby the poor Hackney horse, if he could speake, aswell as Balams Asse did: might call his hoste knaue for his labour, and wishe the Pillorie to be his ghostly father. For although an horse, doe bothe lacke money in his purse, and reasonable witte in his hedde. yet without all doubt, he is the beste bonde slaue in the common wealthe, and least can be forborne, as it appereth in his seruice, bothe in warre and peace. &c. And seyng his drinke is so good chepe: it is a villonie to rob hym of his meate. For of all creatures, he suffereth moste paine in bodie: but I will meddle no furder in Stable matters, but ende of that, whiche I haue taken in hand, that is of Pease, *Anno salutis.* 1555. in a place called Orford, in Suffolke, stones betwene the hauen, & the main sea: wheras neuer Plowe came, nor naturall yerth was, but stones onely, infinite thousande ships loden in that place. There did Pease growe, whose rootes wer more then. ii. fadome long: and the coddes did grow vpõ clusters, like the chattes or kaies of Ache trees, bigger then fitches and lesse then the field Peasõ. Very swete to eate vpon, & serued many poore people, dwelling there at hand: whiche els should haue perished for hunger, the skace of bread that yere was so shãt. In somoche that the plain poor people, did make very moch of Thornes: and a sickness of a strong feuer, did sore molest the cõmons that yere, as none was euer hard of there. Now, whether thoccasion of these peason, & prouidence of God, cam through some shipwrake, wt moche miserie or els by miracle. I am not able to determine therof: but sowen by mans hand thei were not, nor like other Pease. And thus I doe ende of Pease, Beanes

A practise of Inholders, & their horsse-stealers.

A horse is a good seruant & taketh most paines for mã of any liuyng beaste.

Pease growyng on ỹ own accord, without Sowing wher no erth but stones be

and

and Tares, which be good for man, horse, and swine Geese & Hennes.

Of Otes called Auena, or Bromos.

And now I shall aunswere you of Otes, whiche in Grece is named *Bromos*, and *Auena* in Latine: thei be wilde and tame of nature, sowen in Marche, and ripe before midde August. And of temperamente be cold in medicenes: and is of the same vertue, that Barly haue in cleansynges, and in plasters it haue the same effecte also. It partly warmeth and drieth inwardly: thus saieth *Galen lib.vij. simplicium medicamentorum*: And is

Otes do clese the lunges.

of a bindyng vertue, againste the flowyng flure of the guttes: and is good against coughes, or foulnesse of the lunges. And *Plini* saieth *lib.xxij. Cap.xxv.* Otes sodden in Vineger, do take awaie molles, blaines, or spottes. And Otes is a good graine in the common wealth, for men, horse and foules: as thei haue little other bread, in many places of Wales, and Darbie shire. In Northumberlande, horse haue as greate plentie to eate of theim: as menne haue in moste places of this realme, either wheate or Rie, for their owne foode. And in the North it is called Hauer: the Southerne people Otes, the Italian *Vena*: the Frenche *auoine*, the Arabian *Cartamum*, or *Churtall*: and thus I haue ended of Beanes, Pease,

Plentie of Otes in North Humberland

Otes and Fitches, my friend *Marcellus*.

Marcellus.

What saie you of wheate, whereof our bread is made, of whiche is our common foode, and best graine?

Hillarius.

Triticum wheate, or our bread.

The Greekes dooe call wheate *Pyro*, many yeres before the name of *Triticum* was found: whiche is Latine for wheat *Triticum vero dicitur, quod tritum ex spicis sit:* It is called wheate, that is threshed, or broken from the Eires (wherein it grow) as saieth *Marcus Varro*. The kindes be well knowen, bothe red and white wheate: the tasseld or long eired wheate, and the naked or polled wheate. The tyme, maner, and place of Sowyng. Reapyng, Thressyng, Grindyng, Baking, and eatyng, is naturally knowen throughout all this realme. Euen so is the ingrossyng, keping until it corrupt: and selling it into other forrain realmes, is knowen to thē, whiche neither feare God, obay their Prince, or loue their neighbour. And the naturall complexion of Wheat, is hote in the first degree, bled in plaster. Wheat meale tēpered with the iuce of Henbane doe stoppe the flure of the senewes, and the inflamacion of the guttes saith *Dioscorides lib.ij. cap.lxxviij.* The bread that is leauened, is better to make plaster for the stomacke, then the meale. The iuce of Mintes, Rue, Sage, Wormwood. &c. bee good to mingle with meale, or crummes of bread for plaster, to pained stomackes, puttyng in Vineger. A plaster of the Branne with Vineger, and the iuce of sowre Pomegranettes, warme applied to the bellie, dooe stoppe the flire, and swellyng in the guttes. Many goodly vertues belongeth to Wheate, the Branne nourisheth little: and bread wherein moche Branne is left, shall make the common feeder therof leane. And the pure meale nourisheth, and ma-

To feede of bran, maketh a man leane, but flower bryngeth fatnesse.

keth

keth fatnesse to increase: of fine meale, Starche is made. &c. The kingdome of Antichrist haue, not a little inriched theim selues, by meale and Waxe: thei haue solde them deare. And many a man haue lost his life, by constantly affirmyng, that meale would onely be chaunged in to bread, but not into flesshe. The determinacion therof, I leaue to the learned Diuines, but not to the Dunsmen: whose distinctions marreth all, in the chiefest poinct of our religion. &c.

Meale and waxe, haue made greate marchauntes at Rome.

The very diuines & Dūsmen, did neuer agree generally.

And yet more of Wheate, this precious grain and corne, *Theophrastus lib. vij. cap. iiij.* doe name many places, of the diuersitie of Wheate: as *Aphrica, Thracia, Pontus Assiria*, and *Egipt*. &c. And in all these places, Wheate doe differ in shape, colour, greatnesse: he writeth merueilous of the kindes of Wheate. He obserueth the nature of euery soile and lande, and of the mancions vnder heauen, and the climates: and saieth in *Asia*, beyonde the countrie of the blacke Trions, the Wheate graines be as bigge as grene oliues, whiche be as bigge as Nutmegges. The Sonne and the soile is of soche vertue, and more *prodigius* wonders writeth he of Wheat. *Plini lib. xviij. cap. vij.* of all Wheate in the worlde, there is none to be compared in goodnesse, vnto the Wheat of Italie, for whitnesse and waight. In Spaine there is little Wheate, but the Wheate whiche thei haue is verie cleane, and their bread as white as the meane bread of Yorke. Well, I haue sufficiently written of breade in his place: Wheate will tourne, and degenerate out of his kinde, and bee chaunged into Darnell. Specially in weate yeres, so saieth *Mathiolus in Dioscorides lib. ij. cap: lxxviij:* I haue seen the like in a field named Yelly, in a toune called Kelshall in Suffolke. There bee Tonges and Irons made accordingly, beyng made verie hote, doe presse forthe the oile of Wheate, whiche will heale vlcers and woundes, and all chappes: and open places in the handes, lippes, and feete, through the sharpnesse of the North winde in March plasters of Meale, Leauen, Salte, Vineger, Butter: and oile of Roses tempered together, warme made in a plaster, vpō leather, and applied to the breast, or any place of hym, whiche haue fallen from some high place, if thei be curable, it healeth them: giuing theim *vnguentum patibile* to drinke, and roule the pacient with a longe roller or Towell. And thus I doe ende of wheate, the moste precious and beste grain, for the foode of mankinde, and is our daily bread.

The sondrie kinds & natures of wheat.

Wheate will degenerate out of kinde, that is from Wheate to Darnell.

A plaster for a brosed bodie

Marcellus.

What be the *Lupines*, whiche the Grekes call *Thermos*?

Hillarius.

Thei be like Beanes, hauyng seuen leaues, somewhat like Beares foote: and are commonly knowen, whose meale mingled with Honie, and licked vp, or dronke, doe cast wormes out of the bellie. And made in plaster to the bellie, it doeth the like to chyldren: sodden in Vinegar, to helpe the Kinges euill, made in plaster. And also doe breake a pestilēce sore laied on warme: and seeth *Lupines* in rain water, vntill thei be wasted, straine

Lupines.

To kill wormes with Lupines.

this water, and when it is colde, washe thy face, and it will cleanse it from foulnesse and spottes. Myrrhe, Honie, and *Lupines* incorporate together, and rolled in Wolle: make a Pessarie, and conueigh it into the place, and it will bryng forthe the dedde childe, and force the menstruall termes. This herbe and seede thereof, will kill Cancers, and shales in the hedde: tempered with Hogges grease, Vinegar and Brimstone. Sodde it in Percely, water, or whaie, and it will clense the bladder, and prouoke vrine: and drunke with Vinegar, it cleseth the stomache, helpeth digestion, and expulse all noisomnesse, or abhorring of meate. *Lupines* saith *Galen*, thei bee of an yearthly substaunce, and ingender euill humours: to be eaten as meate thei be hurtfull, but in medicen good. And be bitter, hote and drie.

Dioſco. lib. ii. Capi. ciii.

Marcellus.

What is the goodnesse of *Staphis Agria*?

Hillarius.

Staphis agria Pediculares. a seede that will kill lice in childreh, and hankes.

THis herbe *Stauis Agria*, is also *Pedicularis*: for if it bee mingled with Oile, it will kill Lice, nothyng better for lousie childzen, and haukes. &c. The leaues bee like the wilde Vine, with blewe flowers, and is hotte and drie in the fowerth degree. If fowertene seedes stamped, or broken in swete water, bee dronke, it will purge grosse crude, rawe humours by vomite: but he whiche drinke it, ought to walke after it, saieth *Dioscorides lib. iiij. cap. ci.* And furder saieth he, the drinker thereof, must prouidently giue attendaunce, to drinke swete water, vnlesse, els he be strangled with the medicen. This seede with oile of Tartar, killeth tetters, itchyng and as thei terme it, manginesse: sodden in Vinegar, warme holden in the mouth, to helpe the paines in the teeth, and stoppe the reume. And with Hony healeth blcers in the mouthe: but it is perilus to be taken doune, because it burneth. And is good to make an *Apophlegmatum* with, doe clense the matrix of women, made in plaster. Plentie of this do growe in the countries of Apulia, and Calabria in Italie: and this I ende of this. What haue you els to saie?

A plaster to bryng forthe a dedde childe.

Marcellus.

What is that slepyng herbe, called *Solanum*, and his felowes, I praie you?

Hillarius.

Solanum, Nightshade, the slepyng Dwale.

IT it called *Solatrum*, *Solanum*, or *morrell*, in Englishe the greate sleping Nightshade, or Dwall. And of this there be thre kindes emong vs in Englande, as the greate Morelle, the little pettie Morell, or Nightshade, and Alkakengi, which is the Vilicke or bladder herbe, to clense the same and open, shower, and purge the vesselles of the vrine. The greate Nightshade, with blacke beries, like rounde Plummes, be venemous, when thei be eaten, bryngeth vtter madnesse or death: the lesser causeth moche slepe. These bee colde and drie of complexions, as

Galen

Galen saieth: *lib.v.cap.ix: Dioscorides* saieth, that pettie Mozrell leaues, be cause of nature thei bee colde, and their iuce with Barly meale doe quenche *Sacra ignis*, oz that we doe call sainct Anthonies fire, and by theim selues stamped, doe helpe the burnyng of the hed, oz swellyng togerthe vnder the tongue, applied to them. This iuce dzunke, dooe helpe the yellowe Jaunders, and burnyng of choller: but if you be euill at ease after thē then dzinke *Oximell simplex*, with warme hote water, and put your finger in your mouthe, and vomite. The madde greate Nightshade, is cold in the extreme degree, if one dzinke one dzame, saieth *Plini* thereof, then thei begin to plaie their pagiantes, past shame. But if thei dzinke two dzagmes, then thei shalbe starke madde: but if thei eate oz dzinke thzee dzagmes, then pzesente death, and this venime is called *Doricmon*. The Alkathingi oz Kengi, haue berries like Cheries in wzapped, in a close huske, with many singuler vertues to coole: to cause slepe, moderatly vsed oz taken, their iuces in endiue of Ptisant. But chiefly it excelleth foz the stone, with Parcele, Fenell, Asparagus, the fower lesse cold seedes, ana. ʒ.ii. and damaske Pzunes. xvi. in nomber, stamped well together and put into cleane whaie, oz Barly water, standyng. xii. howers, puttyng. ʒ.ii. of fine Reubarbe. Then straine it, and dzawe into thesame pocion. ʒ.ß. of good *cassiafistula*, oz Venice Turpentine, clene washed ʒ.ß then dzinke thesame in the mozning: this will bzeake the ston if any medicen can doe it, & clense the raines, and heale any sozе in the same, anointe the backe with *vnguentum Scorpionis* And thus I dooe ende of *Solanum Hortensis*, called pettie Mozell, whiche is good in medicene, bothe inwardly to coole: and also outwardly to coole the hedde, to helpe the iyes from heate, tempered with the white of an egge, &c.

Dzinke but a little, sodde in wine, of this Mozell, ʒ.ii. will suffice.

A good medicene foz the stone & raines

Marcellus.

What is the vertue of Henbane? I pzaie you tell me.

Hillarius.

HEnbane is called of the Grekes *Hyoscyamus*, it is also called *Altercum* of the Arabians. This herbe doeth kill swine, except thei bee dziuen in continently, thzough a greate streame of water, and is called the Swines bane: The nature thereof was first founde by Appollo. This Henbane is of thzee kindes: the blacke, the yelowe, and the white. The white is mozе better foz medicen, then either the yellowe, oz blacke. The seedes be as plentifully growyng, within the codde, as the seedes of Poppie, bothe in fozme and bignes: it groweth vpon dūg hill sides, oz els vpon old ruins, and about bzoken walles, and is ripe inthe moneth of July. The temperamēt oz complexion of the white seede, is cold in the third degree. The other twoo seedes be venemous, and full of poison. This white seede is good, with the ointment of Roses, to be laied vpon an hote goute, oz swellyng of the pziuie members oz bzeastes of a womā, which swelleth oz burneth. A halpeny weight of this seede beaten in pouder, with asmoche white Poppie sede, dzōke

An herbe of veneme thorowe colde, called Henbane.

Thze kindes of Henbane.

The white Henbane is vsed in medicene.

in swete water, or the water of Plantan: doe not onely reconsile slepe but stoppes spittyng of blood, and helpeth the rednes of the iyes. The leaues of this white Henbane, Barly meale and Vinegar, be good to make a plaster, to quenche the burnyng of the raines of the backe, or extreme hedde ache, whiche cometh of Choller, and also it helpeth all inflamacions. *Dioscorides* saith, this sede dronke in wine, doeth heale a feuer called *Hepyalas*: euen so doth the iuce of the leaues. But if this herbe be vsed, either in sallet, or in pottage, then doeth it bryng frensie and madnesse: the roote sodden in Vinegar, dooeth helpe the paine in the teeth. *Galen* also doeth vtterly refuse, the blacke and the yellowe seede, as poison: but the white he doeth accept as medicene. *Plini* doeth commende thesame white, saiyng: if it bee stamped with Honie, it healeth the bityng of a madde Dogge. And with wine, againste the bityng of Snakes. And againste choughes and streightnes, through greate extreame filth of the lunges. The oile thereof helpes the deafnes in the eares, droppyng in but little. *Plini* would that none should vse more thā flower leaues of this herbe, the iuce thereof at ones. For who so vseth more, shalbe in daunger to slepe without waking. And thus I ende of Henbane, whiche is also called the poison, or bane for Hennes.

Marcellus.

What is the nature of Humlocke? that stinkyng wede?

Hillarius.

The moste colde herbe, and a poison.

Humlocke is called *Cicuta* in Latin: the Grekes cal *Koneion*, that is to saie, a tiraunt or killer of men, for it is cold aboue nature, if it be takē within the bodie. The cruell murtherers of *Athenes*, did moste traiterously, maliciously and falsly, poison their chief patrone, & well spryng of learnyng, called *Socrates*, an excellente Philosopher, soonne to *Sophroniscus* a Mason, and *Phanaristæ*, a midwife, whiche were his parentes. This man when he had beste the knowlege, of naturall Philosophie, gaue hymselfe to morall Philosophie: he was bertuous in liuyng, and disputed againste thē, that were called *Sophistæ*. This mannes breastes of learnyng, gaue forthe the milke of knowlege, vnto the moste famous clarkes: *Plato*, *Xenephon*, and *Xenocrates*. And after he had taught a long tyme in *Athenes* he was by ỹ malice of *Anytus* & *Miletus* accused, to speake againste their Gods: wherfore he was condempned to death, whose death was the iuce of this Humlode, called *Cicuta*, mingled with wine. After which drink, he did expire the breath of life, before the yere of Christes incarnacion. 367. *Dioscorides* saith, who so euer drinketh of this venemous iuce. The remedy is onely to drinke, a great draft of clene newe wine alone without any other mixture put therunto with spede. The iuce of this saith he, doeth quench that disease, which we call S. Anthonis fire, applied to the burning place. It doeth extinguishe or quenche the heate, whiche is aboue nature: either in the breastes of women, or in the priuie members of boies or men, called the colt euil emong horses, but in men the aboundaunce of nature, with heate gathered vpon a lumpe.

The death of Socrates was with wine, and the iuce of Humlocke.

To help hym whiche haue dronke Humlocke.

And

And it doeth quenche and drie milke, in womens breastes. *Plini* writing of the nature of this, saieth it was the publike or common death, used emong the Athenians. The seede and the leaues, hath power through coldnes, to kill bothe inward, and outward partes of the bodie: the remeadie is this saieth he, before it come to the vital partes, is to drinke hote wine, but with wine it is incurable. But the iuce of this, dropped into the ye, doeth quenche the heate, and clense the sight, and healeth a disease called *Epiphora*, saieth *Anaxilaus*. And thus I ende of this venemous herbe, whiche here in Englande, women vse to bucke their clothes with: and Weauers doe make quilles vpon their stalkes, whiche be called Kexes.

Humloke is a venemous herbe.

Marcellus.

What is the nature of the Artichoke, whose heddes be sodden with Beefe: and used emongest vs for meate.

Hillarius.

The Grekes call it *Scolimus*, it is called *Cinara*, bicause this herbe delighteth to growe in yearth, mingled with Alshes: Some suppose it to be named *Cinara*, of a maiden, whō the Poetes did fain, was transformed into a greate Thistell, or an Artichoke: this herbe is commonly knowen, and is of two kindes. That whiche is full of prickes, bothe in the fruicte and leaues is wilde, and of small effecte, and that is taken to be *Scolimus*. *Cinera* the tame or garden Artichocke is good. The roote or leaues beyng sodden, or dronke with wine, doe heale the stinkyng and filth, in the bladder or yarde of a mannes bodie: and maketh the vrine swete, and clenseth melancholy or fleume, whiche doth abaunde. This saith *Dioscorides* and *Galen*, in *lib.ii.de alimentorum facultatibus*. This fruicte doeth nourishe the bodie, and increaseth the seede of gengracion, bothe of men and women: if it bee well sodden, in potage or wine, and is a prouidence of nature, and healeth. *Plini* doeth greatly commēd this herbe, saiyng: if the roote be sodden in wine, to the thirde parte, it is wholsome to be dronke, either after the bath, or after meate, and doeth cause vrine to be clensed aboundantly: through whiche the corrupciō of the raines and bladder, shalbe purged effectually. And thus I ende of the Artichocke, whiche is hotte and drie of nature: as appereth by the taste in the mouthe, whiche will burne, and is bitter in the mouthe.

Scolymus.
Cinara.
Artichocke.

A nourishing herbe.

Marcellus.

What is the nature of *Trifolium*, called the three leaued grasse?

Triple grasse

Hillarius.

This herbe beareth a swete flower, and euery daie his nature is to leese. vii. tymes, his sauour or odour in a daie, and receiueth it seuen tymes againe, in thesame daie. But beyng dried, it keepeth still his sauour. Of this herbe there be twoo kindes, the one purple colour and swete, and the other white flowred, and not so sweete.

Two kindes of Triple grasse.

The rootes be long and white, this herbe groweth in euery meddowe, in June and Julie: and is hotte and drie, in the thirde degree. *Dioscorides* saieth, the seedes and leaues, sodden in water or wine, and so dronke, doe not onely helpe the diseases of the sides: but also the fallyng sicknesse, the dropsie, or water crepyng betwene the skinne and the flesshe, the strangurie, bothe in menne and women. And also purgeth the humours menstruall, three dragmes of this, stamped with Orimell, and dronke in wine: doeth helpe the bityng of all venemous beastes, and will not suffre no venime, to come within the bodie. Euen so it helpeth bothe Tersians and Quartens. *Galen* is of the same mynde, and *Plini* doeth affirme thesame: that it preuaileth againste poison and venime, drinkyng .xrb. grain waight, of the leafe, or the seede. And this saieth he, is a goodlie *Antidotari*, and also there is no Serpent dare come nere the triple grasse: it is wholsome to make warme, and heale woũdes and cancer. And thus I ende thereof.

Triple grasse hath many vertues, and excelleth against poison.

Marcellus.

What is the blessed goodnes, of that worthie herbe, called Valerian: whiche some doe call the blessed herbe.

Valerian.

Hillarius.

IT is named *Phu* in Greke, and *Nardus Sylueſtris* in Latine, or Valeriã and be of twoo kindes, the great and the little, and this herbe of some learned men, is called *Triacle*, bicause it will cleanse venime, from the stomach and sides, and clense the stopping of the matrix, and the vrine, as *Plini* affirmeth dronke in wine. *Dioscordies* saieth, if you drie this herbe and drinke it, then it will moue the vrine, and helpeth the dolour in the sides, and forceth termes menstruall, & the best of this do growe in *Pontus*. We haue good Valerian also, of good vertue, to helpe inwardly for the stone, and outwardly for woundes: and a goodly precious Balme maie bee made thereof, to heale woundes with all. The Spaniardes doe call it *Herba benedicta*, the blessed herbe, bicause it giueth soche health, to purge termes, and helpe the stomache. It is not moche inferiour, to the *Narde* of Inde: but for the stone, it is better. It is hote and drie in the seconde degree: and will growe in moiste places, of a greate heigth. Thei doe greatly erre, whiche doe take Calamus rootes, in the place of Valerian: the roote haue many smal rootes, growyng vnto it, like vnto the Beares foote rootes, or the rootes of *Iunſſus Odoratus*, somwhat yellowe and swete bee beste. And must bee gathered in Sommer, and dried for pessaris, and clensyng vrine: this herbe is commonly knowen, for his singuler vertue, emong Phisiciõs and Chirurgians, and also precious for women. And sodden in wine, with Fenell seede and Mastiche, it is diuritike, and moste beste for theim, whiche haue either the collike or stone.

For woũdes

Valerian maketh salues of greate goodnesse.

Marcellus.

What is the nature of Collumbine which beareth pleasant blewe flowers, some beareth white?

Hillarius.

Hillarius.

ACollumbine is called *Aquilegia* and is commonly knowne the flower of fiue heades, like vnto Egles, meetyng together in the neither parte of the saide flower, the vpper parte spredeth out with winges, & keete answeryng vnto the same, therfore it is called the Egles herbe, the leaues be like vnto the greater *Chelidon*, but somwhat roūder and softer, it florish in the mouthe of Maye, and is somwhat hot of nature, and doth drie vp Scabbes and Fistulaes if it be stampte & applied vnto them in ỹ manner of a plaster, it helpeth also to resolue clense and scoure Struma or painefull swellyng in the throate, called the Kinges Euill, receiued in Milke, swete wine or Drimell squillini either dronke or vsed in a Gargarisme warme, if it be mengled with wheat meale, the iuce therof and made warme this waye, it hath in plaster great vertu to drie vp moist humours in Biles or sores. Many doth affirme it to be *Ægilops*, wherin thei do greately erre, for that is a kinde of Ottes or els *Iunceus odoratus* whereof is rehersed before. But this Collumbine may be vsed in his place. It also clenseth ponge childzen if it bee put in their drinke from a filthe growynge in their boddie through the aboundaunce of heate, called in the southe the Redgome: but in the North it is called the Fellon, and thus I ende of this herbe, what haue you elle to say?

Acollumbin.

For swelling in the throate

A.h.medicē.

Marcellus.

What is then the nature of Chiledon, commonly called Cellenden.

Hillarius.

IT is called in Greke *Chiledoneon, Mega* that is the great Chelidon, or if you wil the Swallowes herbe, for a Swallow in Greke is called *Chiledon*, and it agreeth well to the reason that *Plini* maketh mencion of this herbe, whiche obserued first ỹ nature of thesame, saiyng it doth grow when Swallowes do breede, and if through the heate of the swallowes donge, their ponge ones loose their sight, eft soones nature hath taught the olde ones togather this herbe, through whose vertue the saied younge birdes receiue againe their sight, this herbe is hot and drie in the thirde degree, and is commonly knowne of euerie reasonable man or woman. *Dioscorides, lib. ij. cap. clxxvj.* saith: if the iuce be streined into a brasen vessel, and mengled with Hony and so boiled into a thickenesse vppon a soft fire. This hath vertue to clarefie the eies, and to lighten the sight. The leaues, stalke and roote, stamped & streined in sommer, and kept in a close vessell, and dried by littell and littell, of it self in a shadow place, this is good to make Trochis with al, to heale the eies. The roote therof sodden in white wine, with Annisseedes, and so strained, is good to be dronke against ỹ yellow Jaun-

Chyledonion

Swallowes dunge will make blinde. example of Tobias.

For sore eies

ders, and stoppyng of the Gall. And also it dryueth away all maner of Choler adhuste out of the bodie, if it bee sodden with vineger, Honye, white Rose leaues, and Swines greace, it clenseth the bodye from Scabbes, Biles, Soores, and Cankers. Many precious oyntmentes, waters, Salues, and balmes, be made of this herbe, as *Galen*, *Plinie*. And *Ramondus Lullus*, saith: it may rather be called *Celidonum* that is a gift of heauen for the singuler gifte and goodnesse thereof then *Chelidonium*, or the Swallowes herbe, and thus I ende of this most precious herbe called the great Chelidon. There is a nother lesser herbe of this name which is also called *Scrofularia minor*, hauing leaues muche like vnto Azarabacha or Iuie, hauing many small rootes white, in the forme of Peares, but very small, and this herbe hath yelow flowers, varnished within like gilte, whome the common people call Kynge Cuppes. *Theophrastus* saieth in *lib. vij. cap. xiiij.* this herbe vanisheth away when Swallowes come in or beginne to breede *Galen* saith: that this herbe is hotte and drie in the fourth degree, *Dioscorides* saith it will exulserate or blester the skinne, by whiche means it clenseth scoureth and casteth away foule scabbes, and lepros matter from the skinne. The iuce being tempered with Hony drawne vp into the nose, purgeth the head. After this maner vsed in a Gargarisme doth clense the throte and corruption of the stomacke and longes. This *Scrofularia* or small Cellenden is extreme hotter in Asia then it is in Spaine, and more hotter of nature in Spain then here in Englande. In Scotlande I haue sene the people eate of this small roote parboyled with other colde sallet herbes, with clean Oyle, Suger and vineger, for euery herbe flower and rote must be obserued according to the nature of the regent aswell as of their owne temperement. And thus I ende of these twoo herbes.

Dioscorides, lib. ii. cap. Clxxvii.

Scrofularia.

Marcellus.

What saie you then of an herbe called Pimpernell?

Hillarius.

Pimpinella is good agaunste the Pestilence.

IT is called Pimpinella or Pampinula wherof bee twoo kindes the greater and the smaller. These herbes be commonly knowne with longe rootes, cornered stalkes, iagged leaues, white flowers and smalle seade, and dooeth growe in euery place, as Fieldes, Woddes, Pastures and Meddowes, and it is hote and drie in the seconde degree, nerehande to the third, the iuce of this herbe is dronke against the biting of serpentes. If it be dronke in wine, it clenseth the raines and bladder. Nothing is better against the Stranguric, bothe in men and women. The distilled water of this herbe doeth drie vp moist humour in the eye, which we call blered watring eyes, it clenseth spottes from the face, and dronke with *Mythridatum*, ther is nothyng better against the pestilence, and thus I ende this herbe.

Marcellus.

what

What say you then of an herbe called Sheperdes purse?

Hillarius.

THis herbe is called *Pera pastores*, because it is like a bagge which sheperdes do vse to weare. The seede is not vnlike vnto a littel harte of a small birde. The leaues be like vnto Rocket, it is colde of nature, and stoppeth bloud or flixe, beinge dronke with small Red wine or Plantain water. A plaster made of this herbe with vineger and freshe swines grece doth quenche all inflamacions, or heate of the body as the Shingels &c. The iuce alone doth heale a new wounde, and stoppe the bloud. Nothing is better to restraine the immoderate flixe menstruall, then to make a *fomentam*, and moist bathe of this herbe, and to sit ouer it close. And to drinke of the same clarified in Red wine, many greate learned men do affirme, that the only holdyng of this herbe in a mans hande, dothe stoppe the bloud flowyng at the nose, or any other parte of the body. Many meruels might be declared of the vertue of this herbe, but to the ignorannte and incredible, to them it is but vaine to write any farther, and thus I ende of Shepards Purse, or bloud stoppyng herbe.

Sheperdes purse, to stop bloud.

Marcellus.

What is the nature of Lyons foote, called *Pes Leonis*?

Hillarius.

IT is in forme like vnto a Lions foote, with brode iagged leaues with. viii. indented leaues together in one, smal flowers, yelow in couler, the stalke. vi. handfull longe, with a roote finger bignes, in couler somwhat red, in nature this herbe is drie in the seconde degre, the iuice therof doth ioyne new woundes together, and healeth them quickly, the decoction therof is holsome to washe all manner of woundes, new and olde, with warme linnen clothes, washed in the same, and the Decoction healeth womens sooze breastes, if this bee dronke in wine, it healeth woundes inwardly, in the breast bealy and guttes. And draweth vp the guttes in yonge children, that are slipped downe from the body, through occasion of weakenesse, coldenesse, or the flixe. This is an excellent herbe for Chirurgēs, to heale woundes with all, and thus I ende of Lyons foote.

Lions foote. *Pes Leonis.*

To heale woundes and sores.

Marcellus.

What haue you els to say of the nature of an herbe called Knotgrasse, or cumber field?

Hillarius.

IT is called in Greke *Polygonon*, because it hath so many knottes, like knees or ioinctes, there is an herbe ꝑ stoppeth bloud better then this doth, and it beareth an infinite number of small seedes. The leaues be like vnto Rue, somwhat longer, and by euery leafe the seede doth growe, and beareth a small white flower. This herbe is taken to be a weede of no estimacion, and is colde and drie in the seconde

Knotgrasse, Kneherbe, or Polygonon.

conde degree, and in the beginning of the thirde. *Dioscorides* saith, it hath vertue to restraine and coole, if the iuce be dronke, either of them whiche spitteth bloud, pisseth bloud or els hath the blouddie flixe. Notwithstanding, it doth clense the raines, and doth preuent or put away the fit of a feauer, if it be dronke one houre before the acces of the same. It stoppeth the flixe mẽstrual, either in a vomet or a bathe, or to drink the same with wine. It doth the like against the distilling of the whittes of womẽ. Dropped into the eare, it fortifieth the hearing of theim which be dull or stopped. This herbe stamped with Hony, dothe heale soores, infecting or corrupting the priuie or secret members, the leaues therof doth quenche the burning Shingles whote inflamacions and ioyneth healeth and clenseth new woundes. There is no better plaster then this against the heat of the stomache, and thus affirmeth *Galen* and *Plini*, this muche of this herbe.

Marcellus.

What is the nature or vertue of *Stæchadus*.

Hillarius.

Stechadus or Siechas.

THis is a noble herbe and of great vertue, leaued like vnto Time with knops in the toppe like Hoppes, wherupon groweth purple flowers, sweete of sauour, bitter of taste, the roote is small and harde, it beareth flowers in June, and it is of a restrainyng temperament, somwhat coolyng, the decoction therof helpeth the lunges euen as Hysop doth, and is put in many medicens of greate vertue, it doth extenuat or cleanse the inward partes of the body, the Lyuer, the Splene, the Reignes, Guttes, and priuie members: prouoketh termes menstruall and helpeth all the diseases of the stomache, and thus affirmeth *Dioscorides*, *Galen* and *Plini*, this herbe groweth in Arabia, and is brought from Alexandria, euen so there is greate plentie growinge vpon the Mount Gargane in Italie. The Arabians do call it *Astochodos* the Italians call it *Stechade*, and thus I ende of this worthie straunge Herbe: whiche groweth not in Englande, but the Poticaries haue it.

Stichados good for the Splene. *Dioscor. lib. 3. Cap. xxvi. Galen lib. 8. sim. medica.*

Marcellus.

What is the nature of *Verbascum*?

Hillarius.

Verbascum.

THis herbe is of diuers kindes. The one is called *Mullen*, which is a longe herbe, like a ware taper bearyng yelow flowers in the toppe with small seades, which is called the white male *Verbascum*, but the white female is in the same forme, and beareth white flowers. Then there is a kind of blacke *Verbascum* with great rootes, sondry braunches, and yellow flowers. These herbes be called Lunge worte amonge the common people. The thirde kinde bee called Bagles, or Cowslips. These herbes are commonly knowne, and bee of a dryynge nature, and doe greately restraine or stoppe the bealy, in the time of a blouddy

Cowsloppes or Bagles.

bloudy flixe, and the decoction of them beinge dronke warme. The water of them quenche the inflamacion or burnyng of the eies. This herbe stamped with clarified Hony in a Leaden morter, puttyng ther vnto wine and Vineger, doth make a medicine to heale Vlcers withall. This same medecine is good against the stingynge of an Adder, Snake or Waspe. The iuce of their leaues tempered with washed Oyle of Lynseede, dothe heale scaldynge or burnynge of the skinne or flesshe. The pithe which is in the roote, is good to heale Fistulaes. And all the flowers sodden in vineger, doeth heale the Kynges Euill, applied to the place, or in gargarisme: the roote, seede, or leafe, sodden in wine, is good, not only to be dronke against all diseases of the lunges, breastes, sides, and reines, but also casteth out of the flesshe any thing therein fixed, as Naile, Thorne, or pricke. Of this herbe is there a singuler medecin made for beastes, Horse, Cowe, or Swine, after this maner. Stampe this herbe, puttyng therin Fenicrehe and Madder with warme ale, conuey it into the throte of the sicke beast, with a horne or tonnell, made for thesame purpose, and this wil heale and clense their lunges. For lacke of this, and many suche good like medecines, do many beastes die. Therfore good *Marcellus* take here none occasiõ to dispise this my regement for men, although I here shewe a littell medecin for beastes, for we without thẽ should liue very beastly. Thei be the giftes of God, his creatures, and our seruauntes, and thus I do ende of this herbe called *Verbuscum*, *Mullen*, or Cowslip. Primerose is of thesame kinde.

Marcellus.

What is the nature of Tormentill?

Hillarius.

THis herbe is called *Ceptaphillon*, *Tormentill* or of some *Bystorta*, this hath leaues like fiue fingers, but that it hath. vii. leaues in nomber, iaged or tothed like a Sawe, growyng aboute the stalke with yellowe golden flowers, with a greate roote, *Plini* saith *lib.xxv.Cap.ix*, that this herbe doth begin to growe, and vanish whan the Vyne doe growe and wither: this herbe also growe vpon hilles, and in Heath grounde and in Woddes. The temperament or cõplection of this herbe is colde and drie in the thirde degree, saith the late writers, but others affirme not the same, that it should be hot in the thirde degree, and that appereth by his faculte, it wanteth coldnes in the third degree, but rather is of the nature of *Quinq; folium*, and the roote is drie in the third degree & hot. *Paulus Ægineta* saith, if this herbe be stãped with oile, it will heale the sorenesse of the feete or scabbes, within three daies. The new writers saith, it will close and heale newe woundes, and cleanse the yes. The pouder of the roote, with the iuce of Planten, is dronke againste the stopping or scalding of the vrine, it is good against poyson, pestilence, and bloudy flixe, Kinges euell, filth in the mouth, and sores or swelling of the stomacke or spleane, Liuer and belly, and stoppeth bloud to be dronke in the decoction, the water or pouder. Shepe which feedeth there-

Tormentill do growe and diminisshe in the wine.

L.Fuchius in histo.strip.

Againste the Pestilence.

Turmentill keepe Shepe from the rot.

therebpon ſhall not die on the rotte, and that I haue ſeene proued in ſondry places in Norfolke, and in a place of Suffolke, called Blaxall, bpon a littell ſhepes walke, in the ſame towne, whereas Shepe liued many yeares without rottyng, through the vertue of this herbe, and Shepardes haue obſerued theſame. And thus I ende of Tormentyll.

Marcellus.

What is the vertue of Rocket Gentle?

Hillarius.

Eruca or Rocked. *Dioſcor. lib. 2. Cap. xxiiii. Galen lib. 2. de alement.*

THis herbe is called *Eruca* for it doth erode and burne with heate, & biteth the tongue, it alſo ſmelleth like a Fore, the ſeede groweth in a cod like to Rapes with a white roote, yellow flower, and iagged leaues, and is very hot of nature, and increaſeth ſeede of generacion. And the people of Spayne ſaith *Dioſcorides* did vſe this Rocket ſeed in the place of Muſtarde, it hath vertue to prouoke plentie of vrine. *Galen* ſaith, eaten alone, it hurteth the head: therfore his councell is to eate it with Lettis, to rebate the heate. The rootes ſodden in water, will drawe foorth a broken bone. The ſeede is good againſt the ſtinge of Serpentes, and poyſon of Spiders made in plaſter: and dronke, it hath vertue to expulſe wormes out of the bealy ſaith *Plini.*

Marcellus.

What is *Serpentaria*?

Hillarius.

Biſtorta haue a crumpled roote, lyng wrinkled like a ſerpent, but female roote is black, without, and redde within, and a greate knotte in the ende.

OF this herbe, there be twoo kindes, the male is called *Biſtorta*, the female is name *Colubrina*, the leaues be faſhioned much like Beates, a ſmal ſtalke with a buſhe in the top and groweth in darke places, and is colde reſtrainyng and dryyng in the thirde degree. This roote doth heale and glewe woundes together in a plaſter, & doth chiefly ſtoppe the blouddy flixe, the pouder or decoction, and reſtraineth vomittes, & ſtablish the teeth, the decoction warme holden in the mouth. It hath the ſame vertue whiche *Britanica* hath in ſtoppynge or reſtrayenyng, it doth retaine the new conceiued ſeede without hurte in the Matrix of the mother, and thus I ende of Serpentary.

Marcellus.

Giloflowers are ſwete and pleaſant, but are they good for any medicen?

Hillarius.

Giloflowers *Mathiol. in Dioſcori. li. 2. Capi. Clii.*

YE forſoothe, they are no leſſe profitale, then pleaſante, and greatly commended amonge the olde writers, for *Dioſcorides* reporteth of them, they do not only preſerue the bodies of men from corrupt heires, but alſo doth kepe the minde and ſpirituall

tuall partes, from trable and fearefull dreames, through their heauenly fauour, and moste sweete pleasant odor, to fortifie the braine: there is no Apothicarie can by any naturall Arte, make any confection so pleasant as this is, which nature hath wrought most wonderous in pleasyng of the sences, both of seeyng and smellyng. If Gilleflouers be stamped they heale new woundes of the head, and draweth foorth broken bones. The decoction of thē be good to washe the head withal. The Oyle of Gilleflouers doth heale the bityng of a mad dog, and woundes of the sinewes, and colde goutes. If this flower be sodden in white wine, it driueth away the terrour of a Tercian, and the horrour of a Quarten, beyng dronke warme before the fitte, by that meane be wormes killed in the bealy. This herbe of nature is hot and drie, and of this there be sondrie kindes, some small and some greate, and of sondrie collours, as white, redde, carnacion &c. And is called *Garyophylum*, or a domestical flower, and in the olde time was vsed to be put in the gardens among ỹ Romayne virgens. The roote is good against the Pestilence and Fallyng sickneſſe, and thus I ende of Gilleflouers.

Gilloflowers will heale wouudes.

Marcellus.

What is the naturall vertue of Houslyke?

Hillarius.

IT is called Houslike in the Southe partes of England, but in the Northe it is called Full, in Latten it is called *Sedum* or *Semper viuum*, that is euermore liuyng, and neuer dieng: therfore the old writers do call it *Iouis barba*, Iupiters beard, and held an opinion superstitiously, that in what house so euer it groweth, no lightnyng or tẽpest can take place to doe any harme. The leaues be like vnto tongues, this herbe is commonly knowen, and be of three kindes: thee greate, the meane and the lesse, and of temperement and complexiõ, thei be somwhat dryeng, and behemently colde, I meane the twoo first kindes. But the thirde, whiche is the least, called Stonecrope, is hote in the thirde degree, and will burne the tongue, if it bee bitten vpon, *Dioscarides* calleth it *Telethion*. The greate Houslike doeth quenche hote Apostimacions, Biles, painfull sores, Fellons, Rednes in the yes, Scaldynges and burnynges, and the richemannes euill, called the Goute. Either stamped by it self or els mingled with Barly meale, oile of Roses and Vinegar: and this waie, it dooeth helpe the hedde, and reconsileth sleepe. The iuce of this herbe dronke in wine, preuaileth again the bityng of venemous beastes, bloodie flixe, and womens termes, flowing immoderatly, and killeth wormes in the bellie: and thus affirmeth the said *Dioscorides*, *Galen*, and *Plini*. But the thirde kinde, called *Telethyon*, hath vertue to make hotte, to blister the skinne: and stamped with Hogges grease, it doeth heale the kinges euil, or paines in the throte. If it be warme anointed therwith oftentymes. And thus I doe ende of this Houslike, whiche is commõly knowen, growing vpon walles, or house toppes: and of the other, iij

Sedum. Houseleke.

Dioſco. lib. 4. Cap. lxxxvii.

Many goodly medicenes made of houseleke.

kindes, growyng vpon ruines, rockes of the sea side, or broken walles.

Marcellus.

I praie you, bee not Nettelles a noisome kinde of weedes, me thinke thei should be none other: as appereth by their spightful stingyng, for thei be fearfull, bothe to man, woman, and childe, and sondrie kindes of beastes.

Hillarius.

Vrtica the Nettle.

A Nettell is called *Vrtica ab vrendo*, of burnyng, blisteryng, or stingyng of the skinne. There be twoo kindes of Nettelles: the common Nettell, and the redde Nettell. There is also the thirde, though not commonly knowen in these parties: called *Vrtica Romana*, the Romaine Nettell, of the whiche, there groweth plentie, about the walles of yarmouth. This Nettell beareth greate beries vpon it, and the other Nettles but sedes: and of nature thei be all very hot and drie. *Dioscorides* saith the vertue of them, is to heale the bityng of a madde Dogge, stamped with Salt, and so applied to the wounde. It doeth like vnto Cankers and to cold swelling Apostumacio: the iuce put into the nose, stoppeth bledyng. The iuce tempered with clarified Honie, clenseth the lunges stomacke, and sides: dronke with Ptisant, doeth clense the bellie, and matrix of a woman. The iuce also tempered with Mirrhe, will moue termes menstruall, if it be dronke warme. The seede therof finely beaten in pouder, and dronke in wine or brothe: doeth augmente and increase the seede of generacion. The seede of redde Nettelles, beyng gathered betwene the sainct Marie daies: maie serue poore men, in stede of Peper, and hath the verie taste of Peper, and is good to season pies, or what you will therwith. And of vertue is accompted, of no lesse valewe then Peper: the leaues of Nettelles sodden with Oisters, cleanseth the raines of the back, scoureth the bladder, and prouoketh vrin. And is good againe obstruccion, and stoppyng of the liuer, vpon colde causes, and killeth wormes: the sirupe thereof is moste excellent, to be dronke of women, in their painfull trauaill of children, and causeth spedie deliueraunce. And thus I ende, of the nature of Nettelles.

Poore mennes Peper.

Nettle sedes will serue in the place of Peper.

Marcellus.

What is the nature of a *Pæonia*?

Hillarius.

Pæonia is called the chaste herbe.

THis is an herbe of an excellent vertue, and is called the chast herbe: the coddes therof is full of graines, in forme to the Pomgranet. There be twoo of them in kinde, the male and female. It is saied that the noble Clarke *Dias* was the first inuenter of this herbe: this is commonly knowen emongeste vs, here in Englande. The flowers, like vnto a Rose. The sede doeth growe in a codde, whiche be of colour redde and blacke, and flourisheth in Maie: the roote is somewhat byn-

dyng

dyng of nature, neither bitter nor swete, but betwene bothe. And is of a dryng heate, in the seconde degree, and warmyng in vertue. *Galen* declareth, that a child did not fal, as long as she had this roote hanging about his necke. But we haue often tymes proued it contrary: but for the fallyng sickenes, the pouder thereof tempered with Mugwort water, and giuen vnto the sicke paciente: preuaileth greatly againe the fallyng euill. The iuce of this herbe or pouder, is good to be dronke againste the stoppyng of the gaule, liuer, or raines: if it bee sodden with olde redde wine, and dronken, it stoppeth the bloodie flixe. The redde graines, doe stoppe the redde menstruall humour: the blacke graines, sodden in redde wine, doeth fortifie and strengthen the matrixe, in the whom the fluxe of blood doe abounde. The roote sodden in wine and dronke, purgeth the bellie, putteth awaie collike, maketh cleane the guttes: defendeth against frenesies, and passions of the brain, strangurie, and bityng of serpentes. But there muste no more be taken in medicen at one tyme, but fower drames: and what is better then Pionie, against the yellowe Jaunders, beyng dronke in white wine, with the pouder of Saffron. This and many moe vertues, haue this worthie herbe, and is beloued of the Spaniardes: and of theim it is called *Rosa Delmonthe*. And thus I conclude, of this vertuous Pionie, that the redde is better then the blacke.

A good medicen for the fallyng sickenes, and the yellowe Jaunders, made of Pionie.

Marcellus.

What is the nature of a straunge herbe, called *Asparagus*?

Hillarius.

THis is an herbe of great vertue, and full of rootes, long stalkes, & full of braunches. The braunches that springeth first from the roote, be preuented of theim, whiche groweth after them. This is a garden herbe: but of his owne nature, it groweth in rockes, chiefly in Italie. *Galen* saieth, that this herbe of nature is marueilous: for it is sometyme coolyng, and sometyme warmyng or heatyng. And also clenseth and scoureth, if the tender braunches of these herbes, be sodden in wine and dronken, thei doe not onely molifie the bellie, but cleseth the raines. Nothyng is better to open the gall, and clense the yellowe Jaundes, then this herbe is: there is greate vertue in the roote, to be made in pouder, or sodden in medicen, for the same purpose. The beries be of a singular vertue, against the diseases of the teth: the water of this herbe, will clarifie the yes: the sirupe doeth increase sede of generacion, the decoccion thereof in Vinegar, preuaileth againste the white lepprosie. There is no herbe soner cõuerted into good blood then *Asparagus*, notwithstandyng the beries thereof, must be boiled and eaten with swete oile, Vinegar, & suger: and then it preuaileth against barrennes of women. *Plini* doeth commende this herbe, the.xx. boke, the.x Chapiter. That it preuaileth againste the paines of the bones, called *spina*, and all these forsaied diseases, *Auecen* saieth in his last *Fen.lib.iiij.* that

Asparagus, haue many goodly vertues, specially to increase sede.

To make the vrine swete.

this herbe maketh a pleasant odour in meate, and bringeth swetenes to the whole bodie, clenseth stinkyng vrine, and causeth the bladder, and all the vesselles to be swete. *Galen* doeth not a little commende it. *Lib. vij. de Alimen facultatibus.* And *Dioscorides lib.ij. Cap.cxviij.* do first begin the praise, and laude of this herbe, with all his vertues. And thus I ende of *Asparagus*.

Marcellus.

THis same is an herbe, of incomperable vertues: and doeth excel all other, for his singuler goodnesse to mankinde, I truste to remember it therfor. Now I shall desire you, to shewe me the nature of the great Burre, which is more commonly knowen, then commended: notwithstandyng, I would bee glad to learne the vertue, for euery manne dooeth knowe it, to bee an herbe of greate anoiaunce in pastures: and an vnpleasant atire, for the maines and tailes of horse.

Hillarius.

Bardana the great Burre

THis greate Burre is called *Personata*, *lappa maior*, or *Bardana* and is commonly knowen, whose Burres will cleane to the apparaile of meune: the leaues be very broad, the roote greate, within white, without blacke, and doeth growe commonly in many places, and is drie, and bryndyng of nature. *Dioscorides* saieth *lib.iiij. Cij. cap.* if one dragme weight of this be dronke, with the curnelles of the Pineaple: it doeth helpe the cough, and spittyng of blood, and filthinesse in the stomack, and is good againste the contraccion of the sinewes, and specially the Arteres. If the leaues bee stamped, and applied plasterwaies, thei doe heale old rotten sores, and stinkyng filthie vlcers: euen so will the iuce of this herbe. *Galen* affirmeth thesame. The decoccion of the roote therof, is good to washe woundes withall: the roote stamped with Salte, doeth heale the bityng of a madde Dogge, applied to the wound. The iuce tempered with Honie, and so dronke, prouoketh vrin: and taketh awaie the paines of the bladder. The seede beaten in pouder, & dronke in wine, by the space of fortie daies: will take awaie the paines of the hucle bones, called *Ciatica*. The leaues stamped with the white of an egge, also heale Burnyng or Scaldyng: thus saieth *Apuleus*. The roote preuaileth against the bityng of Serpentes, either inwardly, or outwardly: thesame roote sodden in wine, doeth cleane deliuer a manne, from the horrour of the feuer quarten: If he drinke thereof, one houre before the comyng of the fit. And tempered with swines grease it maketh a goodly plaster, againste the swellyng of the throte, called *Angina*, and thus affirmeth *Columella*. And here I doe ende of Burres.

Rotten sores helped.

Scaldyng and burnyng helped.

Marcellus.

What is the naturall vertue of an herbe, called *Gramen*? Or Sticheworte.

Hillarius.

This

THis *Gramen* is called Sperewoꝛte, oꝛ Stitche graſſe: It groweth in darke places, and an infinite nomber of ſtalkes groweth frō one roote: the roote crepeth of a great length, within the groūd but not deepe. The flowers bee white, growyng vpon the toppe of the vpꝛaunches, with a pꝛetie round ſeede in the middes. This herbe is cō-monly knowen, cattell delite to eate thereof in paſtures: thei doe greatly erre, whiche taketh this herbe foꝛ *Eufragium*. It floꝛiſheth in Apꝛill, moſte ſwete, white, and pleaſaunt. This herbe is cold and dꝛie, with a little bitternelle, hauyng vertue to open: *Dioſcorides* doeth ſaie, the roote hath vertue to cloſe a newe wounde together. This herbe ſodden in wine, dooeth vpꝛeake the ſtone: it is good againſte the hardeneſſe of the ſpꝛene, ſtoppyng of the liuer and gall. It clenſeth the raines, ſcoureth the bledder, and conduite of vꝛine. *Galen* doeth call this herbe *Pernaſus*. Foꝛ there grewe greate plentie vpon a mountain, in Greke ſo named: whiche had twoo high toppes, vnder whom did dwell the. ix. Muſes, as Poetes faine. *Plini* ſaieth, the ſeede doeth vehemently purge the vꝛine, and ſtoppeth vomites, with many other goodly vertues. And thus I ende of Stitchwoꝛte.

Gramen is ſtitchewoꝛte

Stitchewoꝛt will healc the ſtone, & healc ſwoundes.

Pernaſus herbe.

Marcellus.

What is the nature of Sauine? That bitter buſhe.

Hillarius.

THis venemous herbe, is commonly knowen, from whom diuers Diueliſhe dꝛabbes, haue gathered venim: to deſtroie their baſtardly childꝛen, to couer their filthie hoꝛedome withal. And yet oftymes it happeneth, that the mother is ſlain, and the child is deliuered: and by Gods pꝛouidence, is helped and ſaued. yet this herbe rightly vſed, is of a ſinguler vertue: & maie rather be nombꝛed emong trees, then herbes, foꝛ no froſt can kill it. It groweth bery thicke, like vnto a buſhe, the leaues doe neuer wither noꝛ dꝛie: it groweth in gardens, the beries are gathered in Haruelte, and is hotte and dꝛie in the third degree. *Dioſcorides* ſaith, the firſt boke, 88. Chapi. There be. ii. kindes of Sauin: one hath leaues like vnto the Cipers tree, thother hath leaues like vnto the Tamarice tree: thei haue vertue being ſtamped, foꝛ to heale all painfull ſoꝛes, Biles, and puſches, applied vnto theim. This herbe is a good perfume againſte the mother, to burne when women doe ſownde: and receiuyng the ſmoke in at the noſe. Tempered with Honie, it bꝛeaketh a Peſtilente ſoꝛe, made in plaſter waies: Dꝛunke in wine, it purgeth theim that piſſeth blood. And by ſubfumigacion, it doeth dꝛawe doune the dedde child, from the matrix of the mother. It is mingled in hotte ointmentes, againſte coldneſſe of the ioyntes and ſinewes: and is good againſt the Palſie. *Plinie* doeth greatly commende this, in his. 42. boke. Chap. xi. It is good to put Sinamon to this, beyng vſed in medicen. ii. times the weight: It helpeth alſo the Kynges euill, oꝛ paines in the thꝛote, made in the maner of plaſter. The fume of this herbe doeth pꝛeuaile, againſte the Frenche pockes: and thus I doe

Sauen. A pꝛactiſe of Harlottes. wꝛought & Sauen.

Sauen of. ii. kindes.

A newe pꝛactiſe foꝛ ỹ Pox made of Sauen.

do cõclude of this herbe, called Sauin, whiche the Arabians call *Abell.*

Marcellus.

Daises. What be the natures of Daisies, double or single? I praie you tell me.

Hillarius.

Plin lib. 21. Capi. viii. NEither did *Dioscordies*, nor *Galen* write of these herbes, nor any of the auncient Grekes: but *Plini* saith, that one *Bellius* was inuenter of this herbe, called *Bellis*. And this herbe hath .i. little braunches, or white beames growing round about the yellowe flower, whiche is in the middes, & some do call it *herba Paralysis*. What shall I saie any farder I nede no more discripcion therof: bicause this herbe is so commonly knowen, and groweth in euery field and pasture. Notwithstãding, the double Daisie doeth growe in gardens: & these greate Daisies doe florishe in Maie, and of nature be hot and drie, as we maie gather of *Plini*, whiche saith, this herbe doeth heale swellinges of the throte, and paines in the necke: therfore it must nedes be hote & drie, for no cold thing can help the swelling in the throte. This iuce is good for wounded mẽ to drinke: for it doeth resolue hard and cold thinges, Goute, and *Ciatica*, & is verie good against the resolucion of the members, whiche in Greke is called *Paralises*, whiche we call the Palsie, with this herbe *Bellis*, & other good medicenes. I Bullein did recouer one Bellises, not onely from a spice of the palsie, but also from the quarten. And afterward thesame Bellises, more vnnaturall then a viper, sought diuers waies to haue murthered me: taking parte against me, with my mortall enemies, accompained with ruffins, for that bloody purpose, & dedly feede. Soche was his shamlesse ingratefull nature. Euill will stirreth vp strife: and a sedicious persone, seeketh mischief. This man beyng worshipfully borne, doe bare the name and title of a gentleman: rather then any cõdicions of one in deede. And incõplexion is more effeminate, then a feble pale woman: a dweller in the place, wheras holy Bede was borne but yet possessyng none of his vertues. And thus of *Bellis* the herbe, I make an ende: and of Bellises, whiche would haue ended me.

Paralyses.

Bellis.

Bellises. Bullein.

Prouerb. 10.

Prouerb. 17.

R. Bellises of Jarowe, in the Bishoprike.

Marcellus.

What is the nature of Sene, my gentle frende *Hillarius*: I praie you tell me?

Hillarius.

Sene of Alexander. THere be twoo kindes of thẽ: the one is called *Sene*, whiche beareth coddes like Brome. The other is a lesser kinde, bearyng his seede in a grosse codde. The codde is moche like an Almõd growyng on the tree, but as thinne as Perchement. The flowers be like the flowers of Brome, very yellowe. This herbe groweth in gardens, in the Monethe of Maie and June: and of nature is hot, in the first beginnyng of the second degree. And drie in the beginnyng of the firste degree, a dragme of the codde, saieth *Actuarius*, maie be dronke without any hurte: for it hath vertue to purge, bothe fleume and cholier. The leaues and coddes be wholsome, to bee sodden in the brothe of an Henne: against olde paines in the hedde, scabbes, fallyng sichenes,

and

and the itche. The iuce in infusion or steped, is better to bee dronken, then the pouder, for all obstruccions in the body: and these be the wordes, of that greate learned man, Doctor *Actuarius*. This is vsed againste the aboundaunce of melancholly: and doeth open the instrumentes of the senses, and the partes bothe *Animall*, *vitall*, and *Neutrimentall*. There is of this growyng in Fraunce, but the beste commeth from Alexandria in Egipt: or els from Siria, whiche maie be giuen to women with child, and young childzen, without any hurte. Chiefly in infusion: it maie bee also mingled with *Cassia* or *Manna*: or els it maie bee beaten into fine pouder, and so tempered with Sirup of Roses solitiue, and so dronke: and this waie it is a gentle lenetiue purgacion. But the delutyng, steppyng, or puttyng these leaues in wine, colde whaie, or distilled water, with a pece of Suger, and some Anisseedes, standyng all the night in a close potte, and in the morning strein it. I assure you, this is more better to purge withall, then if it were in decoccion, or sodden in brothe: Note also, when you doe make a decoccion with sondrie herbes, let all your other herbes bee sodden softe, before you put in your *Sene*, for it is so thinne of substaunce, that els it will go awaie in a smoke.

Here wil I shewe you a moste excellent decoccion, whiche I purged sir Richard Alie, a knight of a singuler connyng: whiche knight hath been a profitable instrument, to our common wealth, in worthie erecCions and buildyngs, as of the strong, and famous toune of Barwich, whose walles are inuinsible, as presently appereth. Beside many of his other worthie workes. This manne beyng sicke, in whom diuers and sondrie purgacions and lectuaries, tooke small effecte: this onely did hym moche pleasure, the beste *Sene* leaues, dragmes. vi. white Ginger dragme one, the flowers of Buglosse, dragmes twoo, mingled together, in a newe cleane stone potte, with a narrowe mouthe: and one pinte of whaie, of Goates milke, this potte was closely couered in the mouthe, that no aire should go forthe of the mouth. Then it was sette in a vessell, with hote water, and so did seeth, by the space of twoo howers: and then was taken from the fire, and set in a close place till it was cold, and the vapour cleane delaied. Then it was strained, and giuen him to drinke, in the morning folowing, whiche did purge choler adust and melancholie, whiche is his complexion. This whaie being dronke, preuaileth againste all passions of the braine, from the hedde doune to the bottome of the bladder. And helpeth all the senses, bothe of hearyng, seeyng, and smellyng, and will strengthen all the bodie: and it doeth exonerate, and vnburden thesame of euery humour that doeth habounde as cholour, fleame, and melancholie. And this affirmeth *Mesue*, *Actuari*, *Ruellus*, *and Mathiolus* vpon *Dioscorides*, *lib.3*, *cap*, *lxx*.

Sir Richard Alye, his lenitiue, Mathiolus vseth the same in *Dioscoridem. Lib.3.cap.70*

Sene helpeth the hed, with al the sences.

Marcellus.

What is the vertue of Goose fote, whose leaues be like Geese feete? with iadged leaues. *Pes anserinꝰ*

Hillarius.

Gosefoote, an emill herbe.

IT is called *Pes anserinas*, leaued like Nightshade, but more iaged in the said leaues, bearyng small little red flowers, with great plẽtie of seede, like vnto Arage: it commonly groweth in eche place whereas plentie of dunge is caste, and is cold in the second degree, and it is venomous as *Solanum* is, and killeth Swine, if they doe eate of it, it maketh men to be madde, or die sleapyng, therefore beware of it.

Marcellus.

What is Fellon weede good for, which is named Sainct James weede?

Hillarius.

S. Iames wort, called Fellon wede

THe olde writers made small mencion thereof, it hath leaues like Rocket, many rootes, flowers like Chamamill, growynge by water sides, and in sandy places, and by pathe sides: it is hot and drie of nature, this will heale *Furunculi*, called Fellons and other sores and woundes, and Fistulaes, and is holsom to make salues withall to drie, ripe, and heale, and wil not suffer any venomous scabbe, or sore to spreade any farther, therefore it should be good, bothe for *Sarpigo*, and the Canker, Ringwormes. &c.

Marcellus.

What will *Spatula Fœtida* doe?

Hillarius.

Spatula wil kill Lice.

IT groweth by hegges, the Berries grow in coddes which codde openeth in three partes, like the *Pæoni*, the leaues be long flagges this herbe is vehemently hotte, and hath vertue to kill lice, as *Staphisagriæ* hath, and to heale scabbes. &c.

Marcellus.

What can Dyppn do?

Hillarius.

Telephus. *Crassulæ* or Dyppin.

THis Dyppin will longe yange in an house, after it be cutte, and grow still greene, we call it Dyppin. *Telephus* the kynge of the Gothes, and *Mysiæ*, sonne to *Hercules*, whiche warred vpon the Grekes before Christes birthe. *Anno.* 1212. This man slew a famous capitaine of Grekes, named *Thesandrus*, & his soldiours vanquished *Aiax*, and *Achilles*, but yet *Achilles* wounded him with a Darte, which wounde was healed by this *Crassula*, whiche he named *Telesphium*, and vntill this day, it is so called: wherof there be twoo kindes, the great with white flowers, and the smale with yellow, but these flowers be variable, and wil change their couller, the leafe is like Purslen, but grosser, and this doth grow in moist places, vnder the droppyng of houses in Gardens, and flourisheth in July, and August, and is drie in the seconde degree, and in the beginnyng of the thirde, and is very hotte. The iuce therfore is good to anoint the place of the Morphew euery howr, so that it bee mingled

Dyppin heleth the morphew

gled with stronge white vineger, but *Galen* affirmeth that it doeth not onely clense the fainte Mozphewe, whiche he calleth *Alphos*: but it also clenseth a foule corrupte stinkyng vlser, scoureth and dzieth thesame. *Plini* saieth, this iuce will heale a filthy Leperous soze of diuers colers to be anointed therwith, euery hower, daie and night: iii. times in one moneth, & as you doe anoint thesame, to put vpon thesame soze Barly meale. It maketh a plaster foz *Hernia*, and healeth woundes, bothe olde and newe, and Fistulas. And thus I do ende of Ozpin, oz herbe *Telephon*.

To clense the Mozphewe.

Marcellus.

What is the goodnesse of Paunsis, oz three faces in on hodde? Some call it Hartesease.

Hillarius.

THis herbe is called *herba Trinitatis*: but I rede in an olde Monkeshe written Herball, wherein the aucthour write, that this herbe did signifie the holie Trinitie: and therefoze was called the herbe of the trinitie, and thus he made his aligozie. This flowez is but one, in whiche said he, is three sondzie colours: and yet but one swete sauoz. So God is three distinct persones, in one vndiuided Trinitie. United together in one eternalle glozie, and diuine Maiestie. &c. Well, although the three distincte persones be euē so, whose glozie is indifinable: yet this glozy maie not be compzehended of moztall men, noz Angels. The maiestie thereof maie not with reuerence, be cōpared oz likened, by any aligozie, to any base, bain, benerous flowez: but maie rather be called, three faces in a Monkes hodde: That this daie groweth in the Garden, and to mozowe withered as duste. Moche moze the offence & daunger is, foz any christian man, to graue oz painte any Image, callyng it the signe oz Image of the Trinitie: whiche can not bee doen, of any liuyng creature, foz God forbad thesame. God haue no man seen, but onely his soonne Christe, whiche is God of his substaunce, and of thesame deitie. Neither any moztall man maie se him, befoze he bee clensed by death, and transfozmed into an other life, saith the holy scripture: thus all glozy be to the holie Trinitie. And now I will shew the right diffinicio̅ of this herbe, fitte and apt foz thesame bain flowez. It is called *herba Trinitatis*, that is, because it haue three colours: yet the old Pagan writers, did cal it Iupiters herbe, because of the beautie of colours: is like a Violette in shape and sauour. And of temperament, is moche like Comphozie, hot and dzie, and is good to bee dzonke, bothe againste the fallyng euill in childzen, and also against all maner of rotten fleume, and filth in the stomacke, sides, and lunges. Thus it doeth inwardly helpe, in syzupe, decoccion, oz the water inwardly dzunke: no lesse it helpeth all wounded men, women, and childzen, and al thē whiche haue bzoken bones. Outwardly, it clenseth from the skin, all itche, skabbes, shingles, vlcers, and ringwozmes: and healeth oz closeth grene woūdes together. Without the daunger of any apostumacion, if it be made in plaster, oz

Herba Trinitatis of iii. colours so named.

An aligozie of an herbe.

Ihon.i.

Exodus.20.

i.Ihon.4.

els

els the iuce preserued with oile. For herbes beyng stamped, strained, and clensed vpon the fire: and made colde, and kepte in a cleane glase, powre therevpon freshe cleane oile of Oliues, whiche wil conserue it, and kepe it from the corrupcion of aire, and so you maie preserue your iuce, as this and many other mo, for sirupps and salues, for the healthy of mankinde. And thus I do ende of the nature of Paunses, or the triple coloured Violettes, called *herba Trinitatis.*

Marcellus.

What goodnes is I praie you in the Iue, the womens chrystmas herbe, whose leaues be euer greene.

Hillarius.

Hedera or ỹ Iuie bushe.

THe Iuie is like a freshe lusty yong pleasant body, still flourishing and grene, the Grekes do call it *Cissos* of Bacchus, for they called him *Citton*, and this is Bacchus herbe or his winter Crowne, the Vine is his croune in summer. This is a very euil neighbor, for where as it doeth growe vpõ any tree, the tree decaieth, although the Iue do flourishe still grene, wheras it is nourished. There be. iii. kindes of Iuie the white, whiche is the male, bringeth forth white beries: the second bareth blacke beries: the iii. is fruitles, or groũd Iuie so named, these be commonly knowen. Iuie is of a contrary compounded facultie, adstringing, binding, or stopping: which is cold & yerthly, it is also bitter and hote, if it be grene, but drie and cold. The beries sodden in wine & drunke, doe stoppe the bloody flixe, drunke twoo tymes in the daie, and as moche in the night: the tender leaues sodden in sharpe Vineger, tẽpered with crommes of leauen bread, will helpe the liuer, made in plaster. Stamped with Roses, and temper it with oile of Roses, Vineger and womans milke, to make a good frontall, for his forehedde: that is pained in the hed. The iuce, with the oile of bitter Almondes, warme put into theares, to helpe the instrumẽt of hearing: the leaues sodden in wine, be good to anoint or washe thẽ, whiche haue spots or scabbes in their face, skin, and priuie partes. Nothing preualeth more against the Cancer, then the iuce of Iuie, tempered with clarified Honie, and wine sodden together, & so vse the same drinke. i.z. After the naturall purgacion of women, if it be drũke, it causeth sterilitie & barrenesse in them. The iuce warme, powred into the contrarie eare, doe helpe the teeth, on the other side, if thei doe ake, but if the beries of Iuie, called *Corymbi* be often times drunke, saieth *Dioscorides*, thei will vexe and trouble the minde. Honie and the beries of Iuie, will kille Lice in childrens heddes: the iuce put into the mouthe of the matrix, will drawe forthe the dedde childe. The grene leaues, sodden in wine, saieth *Galen*: doo knitte, heale, and ioine cuttes, and greate woundes together, and healeth the bodie: But yet this iuce, often tymes dronke in wine, also it will heale the terrour of a Tercian, or horror of a quarten, dronke before the fitte. And also purgeth the hedde, putte into the nose: it will shorten the sickines. The Gum of Iuie will blister, and is verie hotte,

Iuie hathe many goodlie vertues in medicene.

To kill Lice

To heale woundes.

and

and thei whiche gather it, muſte cut the barkes frō the Iuie: and euery morning, when the ſap do aſcende, thei ſhal find it in the nether cut of the barke. Euen ſo when it diſcende, in the vpper barke or rinde, renue your cut euery morning, and waſhe your handes in vineger, and Roſe water, and your face in like caſe, before you gather it. But whype it not, and then your gum ſhall not bliſter, or hurte your ſkin: this gum tempered with waxe, put to a pained tothe, will drawe it forthe without paine: this gum muſt be kept cloſe in a glaſſe, or boxe of clene mettell, and to theſe forſaied vertues, affirmeth the beſte learned, as *Dioſcorides, Galen, Plinie.* &c. And thus I doe ende of this Iuie, whoſe gum, leaues, and beries, are wholſome for mankinde. Euen ſo thei are for beaſtes, as horſe, or Oxe, againſte the ſickeneſſe of the lunges, ſodden in Ale or wine, with Aniſeedes and Baies.

To gather Iuie gum.

To drawe teeth without paine. *Dioſcor. lib. 2. Capi. Clxxv. Plini Lib. 16. Cap. xxxiiii. Theophraſtu. lib. iii. cap. 18. Galen libri ſimp. medic. 7*

Marcellus.

What is a weede, whiche haue leaues like Peres: growyng in Marris or moiſte groude.

Hillarius.

THis herbe haue broune ſpottes, in the midds of the leaues, and haue knottes in the ioyntes: ſtalkes redde, flowers like Lauender. Firſt white, then purple, rootes yellowe, ſmall ſeedes: many in nomber growyng on the braunche. This of nature is colde and drie, the taſte doeth declare the ſame: this herbe ſodden in Planten water, Piſante or redde wine, doe ſtoppe the bloodie flixe. And this ſame herbe, is good to heale Fiſtulas, and cleanſeth rotten ſores: and furdermore, healeth newe woundes. And thus I leaue of this herbe.

Persicaria or Pereleues growyng in marris grōnd called Jaſper

Marcellus.

What be Brakes good for?

Hillarius.

COmmonly knowen, to lodge the Deare, to ſhroude and couer the Conie withall. Drie Brackes be good Fuell, wheras ſmal plētie of wood is, or cole. There be brakes male, without flower and ſeede. Growing frō one greater roote many branches, with ſpots vpon their leaues: the female Brake is common in Warreins and Parkes. And groweth long, if the roote be cutte ouerthwart, there wil appere the ſimilitude of an Egle ſpleid. iiii. ℥. waight, of the male roote, dried and beaten into pouder, and dronke with ſwete water, doe kill broade wormes, in the cheſte or bellie. But it is bitter, ſaieth *Dioſcorides*, if fower halfpenie waight of prepared *Scamonie*, be dronke with the ſame: then it will worke accordyngly, or els as moche pouder of blacke *Elleborus*. The female Brake rootes. ℥. iiii. dronke, ſodden in wine, doe kil round wormes: it is perilous to giue to women, it maketh them barren. And if a woman with child drinke it, it maketh an obertiue or ded child come forthe: the meale or pouder of Brakes, healeth daungerous ſores vpō beaſtes bodies, as Swine, Kine. &c. The yong braunches of Brakes, eaten

Brackes called Filix, or Ferne.

To kil brode wormes in the cheſte or bellie.

Dioſcorides.

Wzake ſedes were neuer ſeen emong chriſten people, but witches haue vſed practiſe wt them, as fooliſhe writers affirmeth.

eaten, beyng tenderly ſodden, doe molifie verie gently the bellie, *Galen*, *Theophraſtus* and *Plini*, affirmeth theſame. This herbe beareth no ſeedes at any tyme, although Witches faine, that greate Secretes maie bee wrought with theſame: whiche muſt be gathered ſaie thei, vpon Midſomer night: As ſure I warrante you, as the ſea doe burne, it will doe no leſſe. This herbe is hotte and drie, and is called *Thelepteris*: becauſe it haue winges, or leaues like birdes fethers.

Marcellus.

What is the vertue of the dedde ſtinkyng Nettle?

Hillarius.

The dedde Nettle.

IT maie bee called a dedde Nettle, it is like in ſhape, vnto the burnyng Nettle but ſtingeth not: it is called Archangell, with a ſtalke fower ſquare, there be three kindes of Archangell. White, called *Lamium*, Yellowe, and purple with Blacke ſeede, hote and drie of nature: the white flowers doe helpe the Shingles, ſtamped and applied to the ſore places of the ſkinne: this herbe ſtamped with Salte, maketh a plaſter for the goute, ſwelling in the throte, and Dogges bityng. The rootes ſtamped with Salte, dooe drawe forthe thornes, or prickes from the bodie. And thus I ende of this dedde Nettle.

Marcellus.

What be the natures of Creſſes?

Hillarius.

Naſturtium. Lepidion, or Creſſes.

CReſſes be commonly knowen, there be bothe of the water, and alſo of the lande: Garden and Riuer, ſpryng frō Marche, to the ende of Maie, and is nere hande hote in the .iiii. degree, not ſo moche dryyng: the ſeede is chiefly vſed in medicen. The herbe is good grene, but nothyng worth drie: theſe ſeedes ſodden in wine, in a linen bagge this ſeede holden vnder the tongue, or champed in the mouthe, to help a ſpeachleſſe man, or hym whiche haue the Palſie, through a longe or ſtrong age we. This will drie vp moiſte humours, it prouoketh vrine, ſodden in white wine: and ſtoppeth *Gomorrha paſſio*, or waſtyng of nature. And this herbe ſo helped a gentilmanne of Suffolke, called Thomas Colby, whiche longe tyme was troubled with theſame: when other medicenes, did take in him ſmal effect. Duryng his ſeruice in the felde or warre, finally was recouered by this. (This herbe) ſpecially ſaieth *Dioſcorides*, the rootes ſtamped with freſhe Hogges greaſe, dooe make an excellent plaſter, againſt the paines of the iointes: laied vpon warme iiii. howers: but for women, but .ii. howers. And alſo theſame for *Ciatica*, and then quickly to ſweate in the bath: then when the pacient haue ſweate, to drie the bodie, and to anoint the bodie, with the oile of Creſſes, and warme ſoddē wine. And to drinke of this wine, wherin Creſſes be ſodden: it is good againſte paines in the iointes, Dropſie, Timpanie,

Creſſes helpeth ỹ palſie.

Creſſes doe helpe many infirmities.

panie, Goute, swellyng Palsie, Pore, Apostumacions, Reumes, bloodie flixes, byles, and moistnesse of the brain and yes. &c. *Galen* commēd thesame *lib.i. de compos. medica secundum locus Cap.vij.*

Marcellus.

What is the vertue or nature of Horstaile?

Hillarius.

THis is also called *Hippuris*, that is Horstaile, bicause it busheth like heere aboute the iointe: and is of twoo kindes, softe and long. And groweth in moiste grounde, and watrie places: it is called holie water sprinkle or bushe. It drieth, and restraineth, and is bitter: this herbe sodden, the wine or decocciō therof, is good against the blodie flixe, stoppyng of the bladder. It mūdifieth the stomacke, sides, and clenseth the lunges: and if the guttes be hurte and wounded, nothyng is better to heale, then the syruppe or iuce of Horstaile, saieth *Dioscorides*: *Galen* affirmeth that thesame herbe, doe heale woundes, and stop blood in the nose, withall the deseases aforesaid, dronke with wine. Goodlie salues of healyng, maie be made with thesame: *Plini* saieth, and that I haue proued often times, that it healeth ruptures. And further saieth *Plini*, it stoppeth or defendeth *Enterocela*, whiche is a disease verie perilous, called *Cætum intestinum*, when the guttes are fallen into the coddes. Euen so it will heale theim, dronke often tymes. And a plaster of this, with warme Vineger, stamped together, and applied to the bellie, for the same purpose: the smoke or fume is good, to cause childrens guttes, to go backe into the bodie, when as through flixe or colde, thei will hang forth. Euen so it will stoppe, the immoderate redde termes in women: and this shall suffice, of thesame herbe.

Horsetaile, *Cauda equina.*

To helpe the flixe.

To helpe the guttes.

To stoppe the termes of women.

Marcellus.

What is that herbe Botris?

Hillarius.

THis herbe *Botris* so named, because the seede is so plentifull: clustring with greate nomber on the braunches, it groweth by riuers, or water sides, & is ripe in Septēber. This herbe is swete, and when it is drie, it is good to casse into chestes: to preserue apparell from Mothes, and make bothe linen and wollen swete. This herbe is yellowe, wherof is plentie nere vnto Paris in Fraunce: It is hote and drie of nature. Dronke in wine, it helpeth the lunges, and clense them from cold coughes, and sorenesse in the breast: and helpeth against the shortnesse of wine, *Dioscorides*, *Paulus* and *Plini* affirmeth thesame.

Swete Botris.

Marcellus.

What saie you of Gentian?

Hillarius.

THis was found by Gentian, a noble king of *Cillyrica*, which being wounded in battaill, had healthy by thesame herbe: it is leaued like Plantan, the rootes bee also not vnlike Aristodochia the

Gentian, a bitter herbe.

Gentian a bitter herbe, hauing many vertues.

long. This roote is grosse and bitter, with yellowe flowers, growyng vpon high Mountaines or Alpis: and we haue plentie therof emong our Apoticaries, it is hotte and drie, and moste bitter. Two dragmes dronke with Peper and Rewe in wine, dooeth defende poison, and bityng of serpentes, and is good for wounded men to drinke: and casteth dedde childzen from the matrix. This is against all opelaciō, and stoppyng of the liuer, gall, and splene, and wil purge choller: but it is perilous for women with childe, to drinke it. There is nothyng better for *Illiaca passio*, it strengtheneth the stomacke: This is not onely profitable to mankinde, against Dropsie, stoppyng of the bodie, venime, poison, and pestilence, to bee dronke in wine or water. But also it helpeth the dombe brute beastes, as horse, oxen. &c. for all diseases of the lunges: to be giuen them, as *Plini* saith. The roote sodden, is good against conuulsion, and shrinkyng of the sinewes. And thus I doe ende of Gentian.

Marcellus.

What is the propertie and vertue of Lauender?

Hillarius.

Lauender the swete vertue thereof, wholsome for colde folkes.

If this kinde, there is Lauender Spica, whiche is the great Lauender: then there is the single Lauēder. This herbe is called the coūterfet, or false *Nardus*, and is named *Lauendula*: because it is good in bathes and washyng, and giueth a swete odour. This herbe is commonly knowen and is hote and drie in the seconde degree: and is good against the coldnesse of the stomacke, hardnesse of the splene, and swelling of the guttes, stoppyng of the liuer, and the raines, prouoketh vrine. Nothyng is better, against the diseases of the sinewes, the coldenesse of the braine, palsie, and fallyng euill: either to be dronke, or smel of this herbe: or also to be anointed with the goodly warme oile made thereof. Whiche oile hath vertue, against all the diseases of the sinewes: And thus I ende of this herbe.

Lauender helpeth the sinewes. Oile of spike doe warme,

Marcellus.

What is the nature of Mandragora?

Hillarius.

Many superstitious, and foolishe thinges haue been deuised, of this herbe: a verie inuention of Witches, and Hypocrites, through the suggestion & motion of the deuill, to delude the weake hart of mankinde withall. For thei doe affirme, that this herbe cometh of the seede, of some conuicted dedde menne: and also, without the death of some liuyng thing, it can not be drawen out of the yearth, to mannes vse. Therefore, thei did teye some Dogge, or other liuyng beaste, vnto the roote thereof with a corde: and digged the yearth, in cōpasse round about, and in the mean time, stopped their own eares, for feare of the terrable shrieke, and crie of this Mandracke. In whiche crie, it dieth

In old superstition, inuented by Witches, and a practise of Sathan.

not

not onely die it self, but the feare thereof: killeth the Dogge or beaste, whiche pulled it out of the yearth. And this herbe is called also *Anthropomorphos:* because it beareth the Image of a man, and that is false. For no herbe haue the shape of man or woman, no truely, it is not naturall of his owne growyng: but by the craftie inuencion, of some false man, it is doen by arte. As many rootes maie bee made, in the formes of men, foules, and beastes, and secretly couered in the yearth: whiche when it is found, by the craftie hider thereof, the beholders be driuen into no smalle admiracion and wounder. Supposyng there by, that some straunge fearfull thing, shall quickly folowe the same. My frend *Marcellus*, the discripcion of this Mãdrake, as I haue said, was nothing, but the imposterous subtiltie of wicked people. Perhaps of Friers, or superstitious Monkes: which haue written therof at lẽgth, but as for *Dioscorides, Galen* and *Plini*, &c. thei haue not written therof so largely, for to haue hed, armes, fingers, &c. But there is an herbe called Mandrake, whose leaues be large and long, like vnto large Lettise: whose apples bee in the forme of Cheries, verie colde, properly giuen to helpe concepcion, some saie: as it appereth by the wiues, of the holie Patriarch Jacob. The one was fruictfull, the other did desire helpe, by the meanes of the Mandrack: brought out of the fieldes, by the handes of Ruben Leas sonne. This herbe haus a longe large roote, with twoo legges in forme, one wrapped about the other: and fine rootes like heere, growing vpon it. But no armes, feete, fingers, handes, hedde, nor stalkes, but the leaues crepe out of the grounde: whereof be twoo kindes, male, and female, the male greater then the female. This herbe is cold in the thirde degree, and haue vertue, to cause depe slepe: the strengthe is in the apple, and in rinde of the roote. The remenant, that is in the leaues, and inward partes of the roote, bee but weake saieth *Galen*: the seedes of the aple, saieth *Dioscorides*, beyng drunke, will purge the bellie. The iuce of this herbe pressed forthe, and kepte in a close yearthen vessel, accordyng to arte: this bryngeth slepe, & casteth men into a traunson a depe tirrible dreame, vntill he be cutte of the stone. &c. This herbe sodden in wine, vnto the third parte, doe purge blacke choller as well, as *Elleborus niger* will do. This herbe stamped, and applied vpon a wound or vlcer, do heale the same, and so naturally, that it will suffre no share or marke, called *Stigma* to remaine, the leaues be preserued in Salte, for the same purpose. The greene leaues stamped, and applied with the white of an Egge to the yes, doe allwage swellyng, burnyng, or dropping of theim: if the roote bee cutte in sondrie places, there will come forthe a worthie iuce, to anoint the forehed, to bryng slepe. Pessaris be made of this, whiche will drawe foorthe dedde childzen, from the matrix: therefore rightly to saie, it rather hinder, then furder consepcion, the roote is vnpleasaunte to smell vpon, and pestiferous saieth *Plini*. The iuce must be gathered, when Grapes bee ripe, and clarified in the Sonne, and kept close. The aples must be dried in the Sonne, and the roote must be sodden in old darke coloured wine, whiche wine must be

Mandrak is made like a man or woman by craft, for nature giueth no mannes shape to a beaste, moche lesse to an herbe.

Gene.xxx. This place prouenot that Mandrake will helpe cõcepcion, but Mandrake wil clense the matrix, or cast forthe the ded child from the same, then it will kill the liuyng seede. *Dioscorides* is of ỹ minde

The vertues of Mandrak, is to make one to slepe.

sodden in the third part: the aples maie be bruſed and hepte, in vnripe oile Olife in the Sonne. All theſe bee good to coole, to cauſe ſlepe, moderatly vſed. Two halfpenie waight of the pouder of the rinde therof, maie bee dronke in ſwete water, for the Kynges euill, or lacke of ſlepe. The iuce thereof with oile and Honie, healeth woundes: and thus I ende of Mandrack, whiche in the old tyme, it was called *Circæam*, of witches, whiche had vertue (ſaied thei) or craft to tranſforme, bothe man beaſte, and herbe out of kinde: Emong all other, thei wrought wounders by this herbe, to prouoke, bewitche, or caſt men into madde blind fantaſies, or frances, called Loue, whiche rather maie be termed, noiſome beaſtly luſte, and when it is wrought by herbes fooliſhnes.

Mandrake was called *Circæ*, & alſo *Anthropomorphos*.

Marcellus.

What is to be ſaied of Crowfoote: wherefore is it good?

Hillarius.

THis herbe is called *Ranunculus*, or Frogworte: of this Crowfoote *Dioſcorides* founde fower kindes *lib.iij.capi.Clxxi.* But ſince his daies, three kindes more be founde: theſe bee herbes bothe of the water, wheras Frogges doe caſt their *Sperma* or ſeede, in whiche herbe, thei dooe greatly reioyce. And alſo of the lande, as garden, Medowe, and Wood Crowfoote, this herbe is commonly knowen. Some haue white flowers, ſome yelowe, ſome purple: ſome haue leaues like Coriãder, ſome haue leaues like Beares foote, growyng vpon the toppe of the ſtalke, hauyng long rootes. And other haue broad iagged leaues, growing nere the grounde: but vpwarde ſmaller leaues like Crowfoote, doe growe vpon the braunches. Theſe herbes bee behemently hotte and drie, and doeth vlcerate and bliſter the ſkin: wherwith valiaunt beggers doeth bliſter their legges and faces, whiche maketh them to ſeme Leperous and whoſoeuer doeth eate of theſe herbes, ſhall bee ſmitten into madneſſe. Their ſinewes ſhalbe ſhrõke, and thei ſhall laugh them ſelues to death: if thei doe eate of the kinde of Crowfoote, called *Apium riſus* as *Plinie* doeth teſtifie, the roote thereof dried, prouoketh neſyng. And is good to bee put in an hollowe tothe, to breake it, and drawe it forthe without paine. The iuce of this herbe, tempered with Beares greaſe: wil bring heer to the baldehedde. Alſo this iuce taketh awaie ſcabbes, and cruſtie ſcurfes from the legges and armes, of ſore people. And tempered with Swines greaſe, it helpeth the ſwellyng of the throte. And thus I ende of Crowe foote.

Of ſondrie kyndes of Crowe foote called *Ranunculi*, or little Frogges graſſe.

Dioſcorides lib.ii.cap.171.

Marcellus.

What is the nature of *Aconitum*?

Hillarius.

THis herbe is verie venemous, whereof be twoo kindes: the one is called *Pardalianches*, or Liberdes bane. The other is called *Lycoctonon*, or Wolfes poiſon. The firſt haue three or fower leaues, growyng

Aconitum Libardes bane.

wyng in the toppe, with a rounde berie in the middes, and no leaues vpon the braunche: hauyng a long roote like a Serpent, very rugged. The seconde haue many leaues vpon the braunche or stalke, like vnto Crowsfoote: with yellowe flowers in the toppe like Broome, with long deuided blacke rootes. This herbe groweth in Maie, and is accorsiue burnyng, poisonyng, and killyng. The pouder of this roote, put into peces or baites of flesh, poisoneth wilde beastes: as Wolfes, Foxes, Grayes, Polcattes. &c. and is venemous for mankinde, and there is no remedie, but to drinke oile, and to prouoke vomente, to expulse the poison. To poison Wolues and Foxes.

Marcellus.

What is the vertue of *Ieranyum?* called Shepherdes nedell.

Hillarius.

This herbe is called the Storkes bille, or Cranes beake, for there groweth out of the flower, seedes like Bodkins or Nedelles, whereof there be sixe kindes. Some of their leaues be like Crowesfote: and some like vnto Mugwort. Some haue purple flowers, and thei be the first kinde: and some white, with redde rootes, but some of them haue white rootes. And thei be all of nature stopping and dryyng, the rootes be swete of the first kinde, and red also: *Dioscorides* saith, that if a dragme of the first kinde of the herbe, be dronke in wine, it doth aswage the swelling of the matrix, and belly, and healeth the cough of the lunges. *Paulus Ægenita* is of the same minde. But you must take the firste kinde, whose leaues bee in forme, betwene the leaues of Rocket and Mugwort: with the long redde roote, called *Geranium primum*. This roote will breake the stone, and clense the raines and bladder. This herbe and the third kind, with blew flowers, do heale woundes and sores: and the same third is called Doues foote, whiche if it be sodden, and applied on sores, it will heale them. The firste kinde with Mirrhe and Peper, sodden in wine, is good againste Dropsie, collike, winde, and woundes within the body, and crike in the necke. There is also a kinde of this *Geranium*, whiche is good for woundes, called herbe Robert: but rather I take it to be called *Rubertam, a rubro colore*, an herbe of a red colour. And thus I doe conclude of *Geranium*, called Storkes bille, or Shepherdes nedle: whereof the first kind, is the beste for the stone, and raines, and outward woundes. The Doues foote is good for sores and festers, so is herbe Robert: all the other be euil and venemous inwardly taken, but yet dryyng for moiste sores outwardly, thei bee tolerable. And thus I make an ende of *Geranium*, called Crowe foote. *Geranium.* *Dioſco. lib. 3. Capi. Cxiiii.* Shepherdes Nedle. Doues foote. Herbe Robarte.

Marcellus.

What vertue is in *Angelica* that swete roote?

Hillarius.

Some call *Radix sancti Spiritus* the roote of the holie Ghoste.

This herbe *Angelica* is verie longe leaued indented, or with small teeth like Eldren, a greate stalke, and hollowe, a bigge sweete roote: Blacke without, and white within, Purple flowers with white spottes and greate brode seedes. This is called the *Angelica* or Angels blome.

Angels herbe, whiche is of.ii.kindes, of the garden & field: this herbe excelleth all other, to preuaile against poison, and is hote and drie. It doe open, warme, dissolue: and is good against the fearfull daungerus plague, called the pestilence, if it bee but bitten vpon, moche more it is effectuall being dronke in the morning. The pouder dronke with wine, x. graine waight, or the water dronke. xx. droppes, in the mornyng in wine: is a goodly armour against poison, foule aire or plage, this clenseth the Lunges, Breast, guttes, Raines, and bladder. This herbe sodden in wine & water, doe heale inward woundes: and this do strengthy the hart, and drieth superfluous moisture, as the Dropsie, Timpanie. And thei whiche can not kepe their meate, for weakenes, through vomittes, let theim drinke this: It deliuereth from bityng of serpentes, as Snakes, or els any pricke or wounde, if it bee sodden with Rewe, Honie, and wine. It haue one vertue, excellent for young lustie, single people, to quenche carnall rage, or youthfull luste: if one dooe bite or swallowe. ʒ. ß. of this, it will extinguishe thesame, with many more vertues, the whiche fewe herbes, be compared to it.

Angelica defendeth the pestilence.

Angelica preserueth chastite.

Marcellus.

What is the vertue of *Lagopus*, with three leaues growyng vpon the stalke, and a rough flower, like an Harefoote, it groweth in Corne, in Haruest tyme.

Hillarius.

Hares foote *Lagopus.*

THis is called *Lagopus*, or Hares foote, haue growing nere the flowers, three leaues together, in sondrie places: and is also called the triple Hares foote. And is of a drying vertue, saith *Galen*, and sodden in wine and drunke, it do stoppe the bellie in a flixe: and to this affirmeth *Dioscordies* and *Plini.*

Marcellus.

What saie you of *Lunaria*: that increase and deminishe, in one monethe?

Hillarius.

Lunaria or the herbe of the Mone.

THis herbe spring in the ende of Maie, hauyng from the stalke xiiii. leaues, growing seuen against seuen: in the forme of little hartes, but grene in colour, in the toppe it beareth seedes, like Beates seede, and is colde and drie of nature. Oh how this herbe preuaileth, or excelleth in healyng of woundes, knittyng theim vp, makyng no scarre. Goodly salues bee made therof, so there be balmes: this herbe in redde wine dronke, doe stop the whites and flure, whiche passeth from women vnnaturally.

Lunaria healeth woundes.

Marcellus.

What saiest thou of *Lysimachus*, whiche is a long herbe, bearing a leafe like Sallowes, and is called Woodwaxen?

Hillarius.

Hillarius.

THis herbe growe also emong Salowes, of twoo kindes, one beareth redde flowers: and the other yelowe or golden flowers. And was found by *Lysimachus*, it floryſh in June, and is of vertue dryyng, and bindyng vertue, it gleweth woundes together: ſtoppeth blood at the noſe, applied to the ſame, it ſtoppeth the bloodie flixe, and termes menſtruall, drunke in wine or Planten water. And the ſmoke thereof, killes Gnattes and Flies, this affirmeth *Dioſcorides*, *Galen*, and *Plini*: it is ſo bitter, that no beaſte wil fede therof. And it is in Engliſhe called Woodwax, it dieth grene.

Lysimachus ſtoppeth blod *Lysimachus* a king of Macedon, founde this herbe, he was ſcoler to Caliſthenes, and one of Alexāders moſt worthie capitaines.

Marcellus.

What is that herbe, called Hartes horne?

Hillarius.

THis herbe called *Cornu Ceruini*, Hartes horne: Some call it *Pes Cornicis*, Crowes foote. Some *herba Stella*, becauſe it ſpreade abroade with iadged leaues, or beames like a Starre, growyng flat, nere the grounde, with flowers growyng, moche like ſmal Lauender, but yelowe. *Plini* writeth of this herbe *lib.xxiiij. Cap.xix.* this herbe helpeth the flix and is good in Sallettes. The rootes ſodden and eaten, ſaieth *Dioſcorides* and *Galen* doeth helpe the Ilias, and ſtoppeth blood in the newe woundes. &c.

Harts horne or the ſtarres herbe.

Marcellus.

What ſaie you of Safron?

Hillarius.

OVID that pleaſaunte Poet faineth, that a young man called *Crocus*, was tranſformed into Safron: for the loue of a virgin named *Smilax*, as it is written. *Crocus* with *Smilax* was tourned into ſmall flowers.

Et Crocum in paruos verſum cum Smilace flores. *Ouid.*

Crocus Safron.

This Safron is commonly knowen here in Englande, bothe in Norffolke, Cambridge ſhire, and Eſſex. &c. with purple flowers, with yellowe ſmall Chiues: and heddes growyng in the grounde, wherein be cloues of verely increaſe. The beſte Safron in all this worlde, dooe growe, ſaith ſondrie writers, vpon a mountain called *Coricos* in *Sicele* the next from *Lycæ* in *Aſia* the leſſe. &c. But let vs go no further, then this our natural realme: in whiche aſſuredly, there is no better ſafron in *Europe*. The flower do ſpring of this, before the leafe hote in the firſt degree, & drie in the ſecond: it doe warme, make ſoft, digeſte, prouoke vrin, make good colour in the face. It comforteth the hart, and defendeth dronkenes: moueth *venus*, and. ʒ. ii. is good againſte poiſone, and it will reconſile ſleape tempered with Roſe water and womans milke, droppe it into the ye, it will take awaie droppyng and dimneſſe. Oile of bitter Almondes, and the pouder of Safron, warme powred into the deafe

The beſte Safron of this worlde, where it is.

Againſt dronkeneſſe, Safron helpeth.

A singulare medicene for the pestilence

eare, doe helpe the organ of hearyng. The pouder of Safron. ʒ. graines Walnuttes, twentie graines, Figges. ʒ, ii. and fiue Sage leaues stamped together, with. ʒ. i. of Pimpernel water, and three graines of Mithridatum: kepe this in a close glasse, and eate thereof in the mornyng twelue graines, and this will defende the receiuer thereof, from the Pestilence. Many goodly medicenes, be made of Safron, as *Diacurcuma* againste the Jaunders: and it is putte in many *Antidotaris*, and also plasters, as *Oxicroceum. &c.* with ointmentes againste Palsie and Goute. *Dioscorides*, *Galen*, and *Plini* affirmeth thesame. *Simion Sethi* saith, Safron, milke Rose water, and *Opium* tempered together: doe make a goodly medicene againste the paines of the feete. Safron stamped with Beate leaues, doe reconcile slepe, applied to the forehedde. Safron is good against al maner of swellyng in the breaste, winde in the bellie and guttes: and stoppyng of the mothe of the matrix, either in ointment, or drinke. It is a good *cordiall*, to be vsed in meates, of melancholie persons: to reioice thee, and make glad a weake harte. And thus I doe ende of this our Englishe spice, my deare *Marcellus*.

Safron haue many vertues.

Marcellus.

What saie you of a Thistell, growyng nere the sea side, called *Eringium*, or *Cardus Marinus*: I haue seen moche thereof growyng, betwene Lestoffe rode, and Orforde neste, by the Shore side in Suffolke.

Hillarius.

The sea Thistle, called Eringus, whiche is so called, because if the roote bee sodden & conserued with Honie & Cloues, it will preserue nature, or lifte hym vp, whiche is decaied it make come of *Erigo, gis, erexi*, to lifte vp, or repaire. *Dioscor. lib. 3. Cap. lxxi. Galenus lib. 7. simp. medi.*

THis in deede is called *Eringium*, but the true name is *Centum capita*, because of the number of the heddes: whiche is like a Thistell with thicke pricking leaues, and long rootes, whose leaues beyng yet tẽder, if thei be boiled, thei maie with salte and oile, bee trimly preserued for Sallettes. This herbe with the rootes, as *Plini* saieth, muste bee gathered, when the Sunne is in *Cancer*, in the middes of Somer. Thei bee blacke without, and white within: but some rootes of them, be white bothe within and without, very Aromatik and swete like spice. This roote or herbe, beyng made in pouder, infusion or decoccion, & drunke, doe clense the raines and bladder: and clenseth the matrixe, and cause the stopped termes to passe. And it greatly preuaileth against the colike, and turmente of the guttes, drunke, in, or with *Hydromel*. It is good against the falling sicknes, drinke a dragme at a time: the rootes must bee tenderly sodden, and preserued in Succate, to the vse of meate or medicen in Winter, as to restore nature, or helpe the concepcion of nature: *Plini* saith, this roote. ʒ. i. drunke in wine, healeth the pricke of any venemous beaste, or worme, or feuer. The iuce or oile of this, doe cleane recouer any venome of the bodie, infected with a Spider. *Heraclydes* the Phisicion did affirme: that this herbe, the leafe or roote, beyng sodden and drunke, did preuaile and ouercome, the poisone of any venemous herbe, whiche any haue eaten ignorauntly. As *Aconitum* called

Against poison.

Leopardes

Leopardes bane, &c. *Ætius* affirmeth, to drinke this .xvi. Euenynges to bedward, and as many morninges, doe heale all infeccions of the raines, stopping of the byne, or stone. This *Eringium* is of nature somwhat warme, and verie drie.

Eringium helpeth them whiche can not make water, or whiche haue eaten any venemous herbe, saieth *Aetius* and *Heraclides*.

Marcellus.

There is a Thistell called *Chamælion*, wherefore is it good, and why is it so called?

Hillarius.

FIrste, to the vertue of this Thistell, it is ripe in August: and the roote is hotte in the seconde degree, and drie in the third. This roote sodden in Ale or Wine, and drunke doe kille the wormes in the cheste and bellie. ℈.i. of the pouder thereof, dronke in sharpe old wine, wherein Organ haue been sodden, will helpe the Dropsie: and also thesame will prouoke vrin, and breake the stone. It is drunke in wine in place of Triacle, saith *Dioscorides, lib.iij.Cap.ix.* when Charles the Greate, his armie began to be deminished, through an horrible Pestilence. He was warned to vse none other medicen, but onely that euery soldiour should drinke. ℈.i. in wine: whiche beyng doen, the saied Pestilence did cease presently. This roote sodden, thesame decoccion therof, holden in the mouthe, will lose rotten teeth and with little helpe, thei maie bee drawen. *Theophrastus lib.ix.Cap.xiij.de plantarum historia:* That there is distaunce, betwene the vertues of these twoo rootes. The one is blacke, the other white, whiche white is beste, to doe as is aforesaid. Furder, the iuce of these rootes, will kill dogges and swine: if it be put into their meates, *Plini* affirmeth thesame. Now to the name, whiche is called *Chamælion* not onely bicause it is diuers of colour: blew flowers, speckled leaues whiche is the blacke kind, &c. The white haue a long roote, no stalkes, leaues like wilde Artichokes: greate hedde, many sharpe prickes, with plumes shaken, or blowen awaie with winde. And to conclude, looke vpon what soile or yearth, so euer thei growe vpon: thei will chaunge their colours like thesame. As a little beast, whiche is in Inde, called *Chamælion*, spotted like a Libarde, which chaungeth into diuers colours: accordyng vnto the thing, whiche it seeth. This beaste neuer eate nor drinke, nor winke, but liueth by the aire onely: which little beastes, be yerely brought frō Barbarie, by the ships of London, into this realme.

The Gore or carle Thistle called *Chamelion*.

The Thistell heeleth the Pestilence.

Note that the black Thistle roote with swines grease and Brimstō will heale scabbes and itche.

Of the little beaste called *Chamelion*.

Marcellus.

What is to be spoken of Diars flowers, called *flos Tinctorum*?

Hillarius.

THis is a longe herbe, with yellowe flowers, hauyng small blacke Coddes, in whiche the seede is like Lintelles: the leaues be like Hisope, but moche larger and longer. This is hot and drie, in the second degree, and is of the nature of Brome and this herbe is good for a man ℈ i ß either the herbe or seede to drink

Flos tinctoris

To vomitte.

to

to make vomite, to clense the stomacke, and purge the raines. Drinke twoo sondrie tymes, and it will prouoke vrine, when it is stopped.

Marcellus.

What saie you of *rubia Tinctorum*, called Madder?

Hillarius.

Madder & redde rootes,

THere be of them twoo kindes, the garden Madder, with quadrangle stalkes, and sharpe, and at euery iointe, the leaues growe rounde aboute the stalke: the berries bee rounde and grene, when thei are yong, beyng ripe, then are thei blacke: the rootes longe, small, and redde of colour. The wilde Madder is lesse, with stalkes lower square, leaues compassyng them like Starres: flowers white, but rootes not so rough. This herbe is called of the Greges *Erythrodanon*, with this Diars colour their Wolle withall: it is hote in the second degree, and drie in the thirde. This will clense the bladder, breake the stone, and force vrine, saieth *Auerois*, and is good to bee dronke against bruses, and the Pestilence: dronke in swete water, helpeth kynges euill. The rootes or berries sodden, saieth *Galen lib. vi. simplic. medicamen.* will clense the liuer, splene, gall, vrine, matrix, drosynges: and the paines in the iointes, chiefly the huckle bones, called *Escbiades* or *Ciatica*.

Dioscorides lib. 3. cap. 143.

Against the Pestilence.

Marcellus.

What is Paritorie of vertue?

Hillarius.

Parietaria that growe vpon stone walles.

PArtriges doe delite to feede vpon, this herbe *Galen* saieth, it haue vertue to clense, stoppe, and coole: therefore it haue vertue to helpe flegmon. From the beginning, augmentyng, vnto the state of the saied flegmon: the hotter any apostumacion is the better, this herbe wil helpe thesame: if you make a plaster of this *Perietaria*, it is good to clense the lunges, when thei are stopped, for it haue vertue to scower or clense. No herbe is better to make cleane glasse, then this herbe as *Galen* affirmeth, if it be incorperate with Salte: then it will helpe the Hemeroides, and a Fistula. The iuce of this beyng dronke, clenseth the raines, and by little and little, doe breake the stone: and anoint Shingles, or saincte Anthonies fire therewith, and healthy will followe the same with spede. Thesame iuce with Waxe, and Goates tallowe melted together is a good plaster, for to take the paine of the goute awaie saieth *Plini*: this iuce also with the oile of Roses, powred warme into the eare, will take awaie the paine.

For the goute

Marcellus.

What saie you then to *Cartamus*?

Hillarius.

It

IT is called wilde Safron of the garden, with indented leaues, sharpe endes: the flowers yelowe, and knoppes as bigge as Oliues. The seedes white and redde, longe and cornered: the seede is hotte in the thirde degree: the iuce of this seede pressed forthe, dronke with the brothe of a chicken, will purge the bellie. And to the stomacke it is noisome, the iuce tempered with Niter, Almondes, Honie, and Anisseedes, beaten together, is verie beneficial to clense the guttes. To eate thereof the third parte of a Walnutte, before supper it is very good for to conueigh excrementes, and superfluous humours, and fortifieth digestion.

Cartamus or wilde safrō

Cartamus clenseth humours.

Marcellus.

What is Spurge, or Purge of nature?

Hillarius.

THere is one kind, called *Ricinus* or *palma Christi* whereof there is Oile made for Lampes, and plasters called *oleum Riciminum. Dioscorides* saith if .xxx. sedes therof, be clene blaunched from the rind, and stamped, then drinke this saieth he, will purge fleume and choller, and water downward. This seede will trouble the stomacke, and cause strong vomites: the iuce thereof will clense the face from pimples and spottes, and make smothe the skinne from wrattes, broken with Oile of Tartar, and anoint the place withall: this is hote in the third degree, and showeth, warmeth, and clenseth, the leaues be like figge leaues. Then there bee seuen kindes of the *Tithymali*, saieth *Dioscorides lib.iij. Capi. Clix.* and other old writers: whiche herbes bee called Goates Lettis, or the Milke herbe, for if you breake of a pece thereof, droppes of bitter milke will followe. But to our common *Catapucia* or Spurge, this is hotte in the thirde degree, and drie in the second: and is vsed to clense the bodie from fleume, choller, and melancholi, sodden in the brothe of a chiken with Polipodi, Damaske Prunes, and *Mirabolans*, and also the herbe called Marcurie. I doe hereby by occasion put to Marcurie, this woorde (herbe) because through the absence of a Coke, in the tyme when he should haue made his Lordes brothe in the Kichen: an ignorant fellowe, did put into his pot *Mercury Sublimated*, that is *Chalcantum*, Quicksiluer, Uineger, and Sal Armoniack together, whiche he sent for quickly to the Apothicaries shoppe: thinking it had been a pleasaunt, or els a verie wholsome confeccion, or at the least the same Marcurie, which the forsaid Coke, did put daily into the pot, for the healthy of his lorde and maister. But eftsones, contrarie to his purpose, or intente, this brothe in whom the lurkyng, slepyng, venome was spred, was receiued into the bodie, of the good Lorde Wharton, whiche if withall spede, medicene had not gotten the happie victorie by vomites. &c. This noble gē-tleman, had there lost his life, whose death had been no smal want vnto the publike wealth of his countrey. Nor yet no little comfort vnto the forrain enemie: soche I saie, would dedly poison haue doen in one hower by death, whiche fortune, wisedome, and honour had aduaunsed,

Great spurge called Ricm⁹ in Dioscorides daies. xxx Seedes, but now. viii. will suffice bicause nature is weaker. *Dioscorides lib.4.cap.158.*

Lathyris, or Cataputia minor, or the lesse Spurge

To purge choller.

Note. *Quid pro quo* was giuen to the Lorde Wharton in his potage, of ignorance, to his greate perill of life.

sed, and nourished many yeres with happie life. And now again to the matter *Marcellus*, I neither dooe abuse the tyme, nor yet vse to moche copie of wordes, when I speake of Marcurie, to put this woorde (herbe) therevnto. Unlesse some should, or would, mistake the matter, as this good fellowe did. And furder note, that the pouder of this Spurge, supped vp with a little Sinamon, in the brothe of a Chiken, or els a reare Egge in the morning, will purge grosse fleume verie gently. Euen so it will doe, if it be taken with Honie of Roses: Seuen seedes eaten saieth *Dioscorides*, in a Figge, will purge melancholie and water. The said seedes seme swete, but thei purge by vomite vehemently. *Plini* affirmeth that if one, whiche haue the dropsie, doe drinke twentie graines, of thē in pure swete water, thei shalbe deliuered from the dropsie. All the other Spurges as *Mirsenites*, hauynge leaues like Mirte, are perelous that grow by the sea side. *Cyparissas* like a Cipresse tree: *Helioscopius* that tourneth with the Sonne, from morning vntill night. And the reste of them, be all hote in the fowerth degree: and venemous, burning, as *Galen* saith, and what part of the bodie so euer it taketh, forthwith it do blister the same, therefore it can not be taken without daunger. Howbeit, *Dioscorides*, *Galen*, and *Plini* affirmeth, it will helpe the tothe ache, tempered with ware, and a dragme of the roote, dronken with *Hydromell*, wil purge fleume doune warde. &c. Thus I doe ende of Spurge.

Tithimalus Characias or Lathyris is good in medicen to purge melancholie, Choller and fleume.

Sondry kindes of spurge, but yet verie perillous, the great spurge and the secōd excepted, for thei be good.

Marcellus.

What is the yellowe walle Gilloflower, and the white and yellowe Gilloflower: called swete William: or hartes ease.

Hillarius.

THis swete herbe is called *viola alba*, or *Cheiri*, the white Violette, that is one kinde: there is also purple, the thirde is yellowe, these be all swete, and verie pleasaunt. Thei florish in Maie and growe a cubite longe: and when their flowers doe fade, the sede doe growe in coddes, thei be garden flowers, and of nature be hote and clensyng. The yellowe saieth *Dioscordies*, is beste in medicen, the flowers maie bee kept drie to bee dronke, to purge the stopped termes. And the seede. ii. ℈. sodden in wine, and drunke, doe quickly conueigh, or bryng forthe the dedde child, and the secondes. The rootes sodden in Vineger, be good to anoint flegmon, and the goute: and thesame roote sodden softly with Vineger, and oile of Roses, will help the liuer and splene, to anoint theim, when thei be swelled, or hardened. This will the yellow Gilloflowers do, besides there is a precious oile made therof: whiche will helpe the raines and bladder, or paines in the iointes, or sinewes. As appereth in the compoundes. Folio. xx. and it is there called *Olium de violata alba*. Now to conclude of this herbe, the iuce thereof tempered with Honie, healeth sores in the mouthe and hed: And with ware, the broken skinne fretted, with winde in Marche, called chappes, be made whole. And thus I ende of this herbe, which is commonly called Swete William, or Hartes ease: God sende thee hartes ease,

Viola Lutea the yellowe, Violette, the wall Gillowflower.

Flegmon, is a certain apostimacio, gathered of corrupted blood, into one place

deare

deare *Marcellus*. For it is moche better, with pouertie to haue thesame, then to be a kyng, with a miserable mynde. For, from thens springeth either felicitie, or aduersitie: an Image of heauen with ioie, or els hel with inward horrour of minde, and vexacion.

The greatest treasor of this worlde, is a quiet mynde,

Marcellus.

I Doe hartely thanke you, for wisshyng to me so precious a iewell: so riche a treasure, and so heauenly a comforte. For what is more to be desired, then hartes ease, and who doe so sodainly slide or slippe awaie as hartes ease? Nothyng. For when aduersitie come in at the one dooze, eftsones, hartes ease dooe run out at the other. For thei can not dwell together, in one place. Why so? Thei bee twoo extreme contraries, and merueilous affeccions of the minde felt, and not seen, although oftentimes thinges whiche are seen, maie be a meanes to bring quietnes to the mind, and ease to the hart: but rather my deare *Hillarius*, there be whiche affirmeth that hartes ease or reste, cometh by the eare. For saie thei, there is no rest in the harte of the Infidell, but in the beleuyng manne: and there can be no faithe, without hearyng, and not the sight of thinges worldly bryngeth faithe, whiche faithe giueth the true hartes ease, passyng all other iewels. And albeit *Hillarius*, thou art not without worldly hartes ease, whiche I graunt, doe please sometyme thy vaine delight. yet I praie God giue you, but one handfull of heauenly hartes ease: whiche passeth all the pleasaunte flowers, that groweth in this worlde. Now what be the vertues of *Harmodactuli*? I praie you tell me then.

Hartes ease, or quietnesse of the minde.

Perfite hartes reste, and true quietnes of minde.

Hillarius.

HERMODACTILI, be of twoo kindes: the firste is *Colchicum* wilde *Bulbus*, or great wilde Safron, hauing great round heddes within the ground, like Oniõs, and with blache rindes, and flowers like Safron. Redde seede, but shinyng white and redde chiues, but bery greate, and a spã long: swete iuce, and doe florishe in the Spryng. The seconde is like a Lillie, with tender leaues, white flowers, bitter seede: one long roote, on the bignes of a finger. And bothe these *Hermodactili* be called Mercuries fingers. *Colchium* is of nature hotte and dzie, in the seconde degree. *Paulus Ægineta lib.vij.* saieth the roote of *Colchis*, sodden by it self, doe purge the bellie, and helpeth *morbus articularis*, whiche is the sickness of the iointes: as the Goute, the *Sciatica*, and the paines in the iointes of the handes, called *Chyragra*. The rootes be perillous to be eaten, as other wholsome rootes are in meate, as a Sallette: for thei wil putte one in daunger of chokyng, or stranglyng. But thei will purge the superfluous of the humours, and blood downwarde: and bee venemous saieth *Dioscorides lib iiij, cap.lxxix.* Yet saieth he, thei be swete, and somtime the ignoraunt doe eate them for *Bulbi*, a kinde of swete rootes: but the reamedie is, onely to drinke a greate draught of milke. Their rotes and flowers stamped, will kill Lice, to anoint childrens heddes therewith. The se-

hermodactili of.ii. kindes. *Colchium & Ephemrum* called the fingers of Hermis, or eies of Mercurius, one is like Safron, the other like illies.

Colchis rotes will strangle one. take hede thereof, although thei seme swete,

Hermodactilus will kille Lice.

conde *Harmodactilis* is called wilde *Irin*, or flowerdeluce of the field, or *Lillium conuaIium*, the rootes sodden, the decoccion of them, dooe clense the filthie teeth that stinketh: the leaues sodden in wine, doe dissolue humours, gathered into apostumacion, if it be warme washed, often times therwith, specially hote apostumes, or swellynges gathered of Choller. *Galen* dooe remember this *Hermodactilis*, callyng it *Ephemerum*, *colchium*, or *Irin*, describyng thesame, as is aforesaied: with thesame vertues, *lib. vij simplicium medicamentorum.*

Marcellus.

Of Rumexe the Docke, Monkes Rubarbe, or bastarde Mercurie.

WHat vertue is in the herbe *Rumex*, called the greate Docke, I meane not the Sorell, called *Acedula*, whereof you answered me, Folio. vii. in this booke.

Hillarius.

Monkes Rubarbe.

I knowe your meanyng verie well, of that wilde herbe, which groweth commonly by pathes, hedges, and waters sides. And of this kind, there is one called Monkes *Rubarbe*, whiche growe in gardens, the other is wilde and with lesser leaues. *Marcellus*, the blinde ignorant people, haue of long tyme not a little erred, in one kinde of *Lappa* or *Rumex*, I meane neither Sorell, nor the common wilde Docke, or the bastarde Rubarbe: but that whiche is commonly called Mercurie, with golden sandes, vpon the backe sides of the leaues, greate rootes, clusters of seedes. Leaues like a brode speare hedde, not purfled aboute with iagges, or small teeth like a sawe, whiche in dede the very Marcurie haue, with one onely roote. Whereupon many small fine rootes dooe growe, like a bushe: and this Marcurie is moche like vnto wilde Hempe. But this bastarde Marcurie, wherof I haue now spoken, called *Rumex*, is none other but a kinde of Dockes, whiche beyng sodden, or vsed in glister, will moue the bellie to bee laratiue. And is good to bee sodden in brothes for thē, whiche haue the yellowe Jaundes. And the roote of this Docke, whiche is yellowe, is also good for thesame purpose, and for the Timpanie of water: a dragme of the pouder, of the

Thei whiche call Rumexe with the golden Sande, Mercurie do greatly erre.

Of the great Docke, how it purgeth.

Munkes Rubarbe, called the greate garden Docke, drunke in wine, will purge fleume, water, and choller douneward. The herbes well sodden in wine, and applied to the swelling of the throte, wil spedelie helpe thesame. And thus I doe ende of this *Rumex*, called the Docke, and also of the bastard Marcurie, whiche maister *Leonard Fuchius*, doe affirme to be *Rumex*, in his bookes of Plantes. Chapit. Clxxiiii. And some there be, whiche affirmeth this bastarde Marcurie, to be one kind of *Atriplex*, but dedde *Atriplex* is *Arage*, a garden herbe, whiche will quickly spryng forthe, to doe pleasure to mankinde. And is called the golden herbe, because of his yelowe flowers: and of nature is moiste in the second, and colde in the first degree. And this herbe rawe or sodden, will moue the bellie to be laxatiue: and is good in glisters, the seedes thereof drunke with swete water, will very quickly helpe the kinges euill, saith *Dioscorides*,

Of the herbe called Atriplex or Arige

The kynges euill.

rides, Galen affirmeth thesame. And furdermore, that it will open the gal, and purge choller: Plini would that the water, wherin Atriplex is sodden should be often tymes shifted: or els it will hurte the stomacke, and infecte the face with little spottes or pimples with Beates, saieth Hippocrates, it is good to washe, or clense the mouthe of the matrix, with Honie and Vinegar tempered, it healeth the Shingles. This garden Atriplex is good for medicene: but the wilde Atriplex, or golden Arage is onely good to chaunge the colour, and make the heere yellowe, with Barberie barkes, and the flowers of Calendula, called the Marigolde. And thus I ende of Atriplex, called Arage, or Chrysolochanon, or the golden herbe.

Shift water often tymes, when Atriplex is sodden

To die the heere.

Chrysolochanon.

Marcellus.

What then of Germander, called *Quercula minor*, the little Oke?

Hillarius.

IT is called *Quercula minor*, bicause the leaues thereof be like vnto Oken leaues, although verie small: It is euen so named *Chamædris*, of a verie lowe Oke of the grounde, it is named *Serrata*, for it was first founde by this Germander is commonly knowen, and dieth not in Winter the flowers bee Purple. And this will growe in rockie places, of his owne nature, although plentie growe in gardens: it floriseth in July, it is hote and drie, saieth *Galen*, in the third degree. But my frende *Marcellus*, vnderstande this, that although *Galen* saith so: yet for all that, the herbes here in Englande, be not so hote of nature, as thei be in the hotte countrey of Grece, where as *Galen* was borne, therefore, obserue the Climate and Region, and then you shall dooe verie well. Now to this herbe, whiche is thant so hote and drie, *Dioscorides* affirmeth that this herbe greene or drie, sodden in wine or water, and so dronke, haue all these vertues. It helpeth conuulcions, coughes, hardnes of the splene, stopping of vrine, droplies: forceth the termes to passe. And in the tyme of perille, the Midwife maie giue it to the woman, whose childe is dedde, to come forthe. Dronke with Vineger, it doeth rebate the swellyng of the liuer, and preuaileth againste poison. And dronke with good wine: and swallowe pilles of this herbe, with Honie, and then it will purge sores and vlcers. It openeth the stoppyng of the iointes, and drieth grosse humours, thus saith *Galen*, *Theophrastus* affirmeth that the leaues stamped with Oile, will heale woundes: and the sedes draweth forthe yelowe choller, beyng dronke, and be good for the yes. The iuce of the leaues, tempered with cleane oile Olife. will clense the dimnes of the sore yen, saieth *Plini*: and these be goodly vertues, which God haue giuen to this herbe, my frende *Marcellus*.

Quercula minor the little Oke, or Germander.

A good note of the nature of herbes.

Many good vertues of Germander.

Marcellus.

What is *Psyllium*?

Hillarius.

Psyllium called Fleewort.

PSyllium is called Flee wort, bicause ỹ sede is like to flees, black and hard, which flees in the North countrey, be called Loppes: or els as some doe saie, wheras this herbe is caste grene, into any house, no flees will remaine there. It groweth in drie places, vnsowen, the seede is colde in the seconde degree: with oile of Roses, Vinegar, and this seede stamped together, is good to anoint the iointes, swellyng, and hote burnyng paines in the forhedde. This herbe or sede, broken in a Ledden morter, with hogges grease, is good to heale, a foule, burnyng, rotten vlcer or sore. The iuce thereof with Honie, dropped into the eare, will kill wormes, or any Flee cropē therein: and thus moche affirmeth *Dioscarides* and *Plini*, of this herbe.

For paines in the hedde, coming of heate or burnyng.

Marcellus.

Digitales

WHat saie you of Fore Gloues, called commonly the Finger flowers: the flowers of some be yellowe, and there be Carnacion in colour. Thus I knowe theim by name and colour: but no furder, I can saie of them.

Hillarius.

Yellowe and Purple Fingers.

IF you saiest well, I neede no furder discripcion of theim: it growe in mountaines, shadowe, or rockie places. It is bitter, and therefore it muste nedes bee hotte and drie, for *Galen lib: iiij. de simplic. medi. facul. cap. xvj.* those herbes saieth he, whiche be bitter of taste, dooe clense and purge: and dooe cutte awaie grosse matter in the vaines. Therfore with bitter thinges, the termes menstruall, and the filth from the breast, and lunges be clensed, what more? This herbe will dooe all, or almoche as Gencian will dooe: in whose place, this herbe called yellowe or Purple or fingers, bee vsed, these be *Galen* his wordes of this herbe.

Bitter herbes bee hotte and drie.

To clense the stomacke.

Marcellus.

ALthough you haue shewed me, the nature of common Gardein Wintes, I had almoste forgotten Calamintes, *Organ*, and *Mariarum* I praie you shewe me some thynges of them.

Hillarius.

Calamintha Montana Nepetam Pulegium Siluestris.

IT is called Calaminte, the profitable Winte, the vertue thereof, causeth Serpentes to flie from it: moche of this Calaminte doe growe vpon mountaines, and is called *Calamintha montana*. An other kinde is called *Nepeta*, or Neppe of the garden: an other is *Pulegium siluestris*, the wilde *Pulyall* roiall of the wood, with greater leaues then Peniroial, called *Pulyall*, growyng in Woodes, or moiste places. And Calaminte, is of essence, or beyng hotte and drie in the third degree: the rootes bee of none effect or profite, but the leaues be verie hotte, and eger to taste vpon. The vertues of Calaminte be many, as againste the poison and stingyng of Serpentes, either drunke, or anointed: againste the stran-

Dioscorides Lib. 3. cap. 36.

gurie

gurie, or the ſtoppyng of vrine, or ſtone, conuulcions, paines in the ſtomacke, *Orthopnæ*, whiche is a diſeaſe, that a man can not take his brethe but holding his necke vpright, *Tormina*, or paines of the guttes, ſtopping of the termes in women: tercians, and the hinges euill. All theſe be cleſed, opened, and healed, by, and through Calamintes, drunke in wine: the pouder and ſiruppe, haue the like vertues, the water therof is but weake, except to ſtoppe vomites. What more of this herbe, it will kille greate wormes, drunke with Salte and Honie: euen ſo it will *Aſcarides*, whiche be little rounde wormes, bredyng in the longe guttes of childzen. Who ſo haue *Elephanticus morbus*, whiche is a Lepzie, bred of melancholie, with ſwelled fleſhe, and blacke ſpottes: and vſe to eate Calamintes ſodde, or raw, and then drinke their iuce in Whaie, ſhalbe healed of the ſame lepzoſie. This ſodden in wine, do take awaie blewe, or black ſpottes from the ſkin, made by a ſtripe of hand, wande, or rod: or ſtumbling againſt ones fiſt in the darke, applied to theſame ſtripe, a plaſter made thereof, or hote laied vpon the huccle bones, will aſſwage the paine of *Sciatica*, and it will drawe doun humour. The iuce will kill wormes that be in the eare. *Galen* doe write verie moche of Calaminte, *lib. vij. ſimplicium medicamen.* agreyng with *Dioſcorides*, and doe moche commende the oile of the ſame, to anointe the bodie, ſaiyng: it will enter quickly, and that it is a preſent remedie of the *Sciatica*. And through the bitternes of theſame, it will ſhower, and cleanſe the yellowe Jaunders, and open the galle: And to conclude, the mountaine Minte with the Purple flowers, hauyng leaues like to *Ocimam*, called Baſill, *Nipotella*, called Neppe, is one of the Calamintes. So is an other called, S. Marie Mint, with flowers like to Chamamell. Some there be, that doe take *Organ*, to be a kinde of Calamintes: but it is not ſo, for *Organ* is a proper herbe of it ſelf, in name and nature. And is diſtinguiſhed in ſower bye names, *Heracleoticum*, *Onitis*, *Syluestre*, and *Tragoriganum*, theſe bee ſwete herbes: Goates and other beaſtes, loue to feede of them. Some of them haue leaues like Hiſope, but broder: Some like Sauerie, called *Satureia*, of increaſyng of ſeede, whiche Sauorie is nere kin in nature to *Organ*, ſo is *Amaracus*, called Maioram, or *Samphuchum*. Theſe all bee herbes verie ſwete, wholſome, and pleaſaunte, good to mankinde, and enemies to venome, and poiſon of corrupted wormes or Serpentes: and of nature be hote and drie in the third degree. Theſe herbes will warme al the bodie, either in bathe, or to be anointed with the oile, againſt all cold ſickeneſſes, or rigours of tremblyng. Theſe herbes ſodden greene in broth, or the pouder ſimplie of them: put into theſame, or els drunke in wine, or the ſiruppe thereof, will doe thus, as followeth. Helpe the dulneſſe of ſight, prouoke neſyng, either in oile or pouder: openeth the raines, prouoke vrine, force terines menſtruall, kille wormes in the bellie. Cleanſe groſſe fleume from the ſtomacke, maketh good digeſtion: helpeth the greene ſickeneſſe, nothing better for melancholie, and paines in the left ſide. Good for the collike paſſie, ſtinkyng breathe, ſhortneſſe of winde, or vomites or ſwellyng with dropſie. There is a forgetfull ſickenes, called *Lethargus*

Orthopnæ difficultie of winde.
Tormina frettyng of the guttes.

Dzgan.

Dioſcor. lib. 3. Cap. xxviii. xxix. xxx. viii.

Sauerie. Maiozam.

The oile of Calamintes doe warme the body, & is good againſte *Sciatica*.

Againſt euill ſight, Sauerie preuaileth

Lethargus helped with herbes, hotte and dry in the third degree.

or *Veternus*, whiche is placed in the hedde: in whiche the power of reason is contained, through a sickness of fleume, as a quotidian not purged, or els of *Perripneumia*, whiche is a sickneſſe of the lunges. when through heate, flegme is melted, or made thin eftsons, drawen to the hedde: the beſte remedie is then, to purge the hedde, with *Hiria ſimplicis.* ℥.i.ß. and to weare a garlande, or clothe full of theſe herbes, of *Organum*, *Mariarum*, or Sauerie, and healthy will folowe: and thus I doe ende of them.

Marcellus.

What is *Ormyn?* whiche we doe call Clarrie *Gallitricum.*

Hillarius.

Orminum *Ormyn.* Or Clarie.

ORmym haue ſtalkes lower ſquare, leaues groſſer then Horehound flowers in forme like the Archangel: but purple coloured, growyng aboute the ſtalke, with blacke ſeedes in the coddes. This herbe is hote and drie: *Dioſcorides* ſaieth, the ſeede drunke with wine, will moue *Venus*, with Honie it will cleanſe the bloodie ſpottes in the ye, to this affirmeth *Paulus* and *Plini*, and is good for to cleanſe the whites in women, ſodden with Planten in redde wine, and drunke: ſtamped and put to a pricke, it will drawe it forthe of the fleſhe.

Clarie, good for women.

Marcellus.

Ocimaſtrum Wilde Baſill

WHat is the vertue of wilde Baſill, called *Ocimaſtrum*, hauyng ſtalkes lower ſquare: flowers Purple, ſeedes blacke, and leaues like vnto the kyng of herbes, for ſwetenes, called Bazill.

Hillarius.

THis growe in ſondry places, and floriſheth in October: bearing the ſeedes and coddes, and is hotte and drie of nature, with bitternes. The ſeede ſodden in Wine and drunke warme, helpeth the bityng of Serpentes: and drunke in wine with Mirrhe and Peper, it healeth the *Sciatica*, ſaieth *Dioſcorides.*

Marcellus.

What is the vertue of wilde water Peper, an herbe ſo named?

Hillarius.

Hydropiper water peper.

IT is called *Hydropiper*, becauſe it groweth in water, and the taſt thereof burneth in the mouthe, as the ſpice Peper doe. It haue a verie tough ſtalke, leaues like Mintes, but broader, thinner, and whiter, the ſeedes growe forthe by the leaues, vpon ſlender braunches, it floriſheth in Auguſte. It is hotte and drie, not ſo mocke as Peper, *Dioſcorides* ſaieth, this herbe with the ſeede ſtamped, anointe the blacke ſpotte, or harde knotte through a ſtripe therewith, and it ſhalbe healed. If this ſeede be dried, and beaten into pouder, mingled with Salte, it is good to with meate, or to ſeaſon fleſhe. The roote thereof is good for nothyng, of this herbe bee twoo kindes, the one hauyng leaues like Mintes: of the ſeconde ſpeaketh *Mathiolus*, ſaiyng, he taketh it to bee *Percicaria*, whiche haue leaues like Peaches, with

Dioſcorides lib.u.cap.155. Gale.lib.vii. Simp.medic.

Hydropiper one haue leaues like mintes: the other is *Percicaria*

with colour spotted, somewhat like Puke. Of whiche *Persicaria*, I haue spoken of before. Folio. xlii.

with leaues like Peches, and will serue in the place of Peper.

Marcellus.

What be the vertues of *Aristolochia rotunda*, and *Longa*?

Hillarius.

THis herbe is good, to quicke the tyme of child birth, and expulse the secondes, whereof there be three kindes: one rounde with leaues like Iuie, but rounder, with round rootes, from whiche herbe cometh, a pleasaunte sharpe sauour. White flowers vpon pretie redde knoppes, this is *Rotunda*, or round, the female: an other is called *Longa*, or longe, with rootes and leaues, small braunches, Purple flowers and stinkyng, when it dooe growe, and is of the fashion of a Peere. Bothe of them haue berries like Capers, very bitter, of colour like Boxe, and stinketh. Now to the third, whiche is swete, hauing small rootes, and flowers like Rue, or herbe Grace. The round rote is the best in medicē as salue, pouder, and oile. The fume or smoke thereof, put vnder beddes, or the Cradles of young children, is verie wholsome, and putteth awaie aire of infecciō: this herbe is moste bitter, and somwhat sharpe hotte and drie, in the seconde degree. This herbe haue vertues, to incarnate vlcers and woundes, with clensyng and mundifiyng theim: And will extenuate and make thin grosse humour, and knitteth. The roote or curnelles thereof, dried and beaten into pouder, with Peper and Mirrhe mingled together, is wholsome to rubbe the gummes and teeth, when thei bee foule and kancred. The pouder is good to take awaie dedde flesshe, to bee putte into a fistula, to clense it: euen so it will helpe the conduite of the vrine, conueighed in with a siryng, or instrument, when it is corrupted, with burnyng heate, or vlcered, a foment with Oile and wine, and this roote, will bryng foorthe a dedde childe. Gentian, *Aristochia*, and Honie, maketh a wholsome cōfeccion, for a stinkyng breath. The seconde twoo kindes, saieth *Plini*, drunke with wine, or water, be good to be giuen them, which haue the crampe: or els fallen doune from some high place, beyng sore brused. The seede drunke, is good against the pleuritie, and wormes, with Rosen and ware, this roote, or rootes in pouder, withdrawe cornes from the feete, and also drawe prickes, nedles, arrowe heddes from the flesshe. With Vinegar, this pouder will heale a greene wounde: it is drunke againste the fallyng sickines, and shortnesse of winde. And this roote must be gathered in Aprill.

Aristolochia Rotunda Longa. Clematis. Dioscorides lib. 3. cap. iiii

Galen. lib. vi. simpl. medic.

Aristolochia helpeth Cācers and burnynges.

Many good vertues of *Aristolochia*

Marcellus.

WHat is the vertue of that wilde climyng Vine, with the greate wighte roote: stinkyng berries, redde of colour, and leaues like vnto Hoppes, or wilde Figges?

Hillarius.

Brionia vitis alba, or the wilde runnyng Vine.

THis is a hedge wede in euery place, commonly growing and crepeth aboute bushes, braunches, boughes, and trees, it floryssheth vntill Haruest: the braunches be somwhat bitter and sharpe, a stopping of nature. The roote doe drie, with moderate warmnes, in the seconde degree it haue vertue to clense, shoure, with maturaciō or ripenes. The roote of this Bryon, or the pouder of the rootes, with Smalage, Mallowes, cleane Honie, Flaxe sede in pouder, and Barly meale clene *Terebinthin*, and a litle white wine, sodden softly togither, maketh a medicen, to heale fellons and vncomes withal, or pusshes. This herbe beyng yong and tender, maie be eaten as *Asparagus* maie be, saieth *Dioscorides*: for then it moueth, or prouoke the bellie and vrine, the leaues, frute and rootes bee sharpe, and will bite the tongue, if thei taste of theim. Therefore thei will stampe it with Salte, to heale Cancers, filthe in handes or feete, or legges. &c. as sores, foule pusshes. &c. This roote wil clense all the filth from the bodie, and blacke spottes, blaines, blisters shingles, pimples, called good ale pearles, tempered with the pouder of Fenigreke, and the Oile of Tartar. Or els Bryona sodden in white wine, from a quarte to a pinte, then straine thesame, puttyng some Campher, and washe the infected face, euery night with a sponge, and let it drie in. The rootes pressed in the spring, the iuce dronke with swete water, doe purge fleume: dronke daiely in the mornyng with wine, or ale well sodden, helpeth the falling euill, and *Vertigo*. ℥. ii. dronke against the poisone of Serpentes, or venome drinke. But yet it will kille a young child, in the mothers wombe. Mary, if the child be dedde, by any casualtie in the bellie, then it will bryng it forthe: by the waie of a foment, or aplication, by ingeccion into the mouth of the matrix. The berries of this broken, doe helpe to cleanse scurfe, and filthie leprosie from the skin. If nurces doe knede their Wheate meale, with the iuce of the Bryon berries, and bake it in bread: if thei eate thesame bread, it will increase milke in their breast. But to vse it moche, except cause of infirmitie, moue the pacient, it is hurtfull for memorie: it helpeth the lunges, liuer, and splene, to bee dronke, and drawe forthe prickes, and heale woundes.

To heale sores with Brionia.

To cleanse the face with Brionia.

Brionia defendeth poison.

Brionia increseth Milke.

Marcellus.

What is Pellitorie of Spain good for?

Hillarius.

THE flower thereof put into the nose, will prouoke moche nesyng: And therefore it is called *Ptermica*, it haue flowers like Chamamell, braunches moche like Sothernwoode. It will growe in harde stonie places, the roote must be digged in the ende of Haruest: it is hotte and drie, in the thirde degree, and in the beginnyng of the fowerth, specially if it bee dried. The leaues with the flowers stamped togither, will make a good ointmente, to take awaie markes, made with stripes, causyng blew or blacke spottes, in the face

Sternumentaria. Pyrethrum Ptermice Pellitorie.

Dioscorides lib. 3. cap. 71.

or

or any parte of the bodie. The rootes haue vertue, to drawe filthe and cold humour, from the corrupt pained teeth, saith *Galen lib. viij simplic. medica.* But if the saied rootes, bee firste steped in strong Vinegar, and beaten in a morter: and make small rounde pilles of them puttyng them into the mouth, thei will drawe moche filthe, from the pallet of the mouth and gummes. And finally, ease the tothe ache, that you made of Pellitorie rootes: or the said rootes or iuce of them, sodden in oile, will put awaie a cold feuer, if the bodie bee well anointed therewith, againste a feuer, before the fitte doe come, either in tercian, or quarten. And it is a good oile for a colde stomacke, that is swelled: and thus I doe ende of Pellitorie.

Pellitorie haue vertue to helpe the teeth.

Pellitorie will take awaie a cold feuer.

Marcellus.

What vertue is in a wede, which we cal Golegrasse: some people call it Hare wede. It groweth in hedges, it haue rough leaues and berries, whiche berries hangeth by copies: and will cleue vnto menne or womens clothes, and therefore some doe call it Cleuer grasse, with white flowers, white round seedes, like nauelles.

Hillarius.

You haue rightly described this herbe, whiche in deede beare all those names, emong the people: it is called *Philanthropos*, for it loueth to hang vpon garmentes, and goe with men. This is a name of propertie, the verie true name is *Aparine*, it is drie and clensing: and this herbe and sede dronke in wine, preuaile againste stinging of venemous thinges, and the iuce distilled in theare, helpeth them. This herbe tempered with fresche Swines grease, healeth *Struma*, or paines in the throte, applied to thesame place: the iuce thereof saith *Plini*, stoppeth blood in a fresche wounde, and heale thesame.

Philanthropos, Aperine commonly called gosegrasse & Harewede. *Dioscor. lib. 3. cap. lxxxviii*

Marcellus.

What is the vertue of Willen, growyng vpon Thornes, Peretrees, and Okes, wherof I haue seen great plentie growing in the countrie of Suffolke, with many goodly herbes and flowers: as in these moste auncīēt Parkes, of Framingham, Kelshall, Netlestede, Lethryngham, Parham, Some, Henyngham, Westwood, Huntingfelde, Henham, little Glemham, and Benhal. &c. These Parkes bee old neighbours, God sende theim continuall frendshippe with eche other in vnitie, for where as vnitie is broken, the Parke pale will not holde, but fall into sodaine ruine and decaie, and the Dere will scatter.

Framinghā. Netlestede. Lethringhā. Perham. Kelshall. Some. Heningham. Westwood. Huntyngfeld Henham. Glenham. Bēhall, these be Parkes in Suffolke, in whom flourisheth sondrie kindes of herbes and flowers, & this *Viscum.*

Marcellus.

I knowe the places, whiche you haue named right well. Furdermore, I commende your good zeale, that you beare to that worthie countrie: wishyng their continuall vnitie and concorde, I desire thesame. For, thei be people of no lesse ciuilitie then of moste auncient good fame and worshipp descended from houses

of

Verygentlemē, springeth norbi extorcio but by true seruyng their Princes, and liuing of their own, hurting not their poor neighbor, preferryng the fauoure of the coūtre, before luker, which is their chief treasure.

of fame, worthie of memorie, I meane no Parkes, but people, nor thē whiche haue crept vnder a Gose wing, drawing forth a bastard sword, no lenger then a writyng penne. Fightyng their combate, vpon the backe side of a sheete of paper: to the hurte of many perhaps, and profite of none, but to theim selues onely. But of theim speake I, whose blood haue been shed, in the iuste quarell of their Princes: whose houses be builded vpon harde rockes, of true gotten gooddes. Whose dores be open, kepyng hospitalitie, accordyng to their callyng: whiche with the loue of the Countrie, garde theim selues, and with iustice defende causes of the poore. &c. These be thei, whiche be worthie of laude, that thus feareth God: these be the right gentlemen, otherwaies not. Now to our matter, from whiche we a little, haue lefte of. For this Mistlen, whiche is called in Latin *viscum*, whiche is hotte and tarte, hauyng the complexion, of aire and water. This herbe with Rosen and Waxe, boiled together, will make a medicen, to molifie, dissolue, drawe foorthe swellyng curnelles, distilled of foule humours, gathered behinde the eares: or any foule pushe, fester, or fellon, in any other place of the bodie, tempered with Rosen, it healeth an old vlcer. Take the berries of this Mistlen, put therunto the pouder of Ieate, make it warme, apply it to the lefte side vpon Leather, when the splene swelleth, and it will help it. Temper it with *Auripigmentum*, or vnsleked Lime, and it will drawe foorthe cornes. This Mistlen, saieth *Galen*, is one of theim, whiche after the firste puttyng to in any medicene, will not be hotte, but requireth a tyme, by little and little, as *Thapsia* doeth: and this Mistlen groweth of no seede, nor will growe vpon the yearth, but vpon the tree, through the dounge of birdes, that sitteth vpon them by night, which by little and little, breaketh through the barkes of the tree, into the sappe: frō whens at length, this *viscum* doe spryng, and groweth grene in Winter, when the poore naked Tree, seme withered and dedde. *Virgill* obseruyng his nature in the *Ænedos. lib. vj.*

Dioſco. lib. 3. Cap. lxxxvii. Mistlen healeth many perilous sores.

Mistletowe, or Mistē, will make a good riping plaster and healeth Cornes.

Galen. lib. 6. Simpli. medi.

Virgill.

Quale ſolet ſyluis brumali frigore Viſcum
Fronde virere noua, quod non ſua ſeminat arbos.

The Mistelbine by kinde, in stormes of winter cold:
Is neuer sowen yet grene doe growe on trees, both bare and old.

Plini the. xvi. booke, the laste Chapiter, saieth there be certain plantes, whiche can not be ingendered, or bred vpon the yearth: for whom nature haue prepared, to take their beginning and nutrimēt of trees. For when thei haue no places of their owne, then thei liue vpon other as this *Viscum* or Mistelowe is wont. But now by the waie of protestacion: What benefite haue that tree, vpon whom this Mistelowe doe growe? No more then any member of the bodie, vpon whom a Cancer is placed: it will at lengthy destroie all together, except it be pulled frō the tree, vnles it bee a mightie tree, stronge and full of humour, with plentifull incriment. Euen so, euen so, into what realme, or common wealth, Countrie, Borough, or Citee, that vnnaturall straungers, or

Mistelowe is not naturall in kinde, but a bastard braunches growing vpō some other tree.

forinars

forinars, be planted, placed, or as thei saie, made nailefast. Forthwith thei waxe high, I meane wealthie, lustie, and greene in Winter: thei lacke nothyng in the tyme of darth and miserie. When as the natural people, vpon whom thei haue their gaine and profite: taste of sore labour, lacke, losse, hunger, and pouertie. And thus I doe conclude, both of miserie, and Wistleden, remembryng *Plinis* woordes, in the foresaied Chapiter: *Namq; cum suam sedem non habiant, in aliena viuunt, sicut Viscum.*

Wisselstowe, is like a stranger that waxe riche, and florisheth by the hurt and losse of a freeborne man of his naturall countrie or citee.

Marcellus.

What vertue is in *Ebulus*, called Wall worte, and in Suffolke thei call it Danes weede: it groweth like Eldren, whiche leaues be like Walnutte leaues, and berries in the toppe?

Hillarius.

This herbe is of the nature of Eldren, called *Sambucus*, of one *Sambix*, whiche first found out the vertue of this Eldren: and of nature is hote and drie, resolueth, and drieth moist sores and vlcers but very hurtfull to the stomacke. Notwithstãding, the tender leaues sodden, and eaten like a sallet, purgeth fleume and choller. And is good to heale the dropsie, and doe mollifie the mouthe of the matrir, to make a fomente therwith. The iuce of this *Ebulus*, or the berries stamped will fresh greas and Barly meale, will cleanse depe rotten sores: and coole the burnyng of a goute, and paines in the ioyntes. *Paulus Ægineta* saieth, these twoo kindes of Elders, doe glewe and heale: and either eaten or drunke, doe caste forthe water by the bellie, and nether partes.

Sambuchus, Ebulus, Elderne, and Walworte.

Dioſco lib.4. Cap.Clxviii.

Walworte maketh medicene for the goute, & paines in the iointes.

Marcellus.

What is the vertue of *Epithymum*?

Hillarius.

This herbe doe wrappe and folde aboute Tyme, and is therefore so called: the flower is vsed moche in medicen, and is hotte and drie in the thirde degree. And purgeth Melancholie fleume, and grosse humours from the hedde, and doe comfort the harte. *Cassutha* is hote in the firste, and drie in the seconde degree: and is of greate vertue to open the galle, clense the raines, deminishe the splene. Purgeth thoureth, fleume and Choller, and healeth the Jaundes: drunke in decoccions, potions, Syruppes, &c. And this *Cassutha* groweth grosser and larger, then *Epithimum*, with white flowers, no rootes: but groweth vpõ other herbes, as Peritorie, young Flaxe, and other Plantes, as *Plini lib. xvj. Capitu vltimo.*

Epithymum Dioſcorides lib.4.cap.172. Galen lib.6. Sim.medica.

Epithymum & Caſſutha helpeth the Liuer, Gall, and Splene.

Marcellus.

What saie you of *Vngula Caballina* or *Tussilago*?

Hillarius.

It is called *Vngula Caballina*, that is Horsehoue, because no herbe is liker: but the Grekes call it *Bechion*, whiche is *Tussilago*, that is to help the cough. It is commonly knowen, some call it Clotte leaues: white

Vngula Caballina, Horsehoue.

white on the one side, and grene on the other side. And growe nere waters, and in falowe landes: the leaues florishe in Maie onely, but the leaues all Somer, and of nature be cold and moiste. These leaues stãped and strained, the iuce will heale shingles, shaldynges, burnynges, and hot inflamacions. *Dioscorides Galen*, and *Plini* affirmeth, that these haue leaues and rootes, beyng dried and cast vpon the coales, and to receiue the smoke thereof: through a reede or Trunke, into the mouthe, will clense the lunges, and helpe them, and quickly deliuer them, from old rottes, and cold coughes.

Dioscor. lib. 3. Capit. Cix. Galen lib. vi Sim. medica.

Marcellus.

Apiastrum. What is *Apiastrum*?

Hillarius.

Melissa Balme. *Dioscorides lib. 3. cap. 101. Auecenæ qui libro medicinus.*

Apiastrum or *Melissa*, whiche we name Balme: be of twoo kindes, garden and felde. Bees loue this herbe aboue all other, and it is called the Bees, or Honie herbe: and is drie in the firste, and warme in the second degree. The iuce of this herbe, healeth stinging of Bees, Serpentes, mad Dogges, and woundes, dronke in Wine, and clenseth the termes menstruall. Nothyng doe more comfort the harte, then this herbe in decoccion, or the water thereof, Burage water, and fine Mulke sodden in a clene vessel: and dronke when the hart is weake, or in a great hicket. This herbe will clense the lunges, and stop the bloodie flixe, and the paines of the throte, called *Anginæ* made in a warme plaster. It kepeth vomites, & helpeth collike, dronke in wine: Balme & Nuts stãped with Honie, helpe to lighten, the dull blemished darke iyen and help the sight. It is like Horhoũd saith *Galen*.

Galen lib. 7. Simpli. medicamentorum

Marcellus.

What is *Carui*, whiche we doe call Careawaies?

Hillarius.

Caros.

This fine small seede, cometh from the countrie of *Cary*, in *Asia*, which is the place, where as thei growe very plentifull: this *Cary* sede is hot and drie, in the third degree. *Dioscorides* saith, this is the vertue of the seede, pleasaunt to the mouthe: and profitable to the stomack, prouoke vrine, helpeth digestion. It is good in medicen, & of the nature of Anisedes: the rootes be yelowe, and to eate vpon, bee better then the Parsnippe. The seede doeth not onely extinguishe hote swellyng, and moue vrine: but the plante also, saieth *Galen*, the decoccion of *Cari* wine, is best to be dronke, to clense the raines.

Dioscor. lib. 3. Capit. 57. Galen lib. 7. Sim. medica.

Marcellus.

What is *Cartafilago*?

Hillarius.

Caraifilago vulneraria Herba.

Cartafilago haue redde stalkes, twoo cubites longe, and hollowe long leaues, like Sallowe, and with small teeth like a sawe about them: yellowe flowers, many rootes, and redde without, it florisheth in August, it is drie, stoppyng, and bindyng.

This

This herbe is equall, to the beste healing wounde herbe: & it will incarnate and heale the saied wounde, and clense thesame, stamped and put into it. You maie drie this herbe, and make pouder thereof, and caste into a freshe wounde, it will then heale spedely. What is better for a Fistula? Proue it I pray you. A goodlie wound herbe

Marcellus.

What is Grummell seede?

Hillarius.

GRana Solis, or *Milium Solis*, is commonly knowen, these seedes bee good, to be finely beaten in pouder, and dronke, doe clense the raines, and cause vrine to passe, that is stopped: Fenell, Parcely, and this seede broken in white wine, and let it stande all one night, puttyng some Sene leaues to ỹ same. And in the mornyng seeth this in a stone vessell, put in Sugar, then straine it, & drinke the same, it will purge fleume, choler, and open the raines and bladder; and forse forthe vrine moste plentifully. *Grana Solis.* To cause vrine to passe plentifully.

Marcellus.

What is the vertue of Cichorie?

Hillarius.

THis herbe is called in Greke *Serin*, in Latine *Intibum*, whereof are twoo kindes, the wilde and tame: these be the names of Endiue and Cichorie, that with broder leaues, somwhat like Beates is Endiue. The second with iagged leaues, like vnto Dandilion, is Cichorie, these haue hard stalkes, with trim blewe flowers like hattes, some haue white flowers. These bee cold and drie in the seconde degree: the Endiue is more colder then the Cichorie, & be bothe of a restringyng, or stoppyng, bindyng nature. These herbes greene, bothe rootes and leaues, haue vertue to coole the hot burnyng of the liuer, the stopping of the galle: the yellowe Jaunders, the heate of the harte, the lacke of slepe, the stoppyng of vrine, hote burnyng feuers, beyng first digested. The syruppe thereof, is excellent good against the saied sicknesses: the water can not bee missed, in all pocions & coolynges, or purgyng drinkes, to purge mankinde withall. The waters of Endiue, Planten, Roses, and stilled Milke, with fine Bole Armoniake, or seede without Opium, is good to be caste with a Siring, in the filthie, burnt, swelled, or corrupted yardes, or Conduites, of vncleane persones. For the heate of the liuer. ℞. Endiue or Cichorie, whites of Egges, Barly flower, Sanders, cleane young freshe Swines greas, the oiles of Roses, Violettes, and water Lillies wrought together, in a Ledden morter, and applied to the side, spread vpon Leather. This plaster is verie good, against the hote burnyng goute in the feete: or the shingles, or burning in any parte of the bodie. Dandilion is of thesame vertue. *Sponsa Solis.* *Intibus.* *Endiuia* *Cichoria* *Dioscor. lib. 2. Capi. Cxxv.* A very good medicene for the vlcer in the yarde. A plaster for the liuer and goute.

Marcellus.

What is that roote *Napus*, called the Naue?

Hillarius.

Napus Bunias.

IT is called *Napus Bunias*, because of his owne nature, it groweth greate and round, whereof be twoo kindes: one beareth leaues like Rapes, the other like Rocket, but greater, and haue yellow flowers, the seedes groweth in coddes, and of nature be hote in the second degree. The rootes of Napes increaseth winde, and lesse nourishe then Rapes: the seedes be good in many medicenes, and preuaileth against poison. The rootes sodden and preserued in Salt, be wholsome to eate vpon: in Egipt the people make moche oile of this herbe.

Marcellus.

What saie you of Rapes?

Hillarius.

THis Rape is a rurall common roote, and no lesse knowē then common, of twoo kinds: the tame haue leaues like Radix, and yellowe flowers. The other haue blewe flowers, and small sharpe leaues, in the length of a finger with small teeth like a Sawe, rounde about the saied leafe. The garden greate Rape doe nourishe, inflate, ingender, loose, or weake flesshe, moue carnall lust. The roote sodden, and warme applied, helpeth a kibed heele, and easeth the goute: make this roote hollowe, put therein oile of Roses and Ware, then roste it in hot ashes. And this will heale kibes, whiche bee depely rotten, or festered within the heele. Seeth *Asparagus* in the decoccion of Rapes: drinke the same to purge the bladder, clense the raines, and forseth vrin. The sede of Rapes is good in many medicenes, and in Triacle, and expulseth poison: wilde Rapes be put in medicens, to clense the face, as with *Lupines* been meale, &c. *Plini* saieth, the seede being sowen, within three monethes folowing, it will bee a greate roote: but it is very harde in decoccion, increaseth winde and seede, saith *Galen lib. vj. simplicium medicamentorum.* There is greate plentie of the oile thereof made in Englande, as in Marslande nere to Lin. &c. very profitable to our common wealth.

Dioſco. lib. 2. cap. Ciiii.

Goodly vertues of rapes

Plini libr. 17. Cap. xiii.

Marcellus.

What is the roote called *Rhoydat*

Hillarius.

Roydis is a goodly roote, whereof is greate plentie in *Macedonia*, and now in many places of Germanie, growyng in gardens, and is hote and drie in the seconde degree, it smell moche like a Rose, and these rotes stamped, and made warme with oile of Roses, applied to the forehed, will asswage the griefe: burnyng heat, lacke of slepe, & frensie, that mankinde doe through weakenesse fall into. This herbe wil growe in Englande also, if idlenes wer not the let.

Roida helpeth the hed.

Marcellus

Marcellus.

What is the roote called *Doronike*?

Hillarius.

IT is a precious roote, growyng in Egipte, and is called *Doronicus Actuarius* call it *Carnabadium*: it haue many knottes, and is no bigger then a mannes finger, and is putte into confeccion, for lacke of perfit digestion, and against poison, there is no better roote then this. *Ruellius* suppose it to be that, whiche the Grekes call *Arnabo*.

Doronicus of Alexandry.

Doronicus doe helpe digestion.

Marcellus.

What is the goodnes of Licorice rootes?

Liquoris.

Hillarius.

LIcorice called *Glycirrhiza* of the sweetenesse, groweth greate plentie in hotte Countries. Euen so there is moche here in Englande, the yellower and moister the better: it is sweete warme, and moist of nature. Liquoris is wholsome against the exasperacion, or sharpnes in *Arterias*: to bite vpon this roote, or kepe it in the mouthe, for that purpose. For the burnyng heate in the stomache, and sickenesse of the lunges, spiene, and old rotten cough. Skabbes in the bladder, and sornes in the raines: drunke in pocions or brothes, Liquoris healeth woundes, if it be anointed therwith. The pouder thereof put into the ye, will helpe *Ptergyus*, whiche is a little skinne growing from the corner, couering the sight. Liquoris, Wine and Honie, healeth bothe woundes, without and within also.

Dioscorides Licorice. helpeth the lunges, and wounded.

Marcellus.

I would as gladly learne, the vertue of Radishe rootes for medicen: as I haue been desirous to fede of them with meate.

Hillarius.

FIrste, I shall declare vnto you, the name thereof. It is properly called *Raphanus*, because it springeth sodainly, and *Radix* is a name common to al rootes. But this Radishe beareth the chiefe name, emong other rootes, and therfore it is called *Radix*. *Plini* maketh mencion of Radish rootes. *lib.xix.Cap.v.* that were as bigge as young infante children. Of Radishe rootes, there bee no small store growyng aboute the famous citee of London: thei bee more plentifull, then profitable, and more noisome, then nourishyng to mannes nature, ingenderyng of winde, enemie to the stomache, saith *Dioscorides*. It is nombered rather emong rootes vsed for meate, then accompted of perfite wholsom nutrimente: good to bee eaten before meate, to vomite, and cleuse the stomache. But wholsome in the ende of meales, for cholloryke stomaches a little at ones, to helpe digestion, and to distribute the meate: but *Galen* affirmeth, that tender young Radishe with Uenigar, is good sause in

Raphanus Radix, or Radishe.

Dioscor. lib.2. Cap.Cvi.

Galen lib.2. de alemẽtorũ facultatibus

the beginnyng of meales, to loose the bellie. For the plaine people doe eate these rootes with breade, taught by nature, and not by arte: And so is *Organ* beyng greene, Cresses, Time, Sauerie, Peneroiall, Germander, Mintes, Calamintes, Peritorie and Rochette. These herbes and this roote, bee rather eaten of necessitie, then of will or fantasie. But sodden, and then prepared with sharpe Vinegar, sugar and swete clere oile, is more profitable then crude, rawe herbes or rootes. Many learned and vnlearned, doe maruaile saith *Galen*, why men vse, to eate them rawe after supper, to helpe digestion: whiche answereth, long custome haue so taught them. Notwithstanding, the example of soche, are not to be followed, without perill or hurte. *Plini* affirmeth, that Radish sodden in Wine, drinke that Wine in the morning, and it will diminishe and caste forthe the stone, openeth the galle, diminishe the splene, moueth Venus, clenseth spottes and bruses, made in the skinne by some stripe. *Hyppocrates* saieth, that if women chase their heddes, with Radishe rootes, the heare will fall: and applied to the nauell of women, it will quickly asswage the turmente of the bellie and matrixe. The iuce will helpe any paine within the eare, dropped in warme: with many mo vertues vsed in medicene, although abused in meates, through ignorannce, in eatyng theim so rawe, and out of tyme. Of nature garden Radishe, is drie in the seconde, and hotte in the third degre. The wilde Radishe is hotter and drie of nature: the seede is good in medicene to clense vrine, and *Radix* loueth to growe in fatte groundes.

How to vse Radish rotes

Radix helpe the bellie.

Marcellus.

What of Pastnips?

Hillarius.

Pastnips their rootes.

THei be called *Pastinacæ a Pascendo*, that is of fedyng or nourishyng, or warming nature: pleasaunt taste, and moueth *Venus*, whereof be wilde growyng in stonie places, but the beste is sowen in gardens, and of nature be hote and clensing. The sedes of wilde Pastnips dronke, will prouoke termes menstruall and vrine: healeth dropsie, and *Pleuriticj*, and is good against venome, and stingyng of Serpentes, helpeth concepcion. But this herbe applied into the matrixe, by the hande of the Midwife, draweth foorthe the dedde child: Stamped with Honie, put vpon a spredyng vlcer, is healed there by. That of the garden is more apt in meate, then the wilde: and then the saied wilde, is more effectuall in medicene: one of these Persnips is called yellowe Caret, the other a Rape.

Dioscor. lib.3. Capit.lii. Galen lib.vii Sim.medica.

Marcellus.

What is the *Sicer*, or swete white Carret good for?

Hillarius.

Dioscorides lib.2.cap.107 Galen lib.8. Sim.medica.

THis roote is commonly knowen, it is no lesse pleasaunte to the mouthe, then profitable in meate for the stomache: prouoketh vrine, and helpeth appetite, and is hotte in the seconde degree.

And

And is somewhat bitter, and is called white Parsnippe, with yellowe flowers, leaued like Pimpernell. The seede sodden in wine and drunke helpeth the collike, and winde in the stomacke, or hichet, whiche followeth after vomites, or weakenesse of the harte.

Marcellus.

What saie you of Rubarbe?

Hillarius.

Rhab.arbe & Rhapontike.

RHej *Barbaricj* or *Rhabarbe*, is a noble roote of great vertue, and doe differ from *Rhaponticum*, is better in purgyng, in sauor, in substance, compacte and heuie: golden coloured with graie Turkey coloured vaines, drie, and in taste bitter, whereas *Rhaponticum* is light, not heauie, not harde with drinesse, but soft with moistnes: not bitter, but tart, not compacte, but slender. And therefore *Rhabarbe* and *Rhapontike*, be not bothe one: as many haue more foolishly affirmed, then with good argumentes truely proued. And the beste *Rhabarbarj* commeth from *Troglotidæ*, whiche is a hote countrie, in the fardest part of *Africa*, beyond *Ethiopia*, whereas the people, to auoide the extreme heate of the Sonne, are constrained to inhabite in Caues, vnder the yearth: and feede on Dragons flesshe, whiche were called Barbarus people. From whens many precious gummes and spices be brought: as *Galen* saieth, *lib.vj. Simplicium medicamen.* and *lib.quarto Cap.vi. de tuenda sanitate.* Ginger is brought, saieth he, frō Barbari. Whom *Plini in lib.xii.Cap.xxi.* call it *Trogleditis*, whiche was Barbary. And in his .xix. booke saieth he, the cause why Sinamon is so scace, and of no plentie: the Iretull Barbarians, doe burne the Spice trees. For Mirrhe cometh from thens, *Galen* and *Plini* agreeth, this to be that Barbaric, callyng it *Trogloditis*. *Pompeius Mela*, a greate writer, in his firste booke of the cituacion of the worlde saith, the vile people: wheras these precious spises, and rootes doe growe, doe rather grin like Dogges, then speake like menne, and dwell in holes, and feede on Serpentes flesshe. And *Strabo lib.xv.* in his *Geographia* doe testifie, that all kinde of spice and plātes, beginneth in *Arabia Felix*, and in the Southe parte of Inde. For the Sonne taketh like force in theim: But in *Arabia Felix*, whiche is betweue the sees *Arabicum* and *Persicum*, whiche is so fertile, that it haue twoo Harueste yerely, with all spices, fruites, and gummes. Whereas the people liue euer in peace, without warre, or walled tounes: out of these places cometh *Rhabarbe* to *Alexander*, and then to Venice, & so is disperced into many paces. To the greate comfort, healthe, and helpe of mankinde, to purge choller, and humours, superfluous in the bodie: what is better to comforte the liuer, to clense the blood, and heales the kynges euill, called the Jaūdes, then *Rubrabe*. How many goodly Electuaries, Pilles, Syrupes, and Purgacions, haue *Rubarbe* in them? Very many. Simple by it selfe, by infusion, how marueilous dooe it purge, clense, skower, and expulse venemous filthe from the bodie. And asswageth timpanies, tercians, dropsies, reconcileth slepe, in drie collorike persones: by

The differēce betweene Rubarbe, and Rhapontike.

From whēce Rhabarbe doe come.

The crueltie of the Barbarians, is to burne the Spice trees, and plantes. Pompeius Mela lib.i. de situ orbis.

correcting hote choller in them, if it be slised into clene Goates whaie Cichori or Buglosse water. ʒ.iii. and Spicknarde. ʒ.i. standyng al the night in the mornyng, strained and dronke, it will clense the blood, and expulse Choller. *Mesuæ* affirmeth, that *Rhabarbari* excelleth all other *Rhaies*, bothe Turkesche and Indische. It is a purgacion hurtles, very gentle, and here is an infusion therof most excellent, to clense the blood: written by a famous man of this time, called *Leonelly Fauentinj*. Re. *Rhabari* of the beste. ʒ.i. Spicknarde. ℈.iii. make an infusion, according to arte, in the waters of Borage, Violettes, Sorell, or Mallowes, asmoche as shall suffice: after that it haue stand viii. howers, strain it hard, and put the same infusion *Diacatholicon*. ʒ. vi. and Electuarie *Succo Rosarum*, and *Diaphænicon* ana ʒ.ß. dissolue them in the decoccion of flowers and fruites: and this drinke will very gently purge all foule humours. If any man haue a bloodie flixe, to helpe thesame, let thē slice a peece of *Rhabarbe*, and toste it hard, and eate thesame, and crome it warme into red wine, and Plantен water, and drinke it. In Italie there is *Rhabarbe*, whiche will purge choller, but not so good as I haue discribed aboue: *Rubarbe* must be preserued in Waxe or Honie, Flaxe seede, or the seede of *Spillium*, so it maie be kept. iii. or fower yeres. *Rhapontike* groweth by a famous citee called *Pontus Marcellellinus lib. xij.* saieth, it groweth by the riuer *Tanyes*, whiche seperate *Europe* from *Asia*. Of this saieth *Paulus Aegineta*, it is yearthly and colde, but the subtiller partes thereof, is moiste and warme: and but meanly tarte of taste. Therefore it will helpe fracturs, conuulcions, and shortnesse of winde, and stripes, it haue vertue to derecte, to drawe foorthe, and clense spittyng of blood, and paines in the guttes.

An excellent infusion of *Laonellus Fauentinus* to clense the blood.

Paulus Aegineta lib. 7. litera R.

Marcellus.

What saie you of Agarike?

Of Agarici.

Hillarius.

Dioscorides Lib. iii. Cap. i

Howe to knowe good Agaricke.

If *Agarike* there is the male, whiche is compacted rounde, And the female beyng broke, haue derected straight baines, and is flatte, these *Agarikes* be white: light compacte, thicke togither, and swete in the beginning of their tast and then very bitter in thēde of thesame, with biting on the tonge. It groweth in the region of *Sarmatia*, in a place called *Agaria*, wheras is a famous riuer and citee so named. Some saith that the roote thereof doe growe, and bring forthe this Agarike, other that it groweth like Mustromps, on Ceder trees. There groweth Agaricke in Italie saith *Plini lib. xvi. Cap, vij*: But because it is a straunger vnto vs, it shall suffice to knowe the vertue thereof. It is hotte of nature, and is good against a tourment of the guttes, raunesse in the stomach, aboundaunce of flegme, ruptures, dropsies, broses or falles, stoppyng of vrine, strangurie, swellyng of the matrixe, fallyng euill, poisone or stingyng of any venemous worme. ʒ.i. steped in swete wine, or swete water, and strongly strained, and dronke before the commyng of a feuer quotidian, it putteth it cleane awaie. Dronke with Vinegar and

Agarick clēseth the guttes, & expulse raw humors

Sugar

Sugar sodden, and then well strained, it helpeth *Sciatica*, and the falling euill. This Agaricke is no lesse commended, then moche vsed in sondry electuaries and pilles, &c. to the greate helpe of mankinde. *Galen lib. vi simplice. medicamen.* doe remember Agaricke, emong some kinde of rootes, and that groweth on the trunke of a tree. Firste in taste swete, then bitter, and so forthe he declareth the vertue thereof, to purge the guttes, healeth Jaundes, and openeth the galle, and all viscus humors, who did euer commende any purgyng thyng, more then *Mesue* doe Agaricke, saith he, it clenseth fleume and choller, and all the instrumentes of the sences: and the braines, backe bone, muskles, sinewes, lunges, breaste liuer, galle, splene. *Democrites* saieth, it is a familiar medicene, to all the principall partes of the bodie, and from them, to all the other partes: purgeth and do not weaken or decaie, any naturall or animall vertue, with many goodly commendacions, he giueth to thesame Agaricke. And thus I ende, giuyng you warnyng, that it be very finely beaten, and close kept, and Spicknard put to it in medicen.

Agarick helpeth the falsyng sicnesse.

Agarick purgeth all the organes of the sences.

Marcellus.

What saie you of *Cassia*, **and** *Lignum Aloes*, **and** *Cassiafistula*?

Hillarius.

GALEN maketh mencion of *Cassia in lib. vij. Simplice. medica.* saiyng it is drie, and hotte in the thirde degree: and doe warme the bodie, and doe strengthen the instrumentes thereof. This *Cassia* is of *Aromatike* nature, and is good for women to drinke, whose termes be suppressed: a goodly medicen of Sinamon, beaten in pouder, with *Lignum Cassia*, is thus made. ℞. Sinamon ℔.i. *Cassia*, ℥.ii. water of Roses. ℔.iiii. clene white wine. ℔.vi. put these all together in a close potte couered: put this pot in a warme vessell, of leuke warme water, duryng. xxiiii. howers, that is a small fire, vnder the receiuyng vessell, wherin it is put. Then take it from thesame vessell, and powre it into the pan of a common stillatorie, then set on the helmit close: and with a soft fire distill thesame, kepe it in a close glasse, to giue it to theim, whiche haue any cold sickenes, as dropsie, quotidian, aboundaunce of fleume, stoppyng of galle, raines, or conduite of vrine, Collike, weakenes of the harte, dulnesse of spirite, moiste reume, or lacke of memorie. And if you cause this water to be distilled twoo tymes, it is the better, and of the greater strength. As for *Lignum Aloes*, whiche is hotte and drie in the second degree, it is called *Agallochum*, and groweth in Inde, and *Arabia Felix*, and is spotted, *Aromatike* smellyng sweete. And is a little bitter to taste vpon, with bindyng nature, and it haue a pleasaunte verdure in the mouthe; *Serapius* saieth the best is blacke, with variable or diuers colours, full of sappe. Heuie and harde, grosse and compacted together, with sharpe sweete smell. This wood cometh from a citee, called Mondell in Inde, and not from Paradise, as some doe foolishly fansie, it doeth, and so is conueied, by the Riuer Gangis. Well, to the vertue thereof. It will comforte the

Cassia Aromatike.

A precious water, made with Sinamon, Cassia, rose water, & white wine, for all colde causes.

Lignum Aloes called *Agallochum* whiche is Aromaticke.

Dioscorides Lib. i. cap. 21.

Lignum Aloes cometh not from Paradise, but frō Mondell a citee of Inde

hraine, when it is distempered with colde, through the swete sauour. The decoccion thereof, made with Barlie, Madder and Sugar, healeth vlcers, and woundes in the guttes: and it is good against bloodie flixes, and hardnes of the splene, and is a very wholsome perfume. *Cassia solutiue* or *Fistula*, called the coddes of Egipt, can not be spared emong olde persones, and tender people: for the gentle purgyng of the bodie, clensyng of the raines, prouokyng vrine. Eeither drawen with Endiue water, Goates whaie, or eaten newe from the Cane, tempered with Barly water, or Worell water. It maketh a good gargarisme for *Angine*, or paines in the throte, or apostumacions in the guttes. It is good in washyng or clensyng glisters, and it will make soft a harde apostumacion, applied thereunto, in any part of the bodie. It is good for the goute, to be made in plaster, for the same purpose. Who so haue greate paines in the guttes, it is not good to giue *Cassia simple* a lone: but mingle it with the pouder of *Hiera picra*, and for the raines, to put it in the sirupe of Liquoris. It is hotte and moiste in the first degree, the heauier, the Ramishe in sauour: and shining blacke of colour, is beste *Cassiafistula*, and from *Memphis*, and *Alexandria* in Egipt cometh *Cassia*.

Cassiafistula cometh from Egipt.

Cassiafistula haue many vertues to help mankind it can not bee forborne.

Note.

Marcellus.

Wosse.

There is a verie swete Wosse, which groweth vpon trees, men saie it is good in medicen: what saie you to the matter?

Hillarius.

Dioscor. lib. 1. Capi. xx.

THE beste Wosse that groweth vpon any Tree, is of the Ceder: the seconde of the Popular tree, the thirde of the Oke. The white is good, but the blackishe is to be refused. It is swete and odoriferus, and haue vertue to stop: the decoccion thereof is good to washe, and helpe al the paines of the mouthe of the matrix. This white Wosse is good in bathes, and in comfortable ointmentes, for the weakenesse of the cold feble stomacke. *Plini* doe commende it, *lib. xij Cap. xxiij.* callyng it *Sphagnos* or *Brion*: saiyng, it groweth in the prouince of *Cyrenaica*, whiche is a countrie in *Affrike. &c.* In other places, as *Cyprus*, Egipte, and *Phœnicis*, there groweth very good in fraunce and Italie, bothe sweete, and will molifie. *Galen lib. vj. simplici. medica.* saieth, *Brion*, whiche is *Splanchnon*, is found emong Okes, Pine trees, and white Populars: it haue power to stop or binde but very weakely, it is neither hotte nor cold, but meane. It haue vertue to derecte and molifie, chiefly that, whiche come from the Ceder trees: *Auicen* saith, it will make a wholsome Cordiall medicen. And also the sauour is good for the brain, and spirites or sences, that be weake. Of sweete Muske *Serapius* saieth, it cometh from a beaste, moche like a Goate, that feedeth vpon *Aromatike* trees: *Ruellus*, and *Simion Sethi* affirmeth, that Muske cometh from a citee in the Easte, called *Chorasæ*, the Barbarians call it *Pat*, and of colour is somewhat yellowe. An other Muske cometh from Inde, not comparable in vertue to the firste: and this is blacke of colour, and this cometh from a beaste like a Goate, armed with

To comforte the spirites.

Swete Muske.

with one horne in his forehedde. And this cometh from betwene their legges: and also is gathered in the clere aire, and bright shinyng daies from the dunge, and closely preserued in vesselles: and sold to the marchauntes, bothe this pure dunge, swete, and coddes, and or it commeth to our vses, it is adulterated by the Apothicaries, by many craftie wayes, as with Mouse doung, Charcoles. &c. But of the own nature it is moste pleasaunt and comfortable, to the weake spirites of mankinde: against frantie, colike, Cardiace, Pallie, lacke of memorie, heauinesse of minde, dropsie, lacke of digestion. &c. And what is pleasaunter in swete water, to washe handes, hedde, and beard, and good in apparell and maie bee rightly vsed, it is Goddes gifte, to adorne and garnishe mankinde with, although light, wanton, lecherous people, doe make it an instrument of prouocation to naughtines withall. Yet the good vse therof, emong the honest, is no more to be forborne: then the abuse is worthie to be suffered emong the harlottes. Precious Balmes and perfumes, are not forbidden by Goddes woorde: although Judas did murmure, when the woman did anoint Jesus, with the precious *Nardus*. And Isaac beyng blinde, did reioice in the precious smell, whiche came from the garmentes, of his sonne Jacob, when he blessed hym, saiyng: behold the smell of my sonne, is as the smell of a felde, whiche the Lorde haue blessed. And thus I doe ende of Muske, whiche is hote in the seconde, and drie in the thirde degree. Some affirmeth, that if Muske dooe swim in water, then it is good, but the contrary of it sinketh. As for *Zibetto*, called Siuet, is a beaste like a Catte, whiche beaste cometh from *Syria*, and somtime there be seen of them here in England brought from Uenis: and betwene the *testicles* of this beaste, cometh the swete zeuit, or Siuet, whiche is hotte and moiste of nature, if women bee stopped in the matrixe, put some of this anointed vpon a pessarie, into the mouthe of the matrix, and she shall be sone helped. *Mathiolus*, reporteth more thereof *Lib.i.Dioscorid.Cap.xx.* whiche I will not name, it is so venerus. As for Amber Grice, or Amber Cane, whiche is moste swete mingled with other swete thinges: some saith it cometh frō the rockes of the Sea. Other saie it springeth out of the yearth, in *Arabia Felix*, or Inde, vpon thynges that swell like Mosrumes, and so is pressed forth and preserued. Some saie it is gotten by a Fishe, called *Azelum*, whiche fedeth vpon Amber Grece, & dieth, which is taken by cunning Fishers and the bellie opened, and this precious Amber found in him. Other doe saie, it is found swiming vpon a fountain of pure water: and that is thought to be the beste inuēction. For *Symion Sethj* saith *Amper* called Amber, is increasyng, or found in diuers places: and is gathered in Fountaines swimmyng aboue, as *Bitumen* is, or Brimstone, whereof be three kindes, the first is *Fuluus*, whiche mixt of grene and red, a darke yellowe whiche is brought from Inde. An other kinde cometh from *Arabia Felix*, whiche is darke, white, or graie in colour: the thirde is blackishe, and is the worste, a very counterfecte Amber. This Amber Grice is of nature hotte and drie, the sauour thereof doe greatly comforte the harte and

The beaste which giueth Muske, is like a Goate: that whiche bringeth Siuette, is like a Catte. The blaunchynge of Muske.

Swete thinges bee good for mankinde but yet abused of youthfull wantons it is not to be suffred in thē

Marc.xiiii.

Gene.xxvi.

Muske.

Of the Siuet Catte.

Diuers opinions, howe Amber grice is founde.

Amber grice of three kinds.

and brain of old people, or weake women, and to comfort the harte, it is equall to any other odoriferous treasure. It is put into many precious *Cordials*, & wholsome medicens: and nothyng is more better to quicken the spirites and comforte memorie, then this riche Amber Grice.

Sweete Gloues, their profite.

Gloues swetely perfumed, with Muske, ziuet, Amber Grice, and oile de Ben, be very wholsome for Citizeins, that dwell in close, currepted foule aire. Indeede, it can not bee forborne of noble Princes, Lordes, Ladies, and gentle folkes: God giue them grace, to knowe it to be his gift, to pleasure the Sence of smellyng, and to defende euill aires, and not to (moue or to) be an instrument of vngodlines. Whereas to vse it well, it is of no smal profite to nature, as example. ℞. *Storax Calamite* ʒ.iii. Beniamin. ʒ.ß. Cloues. ʒ.ß. *Lignum Aloes.* ʒ.ii. *Gallia Muſchata*, ʒ.iii.ß. Amber Grice. ʒ.i.ß. Muske. ℈.xvi. zeuet. ℈.xii. a little swete Terebinthin, all putte into a warme morter, and strongly beaten with the pestell: pouryng in sweete Rose, or Damaske water. Of this is made a precious Pomamber, to be worne against foule stinkyng aire: weakenes of the braine, comyng of cold. And thus I doe ende of this moste swete odors.

A good Pomamber against coldenesse of the braine, verie pleasaunt.

Marcellus.

What saie you of the wood, called *Ebenus*?

Hillarius.

Dioſco. lib. I. Capit. III.

Ebenus of .iii. kindes.

THe best *Ebenus* cometh frō *Ethiopia*, and is very blacke, it haue no baines in it, but abiting sharpe taste: yet very swete in perfume, and is gummie, this is the best. There is an other darcke yellowe, and spotted, and this haue a bindyng vertue, and is good to bee put in Collires, for sore iyen. And *Galen lib. v ſimpli. Ebenus* is one of the woodes, beaten into pouder, and resolued in water, to be dronke to helpe the stone: and of nature is hotte and scouryng. And for that cause, it is good to bee put in medicens, for to helpe the sight of the ye, or blisters in them. If *Ebenus* be fine ground, vpon a whette stone, and with a knife taken frō it ℈.iiii. and the pouder of *Lapis Calaminaris*, ℈.ii. *Seef* ℈.iii. Chamfer ℈.i.ß. the white of an Egge, Rose water, and womans milke ana. ʒ.ß. mingled together: this will moste effectually, clense and scoure sore darkened iyes. *Theophraſtus lib 4, cap. vi. de hiſtoria plantarum*, saieth in Inde the wood is common, and of two kindes: the one is precious, and doe seruice, and the other is of estimacio. The Princes of Inde doe esteme *Ebenus*, richer then gold, for of that wood, thei doe not onely make their drinkyng vessels, against poison: but also the Scepters of regall honour. And finallie, their Idols of their Gods, who thei doe worship. Thus the Indians do bothe vse and abuse this riche woode, whiche will sinche like mettall, and not swim. When *Pompey* did triumph ouer *Mythridatē* the king of *Pontus*, one of the greatest glorie the Romaines had, was in this strange wood whereupon the Scepters and vesselles were made. This *Ebenus* also though it bee good, yet it haue been an instrumente of Idolatrie, in many places of Englande: whereof beades haue been made, not onely

A goodlie medicene for sore iyes, of *Ebenus*.

Scepters for Kynges, and the Heathen Idolles of *Ebenus*.

When *Ebenꝰ* came firste to Rome.

Beades of *Ebenus*.

of

of *Ebenus*, but of Corrall, Jette, Amber, Jasper, Granites, Glasse, Amill, Golde and Siluer: whiche creatures were ordained for mannes bodily health, and not for their contemplacion, and Spirituall praiers. I did knowe within these fewe yeres, a false witche, called M. Line, in a toune of Suffolke, called Perham: whiche with a paire of *Ebene* Beades, and certain charmes, had no small resort of foolishe women, whē their children wer sick. To this lame Witche thei resorted, to haue the Fairie charmed, and the Spirite coniured awaie: through the praiers of the *Ebene* beades, whiche she saied, came from the holy lande, and wer sanctified at Rome. Through whō many goodly cures had been doen, but my chaunse was to burne the saied Beades. Oh! That damnable witches be suffred to liue vnpunished, & so many blessed men burned: witches be more hurtfull in this realme, then either quarten, Pox, or pestilēce. I knew in a toūne called Kelshal, in Suffolk a Witch, whose name was M. Didge, with certain *Aue Maris* vpon her *Ebene* Beades, and a ware cādle, vsed this charme folowing for S. Anthonis fire, hauing the sicke bodie before her, holding vp her hande, saiyng: there came. ii. Angels out of the North East. one brought fire, thother brought frost: out fire, and in frost. *In nomine patris, &c.* I could reherse an. C. of soche knackes, of these holy gossips, the fire take thē al, for thei be Gods enemies

Two Witches in Suffolke, Charmed & *Ebene* Beades.

A witches blessyng for saincte Anthonies fire.

Marcellus.

THis is wod of great vertue, and excellent goodnes, few woddes maie bee compared to it, for the estimacion: yet for the frenche disease, there is an other riche wodde, called *Guaicum*, I pray you speake some thing of that wood.

Hillarius.

GVAICVM, or *Guaiacanum*, called *Lignum sanctum*, or the holy Wodde or wodde of life, is of a kinde of *Ebenus*. And as almightie God prepared a tree of great vertue, for Moyses to caste into the water called *Mara* or bitternesse, through whiche tree, the same water was made pleasant and sweet, for the children of Israell to drinke vpon, in the wildernes, whan as they murmored against God and his holy Prophet Moyses. Euen so it hath also pleased him to ordein & prepare this *Guiacum*: whereby, through his ministers knowledge, it might be a meane to make whole, and clense the filthy stinking corrupted boddies, of his disobedient children, which haue liued in most shamles lust & lechery, among painted stinkyng harlots, for which offence, they be smitten with the plague, called the Frenche Pockes, an euill most noysome to nature, cosin iarman to thincurable Leprosie. This *Guiacum* I say wil not onely make a Pockie body clene, but also is good to clense any of the principall humours, whan thei do abound, wherby there shalbe a temprans moste perfite in nature, it will clennse the ratnes, itche, and skabbes. And nothing may be compared to the same, to rebate, aswage, clense, consume, and waste, without hurt greate fatty grose bellies of idle mē

Of the wood of life, called *Guaicum*.

Exod.xv.d.

The Pore of Fraunce.

and

and women, which be puffed vp with eating, drinking, sleapyng & sitting in the house all the day without labour, the tables, cardes, & Pot excepted, which causeth thē but litle to sweat, & lesse to thriue, for such folkes *Guiacum* drinke is incomperable to all others for the goodnes, to renew them & make them appere yong againe: for the Goute, Dropsie, *Sciatica*, Cancer, & Timpany. This is equal to the best medicēs, therfore it may be called *Lignum vitæ*, the wodde of life, because it hath vertue to renew. This worthy wod of life God hath geuen to the christian people, in these last daies, whiche wodde was vnknowen to the olde Fathers, as *Dioscorides, Theophrastus, Plinius, Galen, Paulus, Aetius. &c.* And that is no maruell, for that parte of the worlde wheras this wodde doth growe, was neuer founde forthe by the famous Cosmographer *Ptolemeus, Pomponius*, and others, but of late yeres. This wodde was founde by the saylers into the new Ilandes, called *Corterali, Hispaniola*, distant somewhat frō the *Equinoctial* line, and in many other partes there about, whereas the people of those landes be often infected, with sores, biles, and a sicknesse muche like the Pox, or els the very same in deed, to recouer the same: the sicke folkes doo eate of the fruite of *Guiacum*, and are made whole: this fruit will sone rotte, but whereas the fruites can not bee gotten, then they do make a decoctiō of the wood or barkes of the same which bringeth the like healthy, the Spaniard perseuing the same, did bring this woodde into Europe, not only for to heale their owne Pox, but also for Fraunce, Italy, Germany, & for England, in whome this woodde taketh no small effecte for the forsaide Pox: of this *Guiacum* are three kindes, the first is blacke within, in the harte, pale coullerid, hauing in it russet lines, very hard and heauie. The other blacke within but white without and is hard & heauie, and not so great as the first. The third is all right white within and without hauyng very small lines, and the harte of this woodde is the best, the arme of the tree is better then the body: the bowes nerer the fruites hath more vertue, warmnes and drinesse, then the lower partes of the tree, which is groser and more earthly of nature, and the more vnctious the wood is, it is the better, the sappe is not so good as the harte, neither the barke as good as the sappe. But the white wood is sweet and most excellent in operacion, and is *Lignum sanctum*, the holy wood. The barke of the straighe yong braunches or bowghes, being heauy and whit, moist and without lines hard cōpacted, be the best barkes for the Pox. All these woddes called *Guaiaci*, hath a rosin or matter like Beniamen or pleasant gum within the wodde, which is the spirite or liuely helpynge humer in decoction for the Pox. For the extreme paines in the ioyntes, senewes, vaines. muskels, head, handes, feete, and the bones: no sickneſſe is so sharpe and cruell to nature, but this precious wod, will bothe quickly and gently, asswage the paine and griefe of the same, if it bee ministred accordyngly in decoction, namely to them whome either the Pox hath turmēted or els the goute hath torne or racked, with intolerable griefe: Among al mortall infirmites, who is more greuous to nature, then y Strangurie,

Antoni Musæ exam. omnium Simpl. de lignis.

Three kindes of Guaiacum but the white is moste excellent.

The consideracion of Guaicum.

Strangury, pissyng of blood, or stopping of the stone: what againe be more enemies to mannes nature, then swellyng of the belly, Hydrops, putrifaction of humours, optiacions, hedache, *Vertigo*, Feuers, through heate aboue nature, with fier in the arteris, shingles & horrible apostimacions, with a great number of plagues more, which be all mortall enemies to nature, as a continuall fier to burne him, or els a merciles drownyng water of vtter destruction, or finally a deadly earthly graue to swallow him vp, through the corrupcion & infection of ayre. Thus the .iiii. elimentes or humours in mankinde, through euell mixture, or one aboundyng the other, growing to corrupciō. The cases of deadly peril, and to bring the body againe into good order or perfit healthfull estate. As I haue saied, what is better then *Guaicum*, called the wod of life: whiche wodde was not a litle abused of a great number of ingnorante, murdering, shameles practisioners, whiche haue taken vpon them, to binde sicke men to a law, obseruyng the new diet, onely with *Guaiacum*, wherin thei haue sodden in the decoctiō therof many drugges *Colocynthites*, *Briony*, *Turbith*, *Diacridium*, with an hundreth sondrie more such like simples sodden or brewed with this *Guaicum*: this they do vse one generall rule, to euery complexion a like, to euery age the same, and to the man, woman, and childe all a like, neither obseruynge the quantitie, place, or time: But as I haue saied, one only generall rule. Close chāber like a Bee in a bore, bread by the ounce, a few Reasons, and sometime a chickens legge, with many such solish serimonies, muche cost & small good cheare, if one be healed by chance medlie, a hūdred are slain through this diat wilfully, or els very solishly, and who so go to borde to such an hoost, first let him make his last wil and testament, perhaps he shall not die the soner, but liue the wiselier. For this diat with close ayre, Raysons and Chickens legges, is very good victail for mareners that purpose to saile through the dangerous rockes, and sandes of the fearfull passage betwene *Scilla* and *Caribdes*. Experiens hath learned vs sufficiently, by the deathes of many which haue ben slain in this purgatorie of this solishe Physicke, ignorantly vsed, or this *Guaicum* rather solishly abused for money: as many goodly creatures, by, and through mony, are changed, transformed and altered out of kinde, for money is a meruelous instrument, a chaunger, a transformer, or a bewitcher of mankind, and an instrument wherupon the couetous man doth continually play his infernall discordes vpon: as example, if lawers take wrong matters in hande. If deuines desire many spirituall promosions, and be careless of their heauenly duetie, if Physicions prolong or abuse their times, with their miserable sicke pacientes, then what is the cause: nothing but couetous hartes and money. Couetousnesse is the mother of all the euils of this worlde, and golde and siluer is euer disceitfull, and begileth mankind. Gold is the prince of euill, the shortner of tyme, the waster and consumer of vertue, loue, liberalite, reste, peace, and quietnesse, the instrument of treason, warre, theeft, horedom slaughter, bloudshedyng, and perilous pariurie, this wretched money

Mannes natures subiect to many euils for wante of perfite temperament.

what euill haue happened through the abusing of Guaicum emong the imperites,

Beware of the newe diat except you haue two liues, or els a wise minister of the same.

Couetousnesse and money, do make blind, bothe Diuines, Lawers, and Physicions, & trāsforme thē from the nature of menne into infernall monsters.

should not thus be abused of the christians, seing one of the Heathen wise men moste vehemently doe counte it a vice moste hurtfull and intollerable in any common wealth, accordyng to my wordes aforesaid, cryng out against couetousnesse, with her instrumentes (golde and siluer) whiche is abused, saiyng.

Auaratiæ mater est vniuersæ malitiæ,
Aurum argentum q; semper insidias struunt hominibus.
Nummus dolosus. *O aurum malorum princeps, vitã distruens cũcta deniq; minuens.*
V tinam non esses amabile nocumentum mortalibus.
T ua enim culpa pugnæ, prædæ, cædes q; humanũ pturbant. &c,

Therefore God graunt of his mercie to three kindes of callynges in this worlde, that thei maie walke truely, obediently, and charitable, in the sight of God and man, whereby that Christe maie be chiefly honoured, and his people profited. First, to theim of the Churche whiche should be the mouthe betwene God and his flocke. Secondly the Magistrate, or Lawer, that righteousnesse maie be ministred, and Justice obserued, and no man wrongfully oppressed. Thirdly, for the preseruacion of the bodie, that the Physicion, marre not, or caste awaie that, whiche God hath so richely garnished, with the giftes of nature, whiche is mankinde. And now let vs retourne againe vnto our *Guaiacum* or *Lignum vite*, called the woode of life, whiche through couetousnesse, haue been rather made the woodde of death, through longe newe diates, to small effecte to many, though fortunate to fewe. *Marcellus* my brother, when your frende *Senior F. Neopolitani* was smitten with the Pox, his heere fell awaie, he could not slepe for boneache, his breath did stincke, Lorde how pale he looked, his mustiles consumed the shabbes appered, vnder whom where deepe hooles grauen with putrified matter. &c. but now his hedde is couered with heere, his skinne cleane, rose coulered in his cheekes, full of strength, he sleapeth verie well, and is in healthy.

Three moste notable and best instrumentes of the cõmon welth The Deuine the Lawer & the Physicion

Marcellus.

I Am not a littell glad of that good tidinges, but gladder I wold be to learne how he was healed, and with what medicen. For a man may through chaunce medly faule into this perill: then a present remedie for a mischief would doe well for that purpose.

Hillarius.

Marche and Aprill is the best time to help the Pox

THus he made his drinke for him self and one of his companions in the monthe of Marche and Aprill last paste. ℞. The best *Guaicum*, moste heauie, and full of gum. ℔. iiii. let it be well rased with a rape or turned into fine chips by a Turner, and of the same barkes. ℔. ii. *Cardus Benedictus*, which is called the blessed Thistell, which Thistell *Dioscorides* calleth *Atractylis*, with prickes like *Carthamus*, with many leaues which Thistell is good against pricking of Serpentes, and among herbes it excel-

Dioscorides, lib. 3. cap. xci. Atractylis is Cardus Benedictus.

excelleth all other againſt poyſon. And in decoction with *Guaicum*, ſaieth *Petrus, Andrias, Matthiolus*, it will helpe the French pox. Therfore of the ſaid Thiſtell, put. ℔i. ß. Maiden heere *Cetrach*, the flowers of the wilde, & garden Bugloſſe, ana. ℔i. i. ſweet *Caſſia*, ʒ. vi. Aniſeede. ʒ. i. ß. white Sugar ℔i. v. caſt all theſe into a wine veſſell, cleane and apte for the ſame purpoſe, vpō which, powre on the cleaneſt and beſt white wine, that may be got, very hot, in quantitie. ℔i. one hundreth and fiftie, couer this veſſell cloſe three daies, then ſtraine it through an heere clothe, then kepe this in a cleane veſſell, for the patient at dinner and ſupper, but not to drinke in the morning, and euening: like vnto *Sirupus*, or medicens as many men rathely haue vſed. Beſides the drinkyng of this *Guaicum* at dinner and ſupper, the pacient may betwene the times, as one hower before and after dinner and ſupper drinke. ʒ. iiii. or. v. alſo your foreſaied receites may be put in cleane new white or claret wine, being fined, and made in the preſcribed maner. Furthermore the pacient which hath the pox, dropſie, or goute, may drinke amonge: this worthy medicen folowynge, the doſſe or quantitie is. ʒ. ii. or more, accordyng to the age and complexion of the pacient. Take Mayden heere, cleane freſhe Hoppes, Femitory, Sitrach, called *Aſplenum*, Sene of Alexander, of eche. ℥. iii. great Sētauri rootes, Liquorice, Polipodi wilde and garden Bugloſſe, ana. ʒ. iiii. Aniſeedes, *Nigella Romana*, the flowers of Bugloſſe, the three Sāders, Sinamom, añ. ʒ. v. put this into. ℔i. xriiii of the *Guaicum* water, ſodden after the diſcription in the compoundes folowyng folio. xlvii. then put it in a cloſe veſſel, & ſtoppe the mouth, and when that is done, ſet the ſaied veſſel in an other ſeethyng kettell vpō the fier, ſo let it ſtande and ſeeth for. xv. howers fayre and ſoftly, then ſtraine it, and kepe it in a cleane cloſe veſſel, for the vſe aforeſaied. But if the pacient be very full of humours, then do thus. Take Sene of Alexander. ℔i. ii. *Succoroſarum ſolutiue*. ℔i. vi. white Sugar. ℔i. vii. Rhabarbe elected. ʒ. iii. finely cut, Turpit of the beſt. ʒ. i. put theſe in a cleane ſtone pot with a narow mouthe, poure into this potte. ℔i. xriiii. of the common *Guaicum* water, made in maner in the cōpoundes folowyng, ſtoppe your pot mouthe, ſeeth it in the foreſaied maner vpon a ſoft fier. xriiii howers vntill it come to a thin ſyrup, called a Juley, then ſtraine it & kepe this precious pourging drinke for mornynges, the doſe. ʒ. i. ß. accordyng to the age, complexion and ſtrengthe, the pacient muſt alſo eate bread. ʒ. iii. well baken like Biſquet, and the fleſhe of Chicken, Hen, Capon, Partrige Feſant, ſmall birdes of the wod roſted, excelletly ſodden meates, and if the common drinke be to ſtronge, then the pacient may poure ſome ſmale cleane wine or beere, let the pacient be mery, kepte in a faire cleane chamber with ſweet perfumes, not much fedyng, but litle and fine, & cleane warme apparell, with a fier of charcoles, eſchewyng benery, wines, fruites, fiſhe, groſe fleſh, potage, and white meates. Care, anger, colde, much heate, and thus I doo ende of this precious wod *Guaicum* called *Lignum ſanctum*.

A good way to ſeeth Guaicum for the Pox.

The moſt excellent & beſt manner to ſeeth Guaicū in compoſicions with other ſimples, to clenſe the Pox from all the members of the body.

The diat for the pox ſhortly declared.

Marcellus.

I pray you what is the nature of *Mumia, Bytumen, Sperma ceti, Tartar, Tarra sigillata,* and Dragons bloud?

Hillarius.

Mumia, or Mumme.

MVMIA, is of nature hotte and drie, in the seconde degree, and cometh from *Arabia*, and is made of dead bodies, of some of the noble people: because the saied dead is richly embalmed with precious oyntementes and spices, chiefly Myrrhe, Saffron, and Aloes. This *Mumia* hath vertue to staunche bloud, to incarnat woundes, to help the fauling sickenesse: beaten into pouder and squirted with a syring with *Mariarum* water into the nostrilles. Tempered with *Cassia fistula* and dronke with Plantен water, it is very good against bruses: but Dragons bloud, Plantен water, Madder, *Terra sigillata,* and *Mumia,* tempered together and dronke, helpeth greate bruses, bloudy flixes, and staunch eth woũdes applied to the place. *Bitumen,* which is a some of the dead sea, and turneth into a matter like Rosen, and is hot in the second degree, it hath vertue like vnto *Mumia,* to straunche bloud, to heale woundes &c. The Grekes call *Asphaltos. Sperma Cæti,* the seede of the generacion of the monstrous whale, hath vertue beyng dronke with Plantен water, Ale, or olde cleane wine, to helpe bruses of greate faules. *Tartare,* is made of wine lies, hot and drie in the thirde degree, it is most excellent against itche and skabbes, put in oyntmentes whan it is beaten into pouder, it clenseth the Morfew. A litle Sene, Mastick and *Tartaria,* sodden in a Chickens brothe, is beneficiall to purge the belly. *Terra sigillata,* is stipticke and will cleeue to the tongue, of nature hotte and drie, and is put to ointmentes to stoppe bloudy flixes, new bloudy woundes, & hath vertue of *Bitumen. Sanguis draconis,* is colde and drie in the thirde degree stiptick of nature, therfore it staunch eth bloud, and bloudy flixes: If it be stamped with Mouseare and Plantен, it will stoppe bloud, applied to the place. But mingle the pouder of Dragons bloud with Terebintine, and Frankensence, whiche is good for to stoppe a newe bloudy wounde.

Against running of bloud or bruses.

Bitumen of the dead sea.

Sperma cæti of the whale.

Tartar, made of wine lies.

Terra sigillata stoppeth bloud.

Dragons bloud.

Marcellus.

What vertue is in Mastick, Rosen, Frankensence, *Beniamen, Storax,* and *Mirrh* calde *Stact.* &c.

Hillarius.

Mastik, is holsõ to chãp vpon for the rume.

MAstick is a fine sweet dropping gum, from a tree of great vertue, and his hotte and drie in the seconde degree, and is good for the Rume to champe vpon, and plesant against corrupted ayre in perfume. The pilles be of singuler vertue for the saied rumes. The Oile will much comforte the sinewes, and also wil incarnate the flesh. Mastick with Stauesager prouoketh humours, by retraction from the braine to the mouth, champed vpon. Myrrhe,

a noble

a noble gum of moſt ſingular vertue, which is hot and dzie in the ſecõd degree, and pzeſerueth againſt rotte and putrifaction, and is of great vertue in freſh woundes to defende them from apoſtimacions oz rotten matter, to heale a wounde quickly, nothinge is better, in balmes artificiall, Mirrhe is pzincipall. In wounde waters, Mirrhe taketh the chief foꝛce. In the pilles of Ruffy, againſt the peſtilence, Myzrhe, Aloes, & Saffron, do reſiſt the poyſon of the ſame peſtilens, foꝛ woundes in the head, Mirrhe is of great vertue. The bodies of pzinces are longe pzeſerued after death thzough Myzrhe. The ſauour of the ſame and daily dzinking in Betony water, ℥. bi. of Mirrhe defendeth the fallyng Euil, and ſozeneſſe of the longues. *Thus*, called Frankenſence is hotte in the ſeconde and dzie in the firſt degree, and dzoppeth frõ trees of the ſame name, which we do call Furre trees, it hath vertu to nurriſh and ingender fleſh, in the tender bodies of men oz womẽ, and this Frankenſence is vſed in many ſalues, to help mankinde, and is moze pzofitable foꝛ mankinde in medicen. Then commendable to be waſted in Churches, in parfumyng the inſencible images. Frankenſence is good to parfume the clothes, foꝛ them which haue the bloudy flix, and thus I ende of *Thus* called Frankenſence, *Olibanum* is not much vnlike in nature to this Frankenſence, but ỹ very ſame in greece. Gum *Sarcacoll*, is dzie in the firſt degree and hot in the ſecond, it is a ſanatiue gum to incarnat woundes & ſozes, and nothing excelleth this Gum to put into Colyzies foꝛ ſoze eyen, as whan ỹ ſight is couered with white ſpots. Roſen, called *Reſina pini*, hath warmyng, mundifiynge, & diſſoluyng nature. This Roſen no ſhip, oz Chirurgin can want. Roſen dzieth and warmeth colde Melancholy, ſozes, Apoſtimacions, and vlſers: and furthermoze it will pzoduce fleſh in the woundes of ſtronge perſons: therebe ſondzy kindes of Roſen, as dzoppynge from the Ceder &c. but all of one nature. Alſo a litle I ſhall put you in remembzance of *Pix*, commonly called *Pix naualis*, of nature hotte and dzie, and hath vertue to diſſolue, conſume, and is put into plaſters, againſt colde diſeaſes, it is alſo put in, in warde medicines to be dzonke againſt bzuſes, as Mũme is. There is another Pix called *Liquida* whiche is moze hotter and thinner, euer moiſte commonly called *Terre*, whiche hath vertue to ſpzeade, conſume and waſte humours, put into ſondzie goodly oyntmentes againſt colde ſoozes, and alſo to heale ſhabbes. Tarre is not onely holſome foꝛ mankinde to kill ſondzie ſhabbes and ſoozes, and ſcaules (as take *Pix Naualis*, Tarre, *Letarge* of Siluer, Hony, ana. ℈. ß. ſharpe Vineger, Planten water, Beane meale, a litle Salte, boyle all theſe in a littel cloſe veſſell, ſturre it, and ſhaue the head, and make a plaſter, and lay it on hot. xriiii. houers & then teare it of, and put on another, and ſo doo vntill the ſhabbe be rooted foozth). But alſo Tarre, greeſe, and Frenche Sope, tempered togethyer, is good to anoynte ſhabbed ſheep, hoꝛſe. &c. with a tentz of Baken and Tarre, I haue healed the Fiſtula often times: and thus I do ende of Tarre.

There is a goodly gumme called *Galbanum* whiche commeth from the

Myrrhe pzeſerueth the bodie from putrifaction, oz rottyng.

Thus called Frankenſence oz *Olibanum* *Dioſcor. lib. i. lxx.*

Gum *Sarcacole.*

Reſina. Roſen. *Dioſco. lib. i. capi. lxxiii.*

Picea. *Pix naualis.* and Tarre.

A goodli plaſter foꝛ a ſkaule in the head.

Galbanum, is a holſome gumme.

Galbanum

Galbanum will drawe foorth dead children.

Galbanum trees in *Syria*, which is put in sondrie plasters, and is hot in the beginning of the thirde degree, & drie in the second, and it hath vertue to molifie and spreade. *Dioscorides* affirmeth that if it be applied plaister waies or in subfumigacion, it will not only draw foorth the stopped Termes, but also a dead abortiue childe: The smoke thereof maketh venomous thinges to flee. It preuaileth against poyson. And a litteli *Galbanum* with Myrrhe dronke, clenseth the lunges, cough, and stopping of winde, but yet it is very noysome to sauour vpon: therefore it helpeth the Mother. To clense *Galbanum*, put it in very hotte water, and by litle and litle the filth therof will seperate from the cleane parte, and so you may vse the said clene parte for your plasters, as it is writtē in the booke of Compoundes. You may also resolue *Galbanum* all the night in Vineger, and in the morning boyle it: and in water or vineger you may doo so to other gummes, and some other hard gummes you may breake into pouder in a morter, or vpon a stone.

To clense *Galbanum*.

Euphorbiū of *Lybica*.

Euphorbium commeth from a tree that doth growe in *Lybica*. The best *Euphorbium* is that is cleane, like vnto glasse, and is sharpe of taste, this is hotte and drie in the fourth degree, and is very good for woundes in the head dropped into them. It is holsome in Linamētes and Cerots. If it be sodden with Oyle of Elder, Beane flower & earthy wormes, is good against the pricking of the sinewes. In plasters and Cerots, for the Frenche Pox it is profitable. *Plinius* affirmeth that *Iuba* the kynge of *Libye* did first finde this *Euphorbium* vpon the montan *Atlante* beyonde Hercules pillers, and called it by the name of his Phisicion which healed *Agustus* the Emperour, it will not only drawe foorth rawe fleame, but water aboundynge as in Dropsie, but it is euell for a drie cholorike body to drinke in medicen, it is so hot of nature.

To helpe the prickinge of synewes.

Amoniacū of *Ammon*.

Ammoniacum commeth from *Africke*, by the place where as the Oracle of the false God *Ammon* was. This gumme *Amoniacum* is much like Frankensence, bitter in tast, and smelleth like to *Castorium*, it molifieth warmeth and draweth. It is good in any Linamentes. And being dronke doeth lose the belly, and casteth forth the dead childe: helpeth the Splen, and *Sciatica*, one dragme beyng dronke. And thus I do ende of *Amoniak*, whiche is hotte in the thirde, and drie in the first degree.

Assafetida doth stinke, yet it helpeth the mother & Lunges.

Assafetida, stinketh, and is good for women to smel vpon, that be commonly sicke of the Mother, it is hotte and drie in the seconde degree, some do affirme in the thirde. It hath vertue to drie, to consume, to clense, and spreade. Fiue pilles of *Assa*, taken in a reare Egge at midnight, doeth cleanse the lunges, and helpeth a shorte winded man or woman. Oyle of Spike, Mastike, Saffron, Wax, *Castor*, and *Assafetida*, stāped and sodden together, maketh an excellent medicen for the goute, or paines in the ioinctes: and thus I do ende of stinkyng *Assafetida*.

Sagapen, or *Serapinum*, a goodly gū.

Sagapenum or *Serapinum* is a precious gum, runnyng from a smal tree, like a Rie or a Reede, and is hot in operacion. The best of this gumme is that which shineth through, and in couler is darke yelow without, & white within. This gumme is good in many Linatines, and also in-

warde

warde medicens, as to pourge fleame, to helpe the ffallyng sickнes, to cleanse the Lunges, helpeth the swellyng or hardnesse of the Splene, and is good against the resolucion of the sinewes, conuultion, ruptures, first steeped in wyne or *Hydromell*, then dronke.

Dioscorides, lib.3.capit. lxxix.

Bdellium is a goodly tree, growing in *Arabie*, from whiche tree distilleth a worthy gum like wax, but cleare shining, ductuus, and sweet of sauour, and bitter in tast, it is hot in the seconde degree, and is putte in many ointementes, resolueth consumeth and dispersеth apostimacions that be harde.

Sagapen will help the lunges & splene. *Bdelium* helpeth hard apostimacions

Boras, is hot and drie of complexion, whose vertu is to knit, and glew woundes together by a traction.

Boras.

Glaucium, or *Memitha*, so called, is colde and drie in the firste degree, and cometh from *Syria*: *Plini* affirmeth this to be the lesser *Celidon*, & that can not be, for *Celidon* is hotte, and *glaucium* is colde: therefore they can not be one, seing they be of twoo sondrie natures, yet in couller it is yellow, and meruelous good for to make Syel, for to clense and helpe sore yen *Dioscorides* doth commende this iuce, *lib.3.cap.lxxxiiij.*

Glaucium, is good for to clēse sore eien

Gumme *Arabyk*, is hotte and moyst, of vertue will staunche bloud in woundes, because it is slimy, it will also molifie & make thinges softe that be hardened, as apostimacions, and it will stoppe the bloudy flix, resolued in Red wine and dronke.

Gum *Arabike*. Gum arabik will stoppe a bloudy wound

Glew, called *Glutinum*, of nature is hotte and drie, and is made of the skinnes of beastes, the best is made of the strongest beastes, as Bulles, Oxen, red Deare, &c. that which is whitish, and cleare shinyng, is very good. Resolued in Vineger all the night, the same wil clense Leprous filth, and Warnols from the skinne, the place beyng warme anointed therwith. And sodden in warme water, with Oile of water Lilles or Flax, it will helpe shaldyng and burnyng of the body, to anoint the sore place therwith. Woundes be helped with Glewe resolued in Viniger, and tempered with Hony, and put into the said woūdes, or els with vineger resolued for the same purpose. And thus I do conclude of Glew, made of skins, which cannot be forborne, neither of bowers, or fletchers. There is a Glew made of fishes, as of the bellies of whales, and other greate fishes, which wil quickely be resolued. And this is very good for to make *Emplastrum* for the head, or clense the filthe or red spottes from the face. Ther is another Glew made of corne, as Wheat &c. good for Paste, for Stacioners whiche *Galen* doth remember *libro.vij. simplic.medic.*

Dioscorides, lib.3. capit. lxxxv.

Glew hath manie vertues.

Three gleues of beastes skinnes, of Fishe, and of Corne.

Gum *Opoponax*, is a gum commyng from an herbe called *Panax*, and of nature is hot and drie, and of vertue resoluyng, warmyng, & makinge softe thinges whiche be grose, colde and harde, and is vsed in sundrie Oyles and Lynamentes.

Opoponax, doth resolue.

Gum *Tragacantha* cometh from *Mons Gargano*, and is a noble gumme of greate vertue, and helpeth woundes inwardly in Linamentes: and resolued in fenell water. And dronke helpeth the raines of the backe & bladder And with cleane clarified Hony. ʒ.i. doth clense lunges, and will clere

Gum *Tragacantha* helpeth the raines.

Dioſco. lib.3. Cap.20.

the voice from cough, and is of great effect to helpe ſore iyen. Many good Pilles, and mixtures to be put vnder the tongue be made of this gum, againſt *Anginæ* and all the paines of the mouthe and throate.

Laudanum.

Laudanum, is a precious gum, hauing vertue to heate and humecte or moiſt in the ſeconde degree: the beſt cometh from *Cyprus*, and is ſweete of ſauour, *Galen* doth commende it *lib. 7. ſimplic. medicæ.* becauſe it putteth away colde, and geueth heate, and is good againſt the coldneſſe of the braine, or colde rume. And *Laudanum* melted with Beeres grece, wil kepe the heere from fallyng, to anoint or emplaſter the naked or bare pallet. It maketh goodly Peſſaries for to cõfort the Matrix that is colde and openeth the mouth of the vaines. Melted in hotte Oyle of bitter Almondes, it maketh a ſinguler oyntment for deafe ſtopped eares: in ſubfumigation cloſe vnder the ſecrete clothes of women, whiche be newly deliuered of childe, it will eiecte or caſt quickly forth the ſecondes, it moueth vrine. If it be dronke in olde Redwine, it will ſtop the guttes in a bloudy flixe. *Maſticke* and *Laudanum*, incorporate together, doth faſtẽ loſe teeth, and this *Laudanum* is vſed both inwardly & outwardly, for the healthy of mankinde, & hath a ſweet ſauor of ſinguler vertue.

Laudanum doth help the heere from fallyng, faith, *Paulus.*

Lycium cometh from *Lycia.*

Lycium or *Pixacantham*, ſo called of *Dioſcorides. lib. j. cap. Cxiiij.* which cometh from a ſharpe thorny buſhe or tree, leaued like Box, fruit like Pepper black and bitter, it groeth in *Cappadocia* and *Lycia*. The braunches beinge cutte, ſtamped and ſodden, and ſo ſtrained, from which cometh a iuce, which is as thicke as Hony, which is ſophiſticat with ſundrie ſubſtance: as the iuce of Wormewood, Ore gaules &c. This *Lycium* is yellow & bitter dryyng and percing, of ſubſtance very earthly, and ſtiptik, it hath vertue to helpe the eyes, drieth moyſt ſkabbes, and is good to be geuen thẽ which be bitten with a mad Dog, and haue *Tenaſmus* or the bloudy flixe. It will make one haue a yellow heere, & ſtoppeth the immoderat flix, either Red or white abounding in women. And thus I ende of *Lycium.*

For yellow heere.

Acacia ſtoppeth ỹ bloudy flix.

Acacia cometh from a thorne in *Egipt*, whiche hath coddes growynge vpon it like a Broume, out of which coddes, leaues, and ſeede, is preſſed forth the gumme *Acatiæ*, whiche wil reſtraine and ſtoppe moſt effectually, and is colde and drie. This *Acatia* aboue al gummes hath vertue to coule and ſtoppe bloud, and bloudy flixes, and coole the burning of the eyes, and in the commendacion therof rede *Dioſcorides, lib. j. cap. xxv. Theophraſtus lib. 4. cap. de plant. hiſtoria. Galen lib. 7 ſimplicium medicamentorum. &c.*

Terebinthus or Terebintine hath great vertu. *Galen lib. 8. Sim. medica.*

Terebinthus, is a goodly tree, hard and blacke, and groweth in *Arabia*, frõ which droppeth a precious liquor, or thinne gumme called Terebẽtin although from euery Roſen tree a kinde of Terebentin doth droppe. Terebentine is hot and drie of nature in the ſeconde degree, and is vſed in many outwarde partes or paines of the body, and is put in ſondrie oyntementes and Cerots, &c. It will helpe the ſenewes and muſkels, it ſtoppeth *Tenaſmus*, which is a running of the guttes or flix, made in a ſubfumigation vpon the cooles. Clere venis Terebentin waſhed and tempered with Hony, will cleanſe the Lunges. Taken with ſuger in Pilles, it will cleanſe the raynes, open the bladder, purge grauell,

cauſe

cause much vrine, and helpe the yarde, and also molifie the belly. Terebentine. ʒ. ii. often washed in Fenill or Time water, then put in the pouder of new Saffron, and *Hyria simplex*, aā. ʒ. ß. and kepe this in a boxe & who so feeleth grief within their guttes or raynes, let them eate of this. ʒ. ii. euery morning, during. iiii. daies. Ther is a fine Terebētin comyng from the tree *Larex*, vsed much: and thus I leaue of Terebentin which is sweet, and shinyng cleare, yet somewhat noysome to the stomache. There is much counterfet Terebentin, made of Rosen & Oyle &c. which the Chirurgians can craftly *Sophisticate*.

The vertue of terebentin

Gum *Larex* is equall to ỹ *Terebinthin* reede in *Aetius*.

Styrax Calamitie and *Styrax liquide*, be both hot and drie, the best of this saith *Galen* is brought from *Pamphilia*, it is good to be incorporat with *Laudanum*, clene new wax, Muske, Seuit, it will make a pleasant Pomambre against stinkyng ayre, or coldenesse of the braine or melancholy. *Syrax calamite*, or of the Reede so called, maketh good Parfumes. The blacke is worst, the gum w shinyng couller is best: but to say the truth, the Apothicaries can so well Sophisticate the same with ware. &c. that we can haue but litle true *Styrax*, as Myrrhe, Amber, Muske. &c. the Poticaries do geue them al their blessynges with adulterat baggage with a cast of legerdemaine, to fill their purse, but if we had them in their right kinde, litle ware were worthe much money: and now in sondrie places, much ware is worth litle money, or nothing at all. This very *Styrax calamite* doth mollifie, warme, and dronke with wine, helpeth the greatest griefes in the stomache and reume, and let the termes slip naturally: and helpeth stinking breath. Tempered with Oyle, maketh a precious oyntment for the head, of thē which be ouercome with colde. *Styrax liquid* is good in oyntmentes for shales, shabbes, and French Pox, and is good to be burnt in Parfume against a pestilent ayre.

Styrax calamitie, and liquid *Styrax*, be sweet and holsome.

Diacridium is hotte and drie in the fourthe degree, and is pressed out of an herbe to purge with al, the best is shining in substance, and black, there is good which is whitish, but much is sophisticated with spurge *Colophoni*. &c. but that is not good, if it be brittell and bitter in sauour: and if you licke *Diacridon* with your tongue, so that white some doth remaine after it, then it is good to purge choler, flegme and melancholy beware you receiue not *Scammoniæ*, before it be wel prepared as you may se in *Fol.l.* of *Compoundes*: for this *Scammoniæ* is very venomous before it be prepared, and expulseth good matter, and retaineth still the euill or hurtfull humers to the great perill of the receiuer, and will put the bodye in daunger of a blouddy flixe incurable: therefore prepare I say your said *Scammoniæ* in Quinces made hollow, or in gray Costardes, after the same maner, put in your *Scammoniæ*, sprinkled with Oyle of Violettes and bake it in paste, that the venim may passe away, when it is colde: then it is *Diacridion* fit to purge, being corrected with *Mastik*: and why shal *Mastik* be put in? because it will abate the violence therof, and kepe the stomache and hart from daunger, and the guttes from the bloudy flix. Gum *Arabyk* is also holsome therwith. Cholorike persons may be purged with lesser prepared *Scammoniæ* or *Diagridi*, then the flegmatike or Melancholy

Diacridij.

To knowe good *Diacridon*.

Scamonie is perilous, except it be first prepared.

lancholy, and it may not be occupied. xb. daies after it be prepared as with *Myrobolans. &c.* It is vsed in sondry electuaries, pouders, and pilles. And vndiscretly ministered it anoieth the hart, dryeth good humers, washeth nature, yea dissolueth and finally killeth the body. Reede in *Valerio cordo*, which is a good Pothicary, not only to prepare this, but also all other thinges profitable for nature.

Marcellus.

I Thanke you with all my harte, I haue conceiued no lesse pleasure, to heare you al this long day, then you haue taken paines of your part to teache me, the vertues of so many thinges without many questions moued, yet I had almost forgotten to moue you, what vertue is in *Myrobalans*, which euen lately you haue named to be good with prepared *Scammoniæ*.

Hillarius.

Myrobolans of. v. kindes.

MYRABOLANVM is a noble fruit of Inde like Plummes, whiche hath vertue to purge superfluous humers, and comforteth nature, and who so vse to eate often of *Myrobalans* beyng condite, shall not seme olde saieth *Mesuæ*, and maketh pure couler. There be. v. kindes of them, as *Flaua Chepula, Indica*, or *Nigra, Empelica*, & *Bellerica*, which doth differ one from the other, for the *Flaua*, and *Chepula*, do grow both of one tree, for the *Flaua* is gathered vnripe, and the *Chepula* hath his ful nature and ripenes *Myrobolans, Flaua, Indica, Chepula*, and *Belerica*, be colde in the first, and drie in the seconde: *Empelica* is colde and drie in the first degree, and be good for the lyuer, gaule, splene, raines and bladder, and put in infusion of the iuce of Quinces, standing. xxiiii. houres, and then strained, then put in prepared *Scammoniæ*, it will purge choller, as for example: Take *Myrobalans, Flaue*, ℥. i. the iuce or syrup, simple of Quinces. ℥. iiii. stampe your *Myrobalans*, and then mingle them with the saied iuce, the iuce beynge made warme, and let it stande in a close stone vessel. xxiiii. houers, thē straine it forthe, whan this is done, beate your prepared *Scammoniæ*, fine into pouder. ℥. iiii. and temper it together, putting it in a close warm place, to drie it by litle and litle, and of this. ʒ. i. or litle more wil purge choler, and humours superfluous without hurte. *Myrobalans* may be stāped with the Syrup of Wormewood, and then sodden with the infusion of *Agarice*, and *Rhabarbe*, to purge flegme and choller, it may be drawē with *Cassiafistula* and *Manna*, for noble persons or people of tender nature. This fruit defendeth the body from corrupcion, trimbling of the hart yeamines, Melancholy, and bringeth to nature, clenlinesse, fauour, myrthe. And drawen with Fenill water and Suger, it wil clense the sight to be dropped into them morning and euenyng. The pouder of them with Rosen, wil heale sore vlcers. And thus I do ende of Myrobalans, which will draw backe the venomous force of euery purgacion that will abounde in operacion.

To purge tēder parsons.

To clēse sore eyne.

What

Marcellus,

What is the vertue of Gaules, called *Galla?*

Hillarius.

Gaules will binde, and nothinge will clense the mouthe from filth better, applied to any sore therin. When the intolerable paines of the teeth doeth rage on still, a pece of a Gaule aplied to the place, will sone aswage ꝑ same. Gaules sodden and stamped, applie them to the Matrix when through weakenes it is displased or faule doune, and it will go backe to his naturall place againe. Gaules will stanche bloud, and make heere blacke, and stop the bloudie flixe in glisters. *Galen lib.vij.simplic.medic.* saieth Gaules be cold, stopping, and yearthly of nature, drie in the thirde, and cold in the seconde degree. The cuppes wherein thei doe growe bee of the same nature. And thus I doe ende of Gaules whiche is good also to make Inke withall.

gaules growe like Akorns. *Dioſco. lib. cap.cxxiii.*

Gaules will stoppe the flix

Marcellus.

What say you of Acornes of the Oke tree?

Hillarius.

The Oke tree of all noble trees for strength excelleth all other for substanciall buildinges, whiche tree shall be ones in no smale estimacion in this realme of England to vpholde houses, dwellinges, and the royall Naues: although the Oke be of litle price, yet for ꝑ age strength and vertue, few other trees excelleth the Oke, the barke can not be forborne of Tanners to make Leather, to serue the common wealth. The timber as I haue saied is principall in buildinges. The Acrons hath vertue to stop *Dyſenteria*, and *Tenaſmus*, which be extreme flixes. Of all trees that be *glandiferus* or bearing nuttes or Mast, nothing doth restraine more then the Oke and Acorns, as *Dioſcorides, lib.j. cap. Cxxi. Thophraſtus, lib.iij.cap.viij.* and *.ix de plantis hiſtoria, Fagus* the Beeche tree, and *Ilix* doe beare mast, not only good for Swine to feede vpon, but also in medicen doth stoppe termes imoderat, or restraineth or driueth backe guttes, that be ralaxed, or the precipitacion or comyng foorth of the Matrixes of women, if either the barkes, leaues, buddes, Acrons cuppes be sodden in red wine, running water, to sit close ouer it warme, and to drinke the decoction therof in cleane Red wine, Synamon, & Suger. *Suber* the Corke tree with his frute, hath the forsaied vertue to stop the flix or bloud. Reade *Plini.lib xi.*

The Quarce or Oke tree, will stoppe ꝑ bloudy flix or bloud so will the barke Akorns, or leaues with the cuppes.

The Beeche tree with his frute will stop flixes.

Suber the Corke, will stop bloud & flixe.

Marcellus.

what then of *Caſtian* **the Chest nut?**

Hillarius.

Chestnuttes be commonly knowen, whiche of nature will stoppe flixes and restraine, make fatte, & indurate the Splene. In many places

Caſtaneæ the Chest nut.

Cheſt nuttes helpe the biting of a dog.

places of Italie and Fraunce, the people doth liue by theſe Cheſtnuttes in winter, whan they want other fruites. Stampe Cheſtnuttes, Hony, and Salt together, and applie it to the biting of a mad Dogge and it will heale it. Cheſtnuttes moueth *Venus* or carnall luſt being rooſted and eaten. But cuſtomable eaten, thei do offende the head and ſplene, becauſe thei doe inflate and ſtoppe, thei be called *Iouis glandes*, that is Jupiters Nuttes ſaieth *Dioſcorides, lib.j.Cap.cxxij*.

Marcellus.

What ſay you of *Myrtus*?

Hillarius.

Myrtus haue vertue to reſtraine.

MYRTVS the blacke, that grow in the gardens be of more vertue to reſtaine, then they whiche growe vpon the Monnates which be white, the ſeed hath great vertue to reſtraine. The ſeede is good to be geuē to them which haue the bloudy flix and ſpit bloud, and it openeth the vrin. The iuce of Myrts dronke in wine, doeth ſtop the flixe, and healeth filthe, breading aboute the preuie members, beinge waſhed therwith, and it doth cenſe the iyen. Myrtes haue vertue, reſtrainyng both inwardly and outwardly, and drieth *Galen* affirmeth, *lib.7.ſimplic.medic.* it is partly ouercome with coldnes and yearthly nature, yet it hath alſo a thinne ſubſtance of warmnes, whiche giueth it drineſſe. And thus I doe ende of *Myrtus*, called ſo of the Latens: and of the *Arabians* it is called *Alas*, whereof bee three kindes, *Salua*, *tarentina*, and *Exotica*, and all be of vertue good to helpe the bloudy flixe.

To ſtop the flixe, called *Dyſenteria* & *Tenaſmus* with Mirts

Marcellus.

What ſay you to *Coloquintida*?

Hillarius.

Colocithis, or *Coloquintida Dioſco.lib.4. cap.171.*

IT is moſt bitter, white like a baule, full of ſeedes, leaues like to Cucummers, hot in the ſeconde, drie in the thirde degree. Good in glifters, againſt the collike, reſolucion of ſinewes, & purgeth flegme, choler, and rawe humours, it openeth the mouthe of the baines, yet it is perilous to be giuen to women with childe, or weake people. A peece of *Coloquintida* knit in a cloute, and ſteped in a draught of white wine all a night, with. iiii. or. v. braunches of Hiſop, ſtrained in the morninge, and ſo dronke, will purge a ſtronge bodie from muche filth and *Ilyac*: euen ſo it will beyng ſodden in ſwete water, cenſe al the body. *Coloquintida*, Ore gaule, Hony, mele of *Lupins*, and Oile of Wormewod, and Aloes, ana. ʒ.i. ß, ſtamped together, & warme applied to the belly, eftſones a lax will followe, with wormes if any be within the guttes. *Sandarak*. ℈.ii. vineger. ʒ.ii. *Coloquintida*. ʒ.i. in pouder incorporat and ſodden together, put into ſore teeth, taketh away the paines, if the paines cometh of colde, the Oile of *Coloquintida* wil kil wormes, helpe *Sciatica*, and put into the eares will take away the ſounde or tingling

To kill wormes in the bellie, with *Coloquintida*

To helpe the teeth with *Coloquintida*

tingling in them: and thus I do ende of *Coloquintida* which is moste bitter and muste be taken with discretion, the *Arabians* do call it *Chandel*.

Marcellus.

What is Turbit?

Hillarius.

Turbit is to purge flegme, but as for the very Turpit, moste men be uncertein what it is. *Actuarij* saieth it is the roote of *Pytiusa*, *Manardus* and *Mesue*, affirmeth it to be second kinde of *Tithymalus* whiche is called *Mircynites*, but *Dioscorides* plainly doeth affirme it to be *Tripolium*, as some suppose by the minde of *Serapio*, *Antonius Musæ* suppose it to be the seconde kinde of Spurge agreeynge with *Manardus*, and *Mesuæ*.

Turpit which purge flegme.

Much varitie of Turpit what it is.

Marcellus.

What is *Tamarinds*?

Hillarius.

Tamirinds is a lower fruite of Inde, which be wilde Dates, called *Tamardactylos*, and be colde and drie saith *Mesue* in the second degree. This fruite will allwage the heate of choler, open the Gaule, & purge the belly. A decoction of *Tamarinds* with Ptisant, and the iuce of Pomgranets, will quenche hotte Apostimacions in the throate: whã humers be to sharpe, and bitter in the increasinge or augmenting of the saied Apostimations. The very pure garden Dates, be fruites of greate vertue. This Date is the verie fruit of that tree whiche is called the Palme tree, whiche fruite maketh precious wine in the lande of *Syria*, these Dates be commonly knowen here in England. Sodden Dates in old wine, will helpe the Emeroides. A Date stamped with Hony of Roses, will glewe and knit a new wound. But muche eaten upon, beyng rawe, is unfrendly to the head, and maketh grose bloud, and stoppeth the Liuer. Notwithstãding cleane pared Dates be good in stewed brothe, as we do comonly obserue by custome. *Galen* doeth remember Dates, *lib.7.simplic.medicamentorum*, saiyng thei be swete and warme and bred muche in meates. &c.

Tamarinds, or *Tamardactylos*. *Dioscorides*, *lib.i.cap.126.*

Dates of the best kinde.

To helpe Emeroydes.

Dates good in stewed brothe.

Marcellus.

What say you of *Tamariscus*, or *Tamarix*?

Hillarius.

Tamariscus, is a wodde muche like *Quickbeme*, whereof there is plentie in one parte of Germanie, within a certaine Ilande, belonging to one of the Germaine Bishops: and this *Tamariscus*, is the better knowen here in England by the famous learned man Willia Turner Phisicio: not onely this, but many other simples, by thesame doctor, whiche Doctor is a ieuell among us English men, as well as among

Tamariscus is a litle tree, like quickbeu

Doctor William Turner

the Germaines, as *Conradus Gesnerus* reporteth of him: for his synguler learning, knowledge and iudgement. The wine of the decoction of *Tamarix*, is holsome to drinke against the hardnes of the Splene, & stopping of the vrin or strangury, because it doth open so much. The pouder therof in bread is holsome for them to eate which haue the quarten or Dropsie, it is as good as *Asplenum* for the Splene. *Galen* affirmeth that *Tamarix* or *Myricæ*, *lib.7.simplic.medic.* that it hath vertue to clense & open, and is hotte and drie. Sodden in Vineger, it also helpeth the Splene, and also the tothe ake. *Dioscorides*, *lib j.cap.xcix.* doeth commende *Tamarix*, and saith it is vsed often times in the place of *Galles*, and is good to be dronk against spitting of bloud, and flixes, &c.

Tamarix doe helpe the Splene.

Tæmarix against the flixe.

Marcellus.

What say you of the Nutte called *Pistacia*, whiche is a Nutte of Italie. The *Iuglans* called a Wall nutte, the Hasell Nutte, Nutmegges, Almondes, and the vomitinge Nutte.

Hillarius.

Pistacia a nut of Siria, or Italie.

Plinius affirmeth that the *Pistacia* is a fruit of *Syria*, and was first brought into Italy by the famous *Censon* called *Lucius Vitellius*, in the time of *Tyberius Cæsars* daies, and now there be great plentie of these Nuttes in Italy. *Galen* reporteth of them *lib.2.de alementorum facultatibus*, that thei be but litle profitable to nutriment, notwithstanding good to the liuer clensyng euill humours from thesame. But whether good or euill to the stomache profitable or no to the belly, relaxing or bindyng he doth not affirme. *Auicen* saith thus, one saith he affirmeth that the *Pistate* doth not profit the stomache: but I saith *Auicen*, saie, that the saied *Pistate*, doth not only preuaile against the noysomnesse of the stomache, but also will coroborate and make stronge the ventricles. And to conclude *Dioscorides*, *lib. j. cap. cxl.* saieth that *Pistates* of *Syria* be friendes to the stomache, stamped and tẽperid with wine: either eaten or dronke doth preuaile against the stinging of Serpentes. *Nux Iuglans* the Walnut, *Quasi iouis glandis* as Jupiters nutttes, with whiche fruites the people liued by, before thei knewe Tillage, and called theim the great Gods nuttes. These be commonly knowen, sweet within and bitter without. And this tree, with all parteining to thesame is adstrictiue of nature, and good oile is made thereof, and is bitter, and soner digested then the Filbirde or Hasel nut, and is vsed in medicens against poisons. Thei be hot in the first and drie in the seconde degree: and holsome cleane picked & washed in wine, to be eaten after Fishe, and best new. *Plini* reporteth that when *Mythridatus* the king of *Pontus* was ded, there was foũde in a chest of his, his own hand writing, in the laud of Walnuttes, against poison. ℞ Walnuts, in nũber. ii. Figges. ii. Rue leaues. xx. stamped together with a litle salt, & eaten fastyng doth defende that day from the Pestilence or poison: put Honie to it, and it helpeth the bityng of Dogges, laied vpõ the wound. The oile of nuttes with Hony, or the grene nut rindes

The vertue of the Pistace Nuttes.

Walnuttes against poison, as Mithridatus reporteth

rindes will kill the Canker, to anoint the place, and also bringe heere and defende baldenesse.

Filberdes be good of digestiõ, not good to be eaten before meate, for then they be not litle noysome to the lunges and head. Notwithstandyng if they be rosted and eaten with a litle Pepper or *Aster*, then they shalbe comfortable to helpe a moist rume. Stamped with Hony & Hyssop water, then thei be good for old coughes. Theris a good ointment made of small nuttes, and Beeres greece, for to anoint a balde head to bringe heere. *Galen* affirmeth that they be more colde and earthly then the Walnuttes. *Diocles* saith they do lesse nourishe then the Almondes, how be it the greene be more holsome then the drie. There is a comen medicen made of Hassell nuttes or Filberdes, the iuce of Dittany and blacke Sope stamped together, and this wil draw forth a pricke fixed within the flesh. And these Nuttes be tolerable after fishe, to drie by moiste matter, and the Greekes call them *Karia pontica*, because they came first from *Pontus*, and now be almost in all the places of this worlde.

Filberdes ar good after meate, and doth helpe ỹ rume.

Walnuttes.

To heale a pricke.

Almondes: the bitter Almondes, their rootes sodden, the decoction of them will clense the face from spottes. Bitter Almondes stamped with oyle of Roses and Vineger, wil asswage the paines of the forhed to anointe the head temples or forehead therwith. Tẽpered with Hony and Rue, it maketh a good plaster for the biting of a mad Dogge, and the reason is this, the plaster is very hotte, and the bitte of the Dogge is colde with Melancholie. The oyle of bitter Almondes is holsome for many thinges, as to warme the body, stomache, Matrix &c. and to poure into the eare to helpe them which be deke, if it be curable. Bitter Almondes be hotter then the sweet, they wil clense the guttes, the liuer, stomache, and draw foule homours from the lunges saieth *Galen libro. vij. simplic. medic.* Almonde milke will clense, scower, and cut grose humers, and may be made in the decoction of Hennes, Partrige or Chicken, to strengthen nature, or with colde herbes, as Sichory, Endiue, Violets &c. to quenche choller, to reconcile sleape. To clense the raines stampe Almondes in cleane washed Venis Terebentine, and eate it, bothe for the Collike, Strangurie and the Stone: eate Almondes before meate and drinke, if you be afraide of dronkenesse: quench Golde Siluer, Steele, Flinte, or any of them in Almonde milke, wherein is put the pouder of Ryce, and it will stoppe a flixe to drinke the same. Many greate vertues be writton of Almondes, as *Dioscorides libro primo cap. cxxxix. &c.* The gumme of Almondes steped in wine and drunke, helpeth the flix or spitting of bloud, so will the gumme of Cheries.

Almondes sweet and bitter.

Almondes to helpe the byting of a dog.

Almonde milke, the vertue therof

Gum of Almondes stoppeth the flix.

There is a Nutte called *Nux vomica*, whiche if it be stamped and eaten by it selfe, or els with a litle Salte, or *Oximell simplex*. ʒ.i. it prouoketh vomittes of choller and flegme. And mingled with Hony, the seed of Fenell, Dill, and warme water, it maketh a most holsome vomitte for a foule stomacke, but beware ye take no more then. ʒ. i. for then it is most perillous to nature or life. With this Nut and *Helleborus Albus*, many dogge leches do put the ignorant people in daunger of their liues. As

Nux vomica to vomit, woh to do it.

Dog leches.

Edwardes the imperike. Cutbert Blunt.

of late one called *Edwardus*, a doltish impericke, came to Newcastell, and had like to haue killed Cutberte Blunte, a Gentle man of the same towne, which through drinking of the syruppes of Violets, Quinces and Mintes, was happely recouered, and after through infortune finished his carefull life in London, being prisoner in the Fleete. *An.* 1560

Nutmeg, or muske nutte, haue many singuler vertues againste colde.

The Nutmegge or Muske Nut moste odoriferous, pleasaunt, and sweet, vsed in many Cordials and holsome receites against coldnesse, and cometh from the hotte countrey of Inde, from an Ilande called *Badan*, and is inclosed with his Maces, as with a nut, which Maces is a spice most holsome, the cloue is not the stalke wherupō this worthy Nut doth growe, the *Mauritanians* affirmeth that they be hot in the secōd degree. The olde writers speaketh but litle of this Nut, it is proued to be good against winde, collike, flegme, weake digestion, vomittes, hed ache, coldenesse of the liuer, cardiakes, stopping of the splene, dropsie, swellynges, bloudy flixes, comforteth the senewes, muskles, & veynes of colde, or olde people, maketh sweet breath, putteth away trimbling of the harte, and is holsome to be beaten in pouder, & tempered with oyle of Mintes, and to anointe the forhead and temples against coldnesse of the head, or dulnesse of memorie, and holsome in plasters for the stomache, twilted in Leather and Silke: good in stewed brothes, for them whiche be longe sicke, and the oyles comfortable for colde stomaches: but *Auicen* speaking a litle of the Nutmeg saith, it is euel for a Sanguen man to vse it, because it will adust the bloud, (and make one appere with a face as though he had a visor of Currall) because of the drinesse: so to conclude, the Nutmegge is the fruite, the Mace the flower, or Rose that doth enclose it, the Cloue is the smale stalke that bare it they say: But Sinamon is a nother maner of barke. *Dioscorides* saith there be diuers kindes of Sinamon which ar hot and drie of nature in the thirde degree, and helpeth the stopping of the Liuer, Dropsie, Flixes, and all the paines of the guttes, lunges, and breast, & causeth a sweete breath, and is holsome in blanche pouder or soppes.

Nutmegges not good for hote complexioned men.

Sinamon.

Cloues.

Cloues cometh from Inde, and growe like nailes vpon trees, and bee hotte and drie, and odoriferous, and be good against colde.

Marcellus.

What say you of *Fraxinus* the Asshe tree?

Hillarius.

Fraxinus the Asshe tree.

THis tree is commonly knowen, whose leaues being stāped or sodden in wine, doth heale the stinging of serpētes. *Plini* saith the leaues of Asshe trees be deadly to beastes, but that should seme to eronioully spokē of *Plini*, because we se the contrarie: but there is an herbe whiche hath leaues like Asshe leaues called Ditten. Which *Mathiolus* maketh mencion in his comment vpon *Dioscorides*, whiche herbe is good for mā against poison, wormes and swellings, but no best dare eate therof. And I suppose *Plini* ment this Dittany, which I haue proued to be good against the Tympanie of water. I haue proued it at Tinmouth castle, where plentie doe growe vpon the rockes. But to cōclude of the

Ditten.

Fraxin or Asshe tree, the leaues beeyng soddē with the Oyle of S. Jhons grasse and Terebentin against Cuttes, sores, and open woundes to glewe or drawe theim together againe: thei also bee good with *Consolida Comphori*, Bene meale, & oyle of Mirtes, to lay vpon broken bones. And the kayes of the Asshe tree sodden in Wine, Citrach, fresh Capers and Sugar, is good to drinke to diminish ỹ swelled Spleue, and of nature is colde and and drie in the seconde degree.

To help broken bones.

To helpe the Splene.

Marcellus.

What say you of *Populus* called the Popler tree.

Hillarius.

THere is the white and the blacke Popler, whiche be colde and drie in the thirde degree. Of the Popler is made the goodly *vnguent* called the *Populion*. The iuce of the leaues bee wholsome to be dropped into the hotte stopped eares. The Popler young buddes, incorporate with cleane Hony and Rosewater, be wholsome to asswage the paines of the yen, commyng of heate. And the iuce of the barke, or the barke in red wine will stoppe a bloody flixe, *Sciatica*, reade further *lib. primo Dioscorides. cap. xciij.*

Populus the Popler tree.

Marcellus.

What say you of brome called *Genesta*?

Hillarius.

THe Brome and the Whin or Furre bushe be hot and drie in the seconde degree: and the seede will prouoke vomittes, clense filthe in the stomacke, and kil wormes. The iuce tempered with Staphisagrie, oile of Wormewod and Aloes, will kill lice. The oyle of Brome will heale a Tetter.

Brome.

To kill Lice

Marcellus.

What is the vertue of the Jenuper?

Hillarius.

DIOSCORIDES in his first booke *Cap. lxxxvij.* saith there are twoo kindes of Jenupers, one bigger then the other bothe sower or tarte of taste, hot of nature, mouyng the vrine, Sarpentes will flee from the smoke thereof. Jenuper beries be hollome to clense the stomacke, help the coughe, inflacions, and the turmētes of the belly. There is a precious oyle made of Jenuper to warme the senewes and comfort the head, being ouercome with colde. Jenuper berries be holsom to put in medicen against the Pestilence, and biting of serpētes. *Plini* in the laude of Jenuper saith that the beames in the riche temple of *Diana* of *Ephesus*, had the beames made of Jenuper, the which remained many hundred yeres vnperished, vntill the burning of the same. The *Chymistes* or Distillars of waters, make their ardente hotte fiers of Jenuper.

Jenuper.

Jenuner soll driue awaie Serpentes.

Jenuper was the beames of Dianas temple. *Plini. lib. 16. Cap. 42.*

Marcellus.

What vertue is in *Hypocistis*.

Hillarius.

Hiposistis.

Hipocistea will stop blod.

Ypocistis is cold and dzie in the seconde degree. *Galen* saieth, *lib.7. simplice medicamentorum*. *Cistas* is a bindyng fruite, the leaues and small buddes doe dzie and binde, and glewe woundes togeather: but the flowers bee of moste effecte. Dzonke in wine againste the bloodie flixe, oz weakenes of the bellie: and is good foz women, that haue to moche redde fluxe menstruall. And with *Sanguis Draconis* and Bole armen, with the white of an Egge, it will stoppe a bloodie wounde.

Marcellus.

What saie you of the Pomgranet, and *Balastia*, Limondes and Dzinges?

Hillarius.

Malum Punicum the Pomegranet

Balaustica the flower of Pomgranete which will stoppe a flixe.

Limondes Dzinges.

A plaster made of Pomgranetes, be good against hotte feuers: the wine of Pomgranetes, is good to comfozte the stomack after meate. There is twoo kindes of them, the sower and the swete: the sower be colde, dzie in the seconde degree, but the swete bee colde and moiste in *primo*. And this fruict is called *Malum punicum*, the flowers bee called *Balaustium*, of the wilde Pomegranette, whiche flower haue vertue to stoppe flixes, by the reason thei be colde and dzie, and verie stipticke of nature, and is good to be put in cli sters and in the dzinke of them, which haue *Diseuteria*, oz *Tenasmus*. The sower Limondes are cold and dzie, but the swete are warme, the rindes are all dzie. And Limondes are good in wine, and doe reslste poison: Dzinges are weaker of uature, and are cold and dzie.

Marcellus.

What is *Cubebes*, I pzaie you of nature?

Hillarius.

Cubebes haue goodlie vertue against melancholie.

They bee hotte in the beginnyng of the thirde degree, and bee good to cleanse the bzeastes and bellies, of rawe flegmatike persones, whiche bee full of grosse humours. Helpeth the splene, and coolnes of the guttes: with Mastike it wil dzaw filthe from the hedde. And with Balme water, there is nothyng better against Melancholie trembling of the harte, and the fallyng euil. And these *Cubebes* be vsed in many goodly medicenes.

Marcellus.

What saie you of figges?

Hillarius.

Figges will ripe apostumes, best of al fruictes, and is wholsome to be eaten.

Figges bee of diuers soztes, but hotte in the firste degree, and dzie in the seconde: and be full of maturitie oz ripenesse, and will open the pozes, cause sweate, bzeede Lise, by the reason foule humour, is clensed thzough the skin by theim. Relaxe

the

the bellie, and sodden in wine with Hysoppe, strained and dronke, helpeth the throte, lunges, and olde rotten coughes. Figges bee good against Melancholie, and the falling euill, to be eaten. Figges, nuttes and herbe Grace, doe make a sufferent medicen against poyson, or the pestilence. Figges maketh a good gargarisme, to clense the throte, and stamped with Shomakers waxe, it will heale an vlcer. Figges will ripe hard apostumacions, of the plague sore: Snailes, Swines grease and Figges, with Bene flower stamped together, and warme applied to a sore, swelled throate, will ripe it, and helpe *Angine*. The wine of the decoction of Figges, are wholsome to be dronke against bruses, or falles. Figges be fruict moste worthie and commendable to mannes nature, bothe inwardly in meate, to clense the blood, beyng also a goodly medicen. And outwardly in wholsome plaster, to ripe an hard apostumacion or sore: by the reason it will warme, and make the skin thinne And thus I doe ende of Figges.

Figges heale ieth vlcers.

Figges bee bothe meate and medicen.

Marcellus.

What saie you of the Mulberie?

Hillarius.

GALEN *lib.7. simplicium modicamentorum* saieth the ripe sweete Mulberies will somwhat relax, but the tarte vnripe will restraine and stoppe the belly: so it is then of nature relaxinge & binding. The barke of the Mulberie tree roote sodden in water to dринke that water doth resolue the belly, saith *Dioscorides, lib. cap. xliij.* the leaues stãped with vineger, to heale scalding, or burnyng, to anointe the place therwith. *Tricoctus* called the Medler, or *Mespilus* haue vertue also to restrain, stoppe, and coole.

Morus the Mulberie.

Mespilus.

Marcellus.

What is *Sebesten* good for?

Hillarius.

Ebesten and *Iuiubes* be good to helpe the griefe in the throte called *Struma* if thei be sodden in swete water, Weede or in the decocion of Liquores and Figges. And thei bee bothe of a temperate heate and moistenesse, vsed in many medicenes.

Sebesten will helpe *Struma*.

Marcellus.

What saie you of Leuen?

Hillarius.

LEuen called *Frumentum*, is hote and moiste, and will quickly dissolue a hard apostumacion: and if it be stamped with Figges it wil spedly ripe & drawe. And Leuen is wholsome to helpe the pricke within the flesshe or sinewes, made like a Cerote.

Leuen dissolueth harde thynges, and make thẽ soft

Marcellus.

What saie you of Ceruse?

Hillarius.

Ceruse coo-leth inflamed sores.

IT will scoure, & is vsed emong the Chirurgians, for to quenche hote vlcers: it haue vertue to drie, and is colde and drie in the seconde degree.

Marcellus.

What then of *Licium*?

Hillarius.

Licium. *Licium* is verie subtle, dryng and penitratyng: and of nature is cold and sliptike.

Marcellus.

Wherefore is Litarge good for?

Hillarius.

Galen. lib. ix. simp. medica.

Litarge.

GALEN remembryng *Spuna argentj*: saieth *Lythargyrus* doe drie, as other medicenes doe, that bee made of mettall, stone, or any other yearthly thyng, of a stronge facultie, and is vsed in sondrie linimentes, againste hotte burnyng vlcers. And is naturally colde and drie, and is tried out of Sande, called *Molybditim*. Looke *Dioscorides lib. v. Capt. lxij.*

Marcellus.

What saie you of *Galanga* and Cost?

Hillarius.

Galanga. GALANGA is hotte and drie in the thirde degree, and bite as Ginger doe vpon the tongue, with burnyng like Peper, and will take awaie coldnes from the breast, harte, guttes, matrixe and raines: dronke with Plantен water, stoppeth the bloodie flixe, strengthen nature. Comforteth the braines, and trembling of the hart, Ciperus, which is called *Aspalathum*, is very swete, and of the nature of *Galanga*, and is called wilde *Galanga*. but that it doe more vehemently expell the ternes beyng drõke: the rootes be like Ginger. Coste is duritike, hotte and warme, and reliste venime.

Ciperus.

Marcellus.

What saie you of *Iris*, called Ireos?

Hillarius.

Ireos. IRIS so called, because of similitude of the Rainbowe, and is commonly knowen: it is called the flower Delice, hotte and drie in the ende of the thirde degree. And is of twoo kindes, garden and field Ireos: and it will resolue, soften, and open and is put in molifiyng Cerotes, with the grease of Duckes, Capons, Hennes and Gese, and the pouder of Flaxe, Beane meale, Holiokе, and waxe accordingly. Ireos pouder tempered with Honie, make therewith a conueniente Pessarie, to drawe foorthe the dedde childe. It is wholsome for *Struma*, or swelling in the throate in linamentes. And the pouder thereof will heale a Fistula, or a rotten vlcer. Vinegar, oile of

To resolue.

Roses

Roses and Treos, sodden and strained, put thereunto Honie of Roses, and it will couer a naked place: whereas the flesh is gone from the bone, and will quikly couer it again. The whiter it is, and the meaner it is, the better: *Plini* doe not a little commende it *libro.xx.* for ointmentes, so doe *Ætius lib.xiij.Cap.iiij.* but not in inward medicenes.

To couer a bone with flesh.

Marcellus.

What saie you of Peper?

Hillarius.

PEper cometh from Inde, the blacke groweth vpon clusters, like to little blacke Jenuper beries: Some growe in huskes, and bothe the white Peper, longe Peper, and blacke Peper, be all hotte in *quarto*, and drie in the seconde: the long is moste bityng, because it is gathered before it bee ripe, therefore it haue still the hotte humour. The blacke is perfite ripe, and is wholsome: the white is sweetest, but weakest of theim three. Peper is vsed in sonderie medicenes, and in meate against coldnes: it draweth, dissolueth, and consumeth moiste humours, and drieth them, and helpeth an Agewe, beyng dronke many tymes, specially before the fitte. Grose Peper wil helpe digestion, and neuer hurt the liuer. There is a goodly Dia made of the three Pepers, called *Dia trion Piperion*, whiche haue greate vertue against horsnesse, stoppyng of the lunges, and cold reumes.

Peper.

Peper dissolueth, and consume moiste humours.

Marcellus.

What saie you then of the three Sanders: haue not thei the same vertue, that the three Pepers haue?

Hillarius.

NO sir, for the Saunders be wodde, or a Tree called *Santalum*, of three kindes: the pale, the white, and the redde, cold in the seconde degree. And all these be wholsome to stoppe flires and woundes: and with Rose water, Saunders be wholsome, to be applied to the forehedde in a clothe, with a pece of a Rose cake, to aswage the hotte burnyng paines in the forehedde. Sanders be wholesome in drinkes, to be giuen, to quenche a hotte feuer. Temper the iuce of *Solanum*, and Purslen, with Saunders, and the oile of water Lillies, and anointe the raging goute therewith: and the paines will banish awaie, through the vertue thereof. *Auicen in libro de veribus Cordis*, affirmeth Sanders be put in sondrie good medicenes, against the tremblyng of the harte. A noble *Dia* is made thereof, called *Diatrion Santalj.*

The three kindes of Sanders.

Sanders doe coole the head and reconsile slepe and helpeth the gout

Marcellus.

What saie you of *Cardamoni*?

Hillarius.

CARDAMOMVM, is a precious spice, called the grain of Paradice, growyng in *Arabia Felix*: the beste be the heauiest and sharpeste, bitter taste in the mouthe, with a pleasaunte verdure, flening vp into the hedde, or pallet of the mouthe: these bee hotte

Graines of Paradice, called *Cardamū*

Cardamom, helpeth the Falling sickenesse.

hotte of nature, and to bee dronke againste the fallyng sickenes, *Sciatica*, cough, resolucion of the Sinewes, ruptures, paines in the bellie, and killeth wormes in the bellie, and prouoke vrine. A dragme dronke in wine, with as moche of the barke of *Laurus*, breaketh the stone: the common graines be nigh hande as good, and are hotte and drie.

Marcellus.

What saie you of *Laurus*, called the Baie?

Hillarius.

Laurus called the Bay. Against the stone.

IT haue been in greate estimacion, since *Tyberius Cæsers* tyme, whiche was crouned with Baies: it signifie victorie, and is of a fierie nature. For example, take twoo drie Baie sticks ouer eche other, and cast a little pouder of Brimstone betwen them, and eftsones fire will flame forth. Merueilous thinges be writen of the Baie tree: reade *Theophrastus lib.iiij.Cap.viij, Galen libro.vij.simplice medicamen.* saith, the Baie tree leaues & berries, doe drie and warme behemently: the more thei be bitter, the more thei are adstructiue. It will breake ỹ stone, and is good for a colde liuer, dronke in strong wine. ℥. i. yet it is euill for women with childe. The berrie is hotter then the leafe, and the oile is holsome against cold agues, goodly plasters be made therof.

Marcellus.

THE children of Israell, in their hunger had *Manna* fallyng from heauen, during their passage in the wildernesse: and after their commyng ouer the riuer of Jordan, thei were fedde no more therewith. And as I doe heare saie, there is a certaine *Manna*, whiche our Apothicaries doe sell, to delicate persones, to quenche the heate of choller, and purge their blood withall.

Hillarius.

Manna.
Exodi.xvi.
Sape.xvi.
Psal.78.
Iohn.6.

THE children of Abraham, Isaac, and Jacob, were fedde by the prouidence of God: because he was their God, and thei his owne people. He prouided for them by miracle, because thei should loue hym, and honour hym aboue all yearthly thinges: for feedyng theim with heauenly breade, called *Manna*, whiche as the holie writers affirmeth, was the Spirituall foode, euen Jesus Christe: whiche the true faithfull Christians, are most comfortable nourished within the blessed sacramẽt of Christes body, which is our redẽpcion, ones bodily offered on the crosse. And daily in ỹ congregaciõ of the faithfull, spiritually ministered in ỹ holy Sacramentes, vntill thende of the world accordyng to his promise. But this *Manna*, whiche we doe vse in bodily medicene, is a swete liquour: doe still from the aire, in the tyme of the *Caniculer* daies, fallyng vpon Trees, Braunches, Herbes, Flowers, and Stones. &c. Some *Manna* cometh from the *Orient*, and other from *Calabria*, whiche is swete, light, and in smalle graines, moche like vnto *Mastick*.

Manna of Calabria.

There is a Citee in *Calabria* called *Cossentiæ*, that the Ashe trees aboute the same, ones a yere in the *Caniculer* daies, haue greate plentie of *Manna* hangyng vpon theim. There is but little diuersitie, betwene *Manna* and *Terryniaben*: but that it is like droppes of Honie, and will quenche heate, purge blood, and relaxe the bellie, and *Manna* will doe thesame, and is white and cleare like gumme. And yet these twoo doe descende from heauen. *Galen, Plini*, and *Theophrastus*, remembryng *Manna*, saiyng: in one tyme of Sommer, there is Honie rainyng from heauen vpon trees. &c. At whiche tyme, the Husbande men plaieth and singeth, saiyng: Jupiter raineth Honie, *Iupiter Melle pluit*. This *Manna* is wholsome for to clense the breast, lunges, raines. &c. And of nature is hote, temperate, and moiste and the more it is to be lamented, by false craffte it is sophisticated, or it cometh hether. And when it cometh into Englande, it is but little helped, emong some Apoticaries, and this *Manna* with *Cassia* is wholesome to purge: and you maie receiue *Manna* Simple. ℥. ii. in your drinke, or eate it like bread in the morning, or at noone, it is moste delicious, and pleasaunt to tender folkes. Children maie eate. ℥. i. atons and young babes in their milke, maie receiue. ʒ. ii. ß.

Mãna of the Ashe tree in Italie.

The greate vertue of Manna for mankinde.

Marcellus.

What saie you of Suger of the Cane?

Hillarius.

DIOSCORIDES remembryng Suger *libro. j. cap. lxxv.* saiyng, there be Reedes in *Arabia*, in whiche is a thing contained like Salte, and breaketh in the mouthe like Salte, and is bothe pleasaunt, and good to the bellie & stomacke, deluted or steped in water, if it bee dronke, it helpeth the raines. And Suger is good to clense the darkenes of the iyen. Suger is vsed in moste Sirupes, and Juleppes, *Manus christi. &c.* Suger can not be spared in banchettes, or garnishmente of feastes: Although Suger can not bee simply made, from the panell, or sande, whiche cometh from the Cane, without some art yet there is moche craffte in it, by the sophistacion, to make it trim to the sale: swete and pleasaunte, like Muske to the mouthe, more pleasaunte then profitable. But the cleane clarified Honie, dooe excell for health: the Suger specially, the Hony of *Athenes*, where as the Bees fedeth most vpon time, Suger Candie is good for the lunges.

Suger of the Cane.

Hony is more excellent then Suger to preserue.

Marcellus.

What say you of Spikenard?

Hillarius.

SPikenard is odoriferous, plesant and sweet, comfortable to braine and sinewes, and warmeth eche parte of the body, beyng colde and is good to bee dronke against the falyng euill Colliche, Flix, Caradacis, Dropsies, and Hickit, and it will increace heare, the pouder being tempered with Hony to anointe the place.

Spicknarde of Spain helpeth the brain

place. Spicknarde beaten into pouder, tempered with the waters of Fenell, Roses, and Iyebzight, puttyng a little *Lapis tutia* and *Aloes Epatike*, standyng all the night together, and strained in the mozning, thus dzopped into dimme iyes, will comfozte, scoure, and strengthen the sight. And of nature is hotte in the first degree, and dzie in the second. And thus I doe ende of *Spica Nardi*, wherof there be twoo kindes, one of *Syria*, and the other of *Inde*. Rede moze thereof *Dioscorides lib. i. Capit. vi.*

For sore eien to help them.

Marcellus.

What is the narure of *Caphuræ*, commonly called Campher.

Hillarius.

Caphuræ, called Campher, a gum of a greate tree of Inde.

IT is a gum of a tree of Inde, whose bignes, and bzedth of the bzanches be so large, that a. C. men oz moze, maie bee shadowed vnder the same: this tree groweth nere the sea side, and the people of Inde doeth couer them selues from the heate of the Sunne vnder the shadowe of the same. There was a certain king amõg them called *Riach*, whiche founde out the wozthie vertue of this gumme, and from the base cullour therof did by arte chãge it into shinyng whitnesse which is the best Campher, all the other is but base and of small estimacion.

Riach founde first Cãpher.

Some also saieth that Campher is a heauenly influence, caste downe by the violence of thunder and lightning, and is gathered out of the earth like vnto Sulpher oz Bzimstone, although it be by the iugemẽtes of *Serapio* and *Auicen* colde and dzie in the thirde degree, and commeth from the Meridian parte of the wozlde: but there is muche craft and sophisticacion of the Campher, thzough the craft & subteltie of strangers befoze it is bzought into the Realme. But if you will know good Campher, do this, take a new Manchet hot from the ouen, and cut it a sonder in the middes, then put in the Campher & close the loof loose together, then if the Campher do casse a moistnesse, it is the best argument to pzoue it to be good Campher, but if it remayne dzie like vnto earth, then it is false and counterfet, good Campher will burne vpon Snowe, and also in water, it ought to bee kept close, couered aboute with Flax seede, Pepper, oz such like, foz by it selfe it will wasse away quickly, it is put in many goodly ointmentes to quench the heat that is aboue nature and to extinguish carnall lust, as to temper it with the iuice of Nightshade, Vineger, and water Lilles, then to anoynte the Testicles oz pziuie partes, and this shall quenche the heate of nature, it will also reconsile sleape, to make oyntment with Rose water Oyle of water Lilles and womans Milke, and to annoynt therwith the temples and fozhed. Planten water and Campher, wil stoppe the bledyng at the nose, it is put in goodly oyntmentes to clense the spottes from the face, and the filthe from the skinne: it pzeserueth the eyes from blindenesse tempered with medicine accozdyngely. It stoppeth the runnyng of the Raynes and white Flures passing from women, dzonke with the iuce of water Lilles: it is good agaynst the Pestilence

Sondzi opinions of campher.

How to know good Campher.

Campher will quenche nature.

To cause sleape.

To stop the whites and runing of the Raines.

ſtilence, and finally it will preſerue a dead body from ſtinching, putrifaction. And thus I ende of Campher called *Capburæ*, *Vitex* called *Agnus caſtus* is alſo of the nature of Campher to drie vp the ſeede of generacion, but in complexion as *Galen* ſaieth, it is hot and drie in the thirde degree bitter of taſte and bynding, Rede *Galen* therof. *lib.xxiiij. cap.ix*, and *Dioſcorides* the firſt booke the. Crvi. chapter of the nature of *Angnus caſtus* doth greately laude it for the ſinguler vertue, beinge ſo goodly an inſtrument for chaſtitie. And how the women of Athens that profeſſed chaſtitie did ſtrawe the leaues therof aboute their beddes. And thus I doo ende of *Angnus Caſtus*, that is to ſaie chaſte.

Agnus Caſtus, or vitex for chaſtitee.

Marcellus.

What is the nature of *Sulpher* called Brimſtone?

Hillarius.

SVLPHER called Brimſtone, is hot and drie in the fourth degree, with this Sulpher & fyre, God plaged the people of Sodom and Gomor, for their abhominable ſinnes againſt nature. Sulpher is one of the ſimples put into the recept of Gunnepouder, wherwith God by his inſtrumentes, plaged ỹ proude world with all, through merciles gunnes. Sulpher is founde in diuers partes of the worlde, as in vaines of the earth, welles, and pittes, aſwell in the cold partes of Iſelande, as in the hot partes of Inde. Of a ſulpherus humour it is preſuppoſed that the waters of the Bathes here in Englande haue their continually warmeneſſe of. Alſo in Italy in the fieldes *Senenſis*, vpon the mountaines not farre from the warme Bathes of S. Philip, is muche Briſtone founde, therefore it is none errour to ſaie that the hot Bathes haue their originall ſpring of Brimſtone. Sulpher hath vertue to drie vp Scabbes being tempred with faſting ſpittle, Vineger and Swines greece. It alſo helpeth Lepros Scabbes & Pores, being ſodden in Oyle Debay and ſharpe Vineger. And *Galen* ſaith that it doth reſiſt the venum of Serpentes. Notwithſtanding through the heate therof it will exulcerat, if it be not corrected. And thus I ende of Brimſtone, the whiteſt and cleareſt is the beſt.

Sulpher or Brimſtone.

Bath ſpring came from a vaine of Brimſtone.

To cleanſe ſkabbes.

Marcellus.

Hetherto haue I not remembred the noble Roſe, with his ſinguler vertues, I pray you ſhew me the nature of the ſame.

Hillarius.

DIOSCORIDES writyng vpon the Roſe. *lib.j. Cap.Cxij.* ſaieth that the Roſe is colde and bindyng, and is friendly vnto the eyes. Roſes beyng fyrſt dried in the ſhaddow and ſodden in Wine, the ſame liquor is good for the paines in the heade, iyes, and eares, the places to be waſhed or annoynted therewith. The Oyle of Roſes is of a ſyn-

The Roſe, a friende to the braine & eyen.

Dyte of Roses for ỹ head

guler vertue to be put Linementes, for to coule hot burnyng vlsers, inflamacions, and such like, because it will resolue, & also extinguish and comfort woundes in the head, through any stripe or fall. And of this *Galen* doth remembre, *lib.x. simplic medic. de sanguine*. Ther is precious ointment of Roses called *Vnguentum Rosarum*, whose vertue is to extinguish the heate of the Raynes of the backe, and reconsileth slepe, for to haue the temples and forheads noynted therwith, if it be made sweet & white accordyng to arte. There is fewe Cordials can wante the helpe of Roses, and Rose water. And as *Dioscorides* saieth when the Rose is pulled from the Bushe, the whitest must be cut away from the redde with a payre of sheres, whiche redde leaues must be dried, preserued or stilled, to the vse of medicen. There be diuers and sondrie kindes of Roses, as the redde Rose, the white Rose, and the prouince Rose, which is excellent in medicine, and most pleasant to be smelled vpon, comfortable to the braine and harte, amonge all flouers none excelleth ỹ prouince Rose for his manifolde vertues: as against the trembling of the hart, dimnesse of sight, fransies, lacke of sleape, corrupcion of the ayre, heate aboue nature, fluxes, &c. Of *Succo rosarum* is made the moste excellent electuarie to purge choller with all. The waters of Roses excelleth all other waters, if they be purely stilled. Rede *Plini* the .*xxi.lib. cap. iiij*. whiche writeth most copiously of the natures, shapes, and vertues of Roses. The more leaues that Roses haue, the preciouser they bee. The best Roses of the worlde doth growe in Italy and fraunce. The Roses of England be not much inferiour vnto them. The littell yellow tuftes growyng within the Roses, finely beaten into pouder, be holsome to stanche bloud, to kil wormes, the cleirse the Canker in the mouth, and to take Pollipus from the Nose. There be also many wilde stinkynge Roses, as *Theophrastus* maketh mencion, *lib.6. cap.6. de historia Plantarum*. There is also *Rosa Solis* which is distilled to make a water compounded to preserue nature withall, and thus I do ende of this precious flower called the Rose, whiche the *Arabians* for the excellent sweetnesse, doth call it *Narde*.

Sondry kindes of Roses all of greate vertue.

The best Roses be in Italy.

Marcellus.

What is the nature of Alum?

Hillarius.

Alum.

DIOSCORIDES doeth remember the same in his .5. booke, the xrii. chap. saying it cometh out of Egipt, founde where as mettals do growe, and in many other places, as in *Melo* and in *Macedonia*, also there is great plentie therof in Italy, which is most whit and cleare, it is hot and drie in the fourth degree, and is very holsom in the cure of Cankers, and if it be sodden with Planten water, it helpeth vlsers that seeme incurable, sodden with Hony and Vineger alone, will stablish and make fast teeth. Alum doth clense & scoure, and is vsed in many medicens: burnt alone, maketh Corosiues to corode, consume, & take away dead flesh: you may reade more therof in

Alum for the Canker.

Burnt Alū, consumeth flesh.

in *Galen lib.iiij.simpli.medica.* of the vertue of the clensing, and the scowreryng: Alum is profitable in euery common wealth, where as good clothes be made.

Marcellus.

What is the nature of Quicksiluer?

Hillarius.

THere is moche varietie whether it should be hot or colde in the.iiii.degree, but it should seme rather to be hot, by reason it doth dissolue and perce, it hath vertue to consume: and it is perelous to be vsed in oyntmentes to kill scabbes with al for it is so persinge and subtill, at lengthe it will come into the inwarde partes, where as finally it will mortifie and kill. It is founde in Minerals of Siluer, and is a distroier of other mettals. With this Quicksiluer and *Sal Armoniake*, is made Marcurie sublemmat, whiche muste bee kepte in a cloose vessell, athusted in the Duen, or burnte vntil it come to the couller of white Suger, which Marcurie sublemmat, is vsed of Cherurgians for to clense foule vlcers and sores, and is a poyson inwardly to be taken, except with all speede after the same a voment be take of oyle of *Azarabacha*. If Quicksiluer be taken inwardly, it is also perilous, and nothing better to helpe it, then to drinke Wormwood wine with the seede of Clarie boiled therin. Maruaylous thinges be done by the means of Quicksiluer: as the Chimistes doth know, and yet for all that we see littell Golde multiplied therby. Thus to conclude, Quicksiluer maye bee conueniently ministred in ointmentes, to heale the Pox.

Quicksiluer or Mercury.

Marcurie sublemate.

Marcellus.

I pray you what is the nature of *Atramentum* of the Minerall?

Hillarius.

It is a naturall Corosiue, and hot and drie in the third degree.

Atramental.

Marcellus.

What say you of vnslecked Lime called *Calx viua*?

Hillarius.

IT is hot and drie in the thirde degree: vnslecked Lime, oyle of Roses, the iuce of *Enulacampana* and Vineger, strongly beten together in a leden Morter with puttinge in Turpentine, maketh an oyntment which will heale scabbes, infecting the thighes, or legges, and all rotten vlsers.

Calx viuæ. Lime helpe rotten sores.

Marcellus.

What is the nature of Uerthigreace?

Hillarius.

IT hath vertue to consume superfluous flesh, and doth mondefie rotten humours, filthy vlcers, depe stinking sores, and rebateth and consumeth proude flesh, and is the chief thing in *Vnguentum Egipsiacum*

Uertegrece.

Vnguentum Egipsiacum. *gipsiacum*, for Verdigrece, Hony, Roche Alum, wax, Oyle, and Veniger, sodden together in a conuenient vessell, sturred together with a sticke till it come to a thicknesse, this oyntment is good *Egipsiacum* which hath the foresaied vertues, and is hot and drie of nature.

Marcellus.

What is the nature of *Spodium*?

Hillarius.

Spodium. *Spodium* is colde and drie, and tempered with Roche Alum, it wil heale vlcers, and Cankered matter in the mouthe.

Marcellus.

What is the nature of *Minium*?

Hillarius.

Minium and *Serus.* MINIVM is vsed in diuers linementes, and Cerotes, and by burnyng in the Furnis, it is made of *Serus*, & of nature is cold and drie.

Marcellus.

What is the nature of Varnish?

Hillarius.

Varnish. IT is good for Armorers, it hath vertue also to scower & clense sores and woundes, and is hot and drie in the seconde degree.

Marcellus.

What is the vertue of Sope?

Hillarius.

Smigma or Sope. SMigma is called Sope. Sope can not bee forborne in any common wealth, for washyng of linnen, and clensing of the bodies of men and women, whiche be defiled with sweate and filthe, through trauell and labour. But it is perillous to be put into woundes, because it maketh seperacion: notwithstandyng, it is hotte and drie, yet it doeth neither burne, nor athuste. Frenche Sope, *Nighter*, common Salte, ana. ℥. i. put in a little close stone vessell, with three sponfulles of Vineger: let it stande in the fournes, vntill it be dried. This is good to washe the hedde, in a little Malmesie, wherein *Azarabacha* hath been sodden, against al coldnesse and dulnesse of the braine. Frenche Sope mingled in the pouder of *Elleborus niger*, called the roote of Beares foote, Verdegreace, Litarge of Siluer and Gold, Tartar, and quicksiluer corrected, beaten all together in a Leaden morter with the iuce of Houselike, and Stone croppe, maketh a goodly oint-

French sope.

Sope will kill Tetters. ment to kill Tetters, blacke morphew, Ringwormes, spottes, and melancholie, infecting the skinne. Frenche Sope, Oile of Roses, and the white of an Egge beaten together, are good against scalding, or foule stinking scabbes, or itche. If Sope bee applied in a Walnutte shell to the nauell of a childe, foorthe with it will cause the vrine spedely, to purge. Sope is vsed also among the empericks, or vnlerned practisioners to be taken inwardely, to prouoke vrine and stoole: but this practise is not to be cõmended. And thus I ende of Sope, called *Smigma*.

Marcellus.

Marcellus.

What say you of Leade?

Hillarius.

GALEN *lib.ix.simplicium medicamentorum*, saith Leade to refrigerat and coole, it hath also humidite, and is a litle earthly of nature, cold and moiste in the seconde degree, & is good against foule cankred sores, & filthy vlcers, fistulaes, Emeroides, &c. thus washed. White or redde Lead beaten with an Iron pestill in a Leaden Morter, poryng in Oyle of Roses, or *Vnguentum Rosarum*, labour it well, and then it will make a good oyntment for hot burnyng sores, and wil resolue the hardnesse of them. A plate of Leade is good to coole the burning of the raines, *Plumbum vstum* burnt Leade with Brimston, hath vertue to corode and wast superfluous flesh.

Leade will coole, and helpe sores.

Burnt leade

Iron doth mundifie much, and is colde and drie in the seconde degree, so is *Scoria* or *Rubigo*, called the shales or rust of Iron, but more drier: stamped in a Leaden morter, with Vineger and oyle of Roses, it maketh a good cooling and dryyng ointmēt. And the rust of yron beaten fine and sodden with strong vineger is holsom to be dropped into sore runnyng eares, reade *Galen lib.ix.simplici.medicam. Calebs*, or Steele made hotte, quenched in Redwine and dronke, doeth stoppe the flixe.

Iron doo mundifie and cleanse.

Spodium is cold and drie of nature, blackish and heauy, tempered with *Olibanum, sanguis draconis*, and Benemeale beaten in a Leaden morter, it will stoppe bloud. *Spodium* with Roche Alum, and strong vineger, beaten together, will kill the Canker in the mouthe. *Spodium* cometh from furnaces of Brasse, or Copper, Reade of this *Dioscorides, lib.iiij. Cap.xlvj.* and *Galen, lib.ix.simp.medica.* Of *Spodium* and *Pompholix*, it is rather a kinde of *Cadma* then *Tutia* and is tolerable to put into Colyres for sore eyne.

Spodium stoppe blood.

Cadmæ.

Golde, the moste pure & vndefiled mettell, not leprosse whiche Sol hath digested by heauenly influens. This mettell is most riche. This golde is not more profitable to our worldly businesse, thē holsome for medicens, specially as *Auicen* saith, for to put away Melancholy, and to make burning actual cauteres of Gold is holsom, as if any filthy be in the mouth, to burne ỹ same with Golde is most best, so it is whan the *vvula* is fallen, a Cauterie of Golde is best, in medicens of Cordials. Golde is holsome to deaurate or gilde Lotinges. And for ỹ dimnesse of sore yen. Golde is tolerable for thē in some Colorys, & is good for Leproses, al mettals wil corrupt, when as Golde wil remaine vndefiled. God graunt we vse Golde as a seruaunt, but not as a maister, for thē we are bonde slaues: for Golde wil not helpe in the day of vengance.

Golde the moste vndefiled and pure mettall.

Gold put into Cordials.

Marcellus.

What say you of Salte?

Hillarius.

WIthout Salte we liue not, it is vsed comonly in our meates. With Salt, Flesh, Fish, and many fruites be preserued. The greate Ocian sea is Salt, through which Saltnesse the earth

Salte, what it is.

is kept from poyson, through the exalacions, or vapur comyng from this. Salt is of nature hot and drie, and hath vertue saith *Dioſco. lib 5. cap 85.* to scouer, stop, warme, drie, and mundifie, and defendeth from putri faction, and is put into suppositors and Clisters to clense, with Hony and vineger, with Origã, and Hisop, it maketh a good medicen against stingyng or bityng of Dogges, Snakes, Adders, &c. Salt vineger and Suger sodden together, maketh a good wholsome drinke against the drinking of *Opium* or eatyng of the Moisron called *Fungus*. Salte is good against the vlcers of the mouth, to burne salt, & make it white, wash it ones in water, poore foorth the water, and gather the Salte in the bottom, and put into a stone vessell couered, and put into the Ouen, & couer it with coales, and drie it, and so it may be vsed in medicen. *Oribasius* affirmeth salte to be compounded of matter Absterstiue and stiptike. which is matter bindyng and dryng moyste humers: but salte is not good for leane persons, it will make them seme olde, and moueth anger to the Cholorike. Much salt is made in England, as of Sand and Salte water in pittes, in Hollande, in Lincolneshere, and onely by a maruelous humer of water, at the Witch, far from the sea, and in the North there is salt made, at the shiles by Tinmouth castle. I Bullein the author hereof, haue a pan of salte vpon the same water. At Blith in Northũberland is good salte made, and also at sir Jhon Delauals Panes, which syr Jhon Delauall knight hath been a patron of worshyp, and hospitalite, most like a famous gẽtilmã, during many yeres: and powdreth no man by the salt, of extorciõ, or oppressing his neighbour, but liberally spendeth, his Salte, wheat, and his Maulte, like a gentilman: I neede not put his name in remẽbraunce, in my booke for it shal liue by immortall good fame, when my poore booke shal be rotten, deare brother *Marcellus*.

Salte haue vertue to warme & drie

To drie salte.

Salte not good for leane persones.

Sir Jhon Delauall, a good knight.

Therebe also sondrie kindes of Salte, among which there is a salt flowing about the brinkes of that famous Riuer Nilus called *Flos salis*, the flower of salte, of a Saffron couller, of tast and sauour vnpleasant whiche *Flos salis* is put into sondrie oyntmentes to heale soores aboute the priuie partes, or other places of the skin. In colliris it is tolerable for to clense sore eyen. And tẽpered with *Vnguentum Rosarum*, or other ointmentes, it moueth sweat to all the body, well rubbed with the same.

The flowe-yng of Salte at Nilus.

Sal gemma, is a Salt of the earth, plentie is digged therof in *Calabria* in a place called *Altomonte*, and is cut foorthe like stones moste cleare *Transiucens*, or through shinyng like to Christall, which if this salt be cast into the fier, it will not cracke nor breake, but kepe still whole, burnynge like Iron. *Plini* maketh large mencion of Salte, *lib. 21. cap. 7.* saiyng that Salt is either growyng naturall in the yearth, or in vaines of hilles. &c. or els made of Salte water sodden in Pannes, vnto a thicknesse: where of white common Salt is made.

Sal Gemmæ.

Plini of salt.

Salt *Armoniac* whiche is hot and drie in the fourth degree, saith the *Pandect*, saiyng it cometh from *Armoniac*, and is made of Camels vrine, but it is called of the best writers *Sal Ammoniacus*, that is founde vnder the sands

Sal Armoniac

in Aphrike nere vnto the the Oracle of the God Ammon, and also in the region called *Cyrenaica*, which salt is blacke without & white within like Alum, but not very bright, noisome to the mouth, but holsome in medicen, to clense the skinne, mingled with Campher and Rosewater tempered together and made warme: Many and sondry Losyons for Apostimacions and soores, be made with these saltes, and they muste be mingled with other simples.

Sal amoniac doe clense the skinne.

Sal Indus groweth in Inde, through the heate of sunne, vpon Reedes, whiche salt is much lyke Suger. With Suger and common salte, the Apothicaries do sophisticat and craftely counterfet this salt.

Salt of Inde.

Sal Nitrum, or saltepeter, is digged in vaultes, flowers of houses, or walles, whiche salte is white, whan this is prepared, therof with other receites, as Cooles, Brimstone &c. is Gunpouder made, whiche doeth shote of Gunnes, whiche are the instrumentes of Gods wrath. And *Spuma nitri*, is called *Barach* of the *Arabians* of these saltes Rede *Dioscorides lib 5. cap. 86. Galen lib. xi. simplicium medicamentorũ*: further saith *Galen* in the same boke, there is salte made of the water of *Mari mortuum*, the ded sea, wheras Sodome and Gomor was, called *Asphaltum*.

Sal Niter or Peter, for Gun pouder.

Spuma nitri or Barach.

Salt of *Mari Mortuum* wheras Sodome was.

Asphaltum

Salt of the yearth is grosser, and more colder adstring, then the salt of salt water: but there is a salt called salte vpon salte, whiche is very good to the vse of manne, so is Baie salt, whiche through the Marche winde is so made and finished, which will continue for euer like stone. beyng kept close: but yet Salt peter will growe therein at length, and thus I ende of salt, whiche the Arabians call *Melba*.

Marcellus.

I Haue seen sondrie saltes, for before this time: as white salt and Baie, whiche we doe vse to pouder flesche, and fishe withall. I would your salt Peter had neuer been knowen, whereby Gunnes dooe so muche mischief, and the noble state of mankinde, through them are decaied, yea through a very vile coward or boie, often the baliaunt man is slaine and caste awaie. But *Hillarius*, I will a little more procede in simples, and leaue Gunning matters, to the man of warre or seruitors to the noble princes: now I praie you what is the nature of *Spuma maris*, and *Fumus terre*.

Baie Salte.

Boies cã kill the strongest menne with Gunnes.

Hillarius.

THese are twoo cleane contrary simples, of twoo sondry natures, the one of the lande called *Fumaria*, an herbe ingendred of the fume or vaupur of the earth, *Dioscorides lib 4 Cap. cv.* in forme much like Coriander & couller like ashes, purple flowers, bitter of tast, the iuce will make cleane sore iyen, and this herbe dronke, the decoction thereof will purge choler by vrine. *Fumus terre*, or *Fumaria*, is good against the stopyng of the Splene, Liuer, Gaule, or Raines, and doth make stronge ỹ ventricles, through the drinesse, warmnesse, sharpenesse and bitternes sodden in wine, stilled, or in syrup, and so dronke. And so I do ende of

Spuma maris Fumus terre.

Against stoppyng of the Splene, Fumus terre dooe preuaile.

Spuma maris dooe make clene ỹ teeth.

this *Fumus* called *Capnos*, but as for *Spuma maris*, the ffome of the sea, it hath vertue to clense, scower, and drie, and is cold and drie in the thirde degree, it is good to rubbe the teeth, to clense them, and the fine pouder therof with the white of an Egge, Rose water and Sief beaten together, put into the eye, doth clense them, and taketh away the webbe: And thus I do ende of *Spuma maris*, or the stone which the scriueners doo rub, and make cleane their parchement withall. what haue you els to say?

To clense foze eien.

Marcellus.

What say you of *Spongia*, the sea Sponge.

Hillarius.

Sponge of the sea.

GALEN *lib. xj. simplic medic.* saith that they did vse sponges to be a manuell instrument to receiue bloud, wherwith they vsed to wipe and drie vp bloud in woũdes: and also they do receiue thinges to stoppe bloud. A sponge is hotte in the first degree, and drie in the second, it is of a resoluing vertue. A sponge adust, or burnt not muche, the pouder therof will consume flesh, whiche is superfluous, and may be put in woundes of the head. With a sponge whiche is softe, Tentes for the head may be made. With sponges sodden in wine, and oyle of Capers it is good to washe and chafe the left side, nothing is better to anoint the stomacke for a Pleurasie, then with a sponge in warme Oyles, as of Myntes Chamamel, Roses, the greace of Hens, Capons & Duckes.

Spong good for wounded.

Sponges newe ar good but old are euill.

New sponges are holsome of them selues, will heale woundes, without any thing put to them. Olde sponges be euil. Pitche & the Asshes of sponges together, will stoppe bloud. A sponge sodden in Hony, will heale and resolue woundes, and harde Apostimacions. Reade more therof *Dioscorides, lib. v. cap. xcvi.* and of *Aristotle* of the nature of spõges, which grow among the rockes of the sea, and hath stones in them, beaten in pouder and dronke, will breake the stone in the bladder.

Sponge stones do breake the stone.

Marcellus.

What say you of Currall?

Hillarius.

Coxall grow in the sea.

THe Indians hath Coxal in no lesse estimacion, then we haue their Diamondes and great Perles. *Dioscolib 5. cap. 97.* calleth Coxall *Lethrodendron*, whiche is a braunche growing in the bottome of the sea, which by certain meanes is drawen foorth, and soone turned into hardnesse, and ettsones into a stone: we do se of this Coxal greate plentie of beades, more vain glorious, then religious godly. Of Coxall be twoo kindes, the red whiche is beste, and the white, whiche of nature be colde and drie in the second degree, and be restrictiue and stoppyng.

Coxal of two kindes.

To stoppe bloud.

Coxall beaten in pouder, mingled with Dragons bloud, whites of egges, *Bole armeni* and the iuce of Sheperdes purce, Knot grasse, and Rabbettes

bettes woll beaten in a Lead morter will stop bloud. The pouder of Corall dronke with wine, prouoketh vrine, and will rebate the swelling of the Spleane, and finally as *Auicen* saith, doth comforte the hart and helpeth digestion. The pouder of Corall will clense woundes, in whom flesh superfluous doth remaine, and also heale the same. what is better to stop a blouddy flix, called *Dysenteria*, it stoppeth bothe the flix of men, running from them in their sleape. And also the whites from women. Reade more in *Matthiolus* vpon *Dioscorides*, *lib.5*.

Corall prouoketh vrine.

Marcellus.

What say you of Pearle called the Margarit?

Hillarius.

THe Pearle is not only riche and pleasant to beholde, but also holsome and good in medicen. *Plini.lib 9.cap.35*. saith that there be plentie of Pearles in *Arabia*, in the mouthe of the Red sea, growyng within their shelles, called the mother of Pearle, in whiche they are conceiued, the vnion which is cleane, bright, white, rounde, and heauy, is the richest. The pouder of Pearle is good to be put in cordial as *Manus Christi*, and the same pouder with the white of an Egge, will clense ỹ eye. Aboute this Realme many Pearles be gathered in Muskels, and other shell Fish, but not the most orient.

The Margarit or Perle, good in Cordials.

Marcellus.

Is there any vertue in *Lapide lasule*?

Hillarius.

THere is nothing better to purge Melancholy. There be Pilles called *Pilule de Lapide Lazule*, against olde Quartens, or Madnesse, this stone is colde and moyst.

Lapis lazule

Marcellus.

What say you of *Saphyrus*?

Hillarius.

DIOSCORIDES affirmeth this heauēly coloured precious, stone is wholsome to be dronke against the sting of Serpentes, to resist the poyson: and being dronke it helpeth all erulcertacion of the guttes, and also is holsome for sore eyen, to cleare the sight. Many goodly vertues belonging to the Sapher, as chastitie &c. yet it is not cold inough for the quenching of venus. They say the Turkis will kepe a man frō fallyng, but it is a lie. The riche Hemerald, some sayth, will declare whan the knot of Mariage is vndone, then it will seperate & breake a sonder, and that were a perilous case to lose a good iewel for an euell wife, with many such folish olde fables gathered out of some writers which hath rather vnwittily reported, then truly proued the nature of stones so farre passing their natures, although they bee of great

Saphyrus resist poison.

Fables gathered.

great vertue, and both pleasant and profitable to mankinde, and nothing vnder heauen more riche or costly.

Marcellus.

IF the Emeraldes wolde so quickly breake or crache whan suche partes be plaied I assure you there would be great losse in costly iewels and some seperaciō of freendship, but they be of much vertue and patiens when such offenses be committed: that they will tell no tales by breaking them selues, well let this matter passe, it is but to feare folkes withal, and I pray you what say you of *Lapis Naxius* and the *Iasper*.

Hillarius.

Lapis naxius, helpeth to increase heere.

THe pouder therof with Beares greace will increase heare and kepe one from baldnesse. This stone will make small a maidēs breastes, & defend them frō growing: if the pouder therof with Vineger be dronke, it wil consume the greatnesse of the Splean. And this stone is good against the Fallyng sickenesse. The Iasper is holsom to be hanged about the necke, downe to the mouthe of the stomacke, for it is comfortable to the same saith *Galen, lib. ix. simplic. medicamentorum*.

Iasper doeth comfort digestion.

Marcellus.

What then of *Lapis Tucia*, and *Lincis*?

Hillarius.

Lapis Tutia and *lapis Lincis.*

IT is vsed in many vlcers, and foole stinkyng Cankers, for thyrough the coldenesse and drinesse, it clense and incarnat foule soores: and this *Tucia* is most excellent, if it be prepared, to be put into Colíries to clense the eyne. What is better with Planten water to clēse the yarde. *Lapis Lincis*, is hot and drie, ingendred of the vrin of Lynx, and is good in pouder. ℨ. iii. to be dronke attons, or put into *Cassia fistula*. ℨ. i. to consume the stone, and clense the Raynes.

Marcellus.

What say you of the stone called *Byzahar*?

Hillarius.

Bizabar a precious stone against poyson.

THe *Arabians* doth call it *Bizahar*, whiche stone is precious, & resisteth poisōn, & is put into precious *Antidotaris* which preuaileth against al foule ayre, pestilence & venim. This stone is yellow without oder or smell: if it be hanged vpon the left arme, touching the flesshe, it wil pruaile against the forsaied euils, looke *Matthiolus lib. 5. Dioſco. cap. 73*.

Marcellus.

What then of *Lapis Phrygius*?

Hillarius.

Lapis frugi° for sore eyne.

GALEN *lib. ix. simplic. medic.* with this stone *Conbust* saith he, iuce to help or clense stinking vlcers, and it hath the same vertue that *Lapis Pyrites* hath. And of this stone, medicens be made for sore eyen, mingled

mingled with Coliries accordingly. And this stone called *Pyrites* loketh like Brasse, and wrapped in Houy, then put it in a small earthen pot such as Goldesmithes doth vse, and set it in the fiar blowyng vntill it be Red so coule it: and this stone in pouder will clense scower, and consume flesh superfluous. *Pirites lape against proud flesh.*

Marcellus.

What say you of the *Hæmatist*?

Hillarius.

It is colde and bindinge of nature, *Alixander Tralianus* saith, I haue often times without any *Thyriaca* or any precious medicen, hath cured many, namely by ỹ *Hæmatist* stone, for thē ỹ had the blouddy flix: and with the pouder of this stone, the iuces of Pomgranets, and Knot grasse, mingled together, of this .ɔ. iiii. was his dose in this iuce for the flix. *Alixander Tralianus* vpō the Hematist for the flix.

Marcellus.

What say you of Jette?

Hillarius.

Therof is great plentie in England and Irelande, and at Whitbe in the North: it hath vertue beyng dronke to clense the bladder, and burnte, the smoke doeth helpe theim whiche swelleth and are in perill with the mother. *Jet.a* for the Mother.

Marcellus.

What say you of *Lapis magnis*?

Hillarius.

The best is that which will draw Iron or Steel to him: geue three halfe peny weight in pouder tempered with swet water, it will cast foorth filth and groose matter out of the bodie. *Plini* sheweth, *lib.xxxiiii. Cap. xiiij.* that one builded a Temple, couered with this *Magnus* stone, wherein his ymage with pompe was brought in, which was made of Iron, whiche assended by attraccion, and did hang in the rofte, his name was *Arsion*. The *Arabians* and *Mahmetans* did in like case bring in the steel Toumbe of maister Mahumet (their iugling false Prophet) into a Tēple of Magnit stones, whose nature was to draw the saied Toumbe vp. But the best seruis that the *Magnis* doth, is in the Shippe, for the Compasse of salyng in true settyng the needle. Also in plasters the pouder thereof, to drawe foorthe Iron or pricke, from the flesshe. The magnit stone.

Marcellus.

What is the vertue of the flesh of Oxen, Steeres or Bulles, and Calues?

Hillarius.

I will not vndertake to show mine opinion at your requeſt only, but I wil also declare the mindes of some wise and learned mē: and first of *Simeon Sethi*, which saith that the flesh of Oxen, that be yonge Of the flesh of Oxen, steres, Bulles, and Calues.

Beefe good for the cholorike, but euill for tenderstomackes.

yong doth much norish and make them strong, that be fed with Beefe: but it bredeth choler adust, and melancholious diseases, it is cold and drie of nature, and hard to digest, except it be eaten of chollericke persons, but being tenderly sodden, it norisheth muche: Beefe customably eaten of idell persons, and nice folke that laboureth not, bringeth many diseases, as *Rasis* saith, and *Auicen* saith, that the flesh of Oxen, or Kine, be very grose, ingendring ill iuce in the body, wherof oftentime commeth scabbes, Cãkers, and Biles, but vnto hot strong chollerike stomackes, it is tollerable, and may be vsed as wee haue the dayly experience therof.

Beefe brothe, against the flixe.

The brothe wherin the Beefe hath ben soddẽ, is good to be supped or dronke haife a pinte euery morning against the flix of the belly, and runnyng foorth of yellow choller, if the saied brothe be tempered with Salt, Mustarde, Vinegar, or Garlike, commonly vsed for the saied sauces to digest Beefe with all, for the said sauces doe not only helpe digestion, but also defendeth the body from sondrie inconueniences, and diuers sicknesses, as Dropsies, Quartens, Leprosies, and such like.

Oxe Gaule cleare the eyes.

The Gaule of an Oxe, or a Cowe, distilled in the month of June, and kept in a close glasse, doeth helpe to clense the eyes from spottes, if you put a drop of this water with a Feather into the eyes when ye go to bedde:

Oxe Milte stop the flixe.

the Melte of a Bull dried, and the pouder therof dronke with Red wine, wil stoppe the bloudy flixe, light poudred yong Beefe is better, thẽ either fresh or much poudred, in specially of those cattell that be fed in faire and drie pastures, & not in stinking Fennes

Gesner writeth moche of beastes, the male better then the female.

the great learned man *Gesnerus* in his discription of beastes, doth write more of the vertues of Bulles, Oxen, Kine, and Calues, thẽ any other hath done: and thus to conclude, the flesh of the Male beastes, is more better then the female, and the gelded beastes, be more commodious to nature then any of them, and the yonge flesh, more commendable then the olde, for it is moister, and a frende to the bloud. *Haliabas* saieth, rosted flesh doth greatly norish the body, for it is warme and moist, baken meates be very drie, cleane boiled meates with holsome herbes, & frutes, be exellent in vertue to cõforte the bodie, if thei be nutrimentall flesh.

Calues flesh the profite thereof.

Calues flesh doeth greatly increase, norish, and make good bloud. Specially the brawne or Muskels of the thigh, is best, saieth Maister *Conrade Gesner*, and further saieth he, if a man be wounded, then lay Calues flesh newly slaine to it, & this will defende the wound frõ apostumacion or swellyng: and sodden in vineger, and warme applied to any part, as armeholes, breast of them that stinke like a Rãme or Goate, it will take awaie the saied stinke:

Against Ramishenes vnder ỹ armes.

also helpeth the biting of a man or a madde Dogge, so that this flesh remaineth vpon the said wound, during fiue daies, and .v. nightes close, and not taken awaie.

Celsus for a vomitte.

Celsus in his medicens against the biting of Serpentes, if nothing cã sucke it foorth by medicen or boring saith he, then drinke the broathe wherein Geese or Veale hath ben sodden, and then prouoke vomit. Great is the goodnesse of this flesh, both in meate and medicen: Take the knuchel or sinew parte of a Calfe, seeth it in white Wine & water,

put-

puttyng in Dates, Prunes, Reisynges of the Sunne, grated breade, Maces, Cloues, Fenell rootes, Liuer worte, Planten, Purslen, fresshe Capers, Borage, and Rosemarie flowers, sodden all together in a siluer, iron, or stone pot, close boiled, that no aire can go forthe. You maie put in halfe a Cocke: this flesshe and brothe giue healthy to theim, that are in consumption, weake bodies, or them, whiche be euill complexioned, or colde of nature, ouercome by Melancholi. &c.

Marcelles.

What is the goodnes of Porke, or of gelded swine, Pigges, and Bores flesshe. &c.

Hillarius.

MOst of thauncient, and wisest Phisicians, that euer wer in this worlde, did consent, that of all flesshe, the flesshe of yong gelded swine, partly salted or poudered: was euer meate of the best nourishing, moister, and colder then other flesshe. For *Isaac* saith, it is a flesshe mosste moist, except it be the flesshe of Lambes, as *Galen* reporteth: yet it is not good to euery complexion, nor to euery age, but vnto youth and middle age. And whereas almightie God, did prohibite the Jewes, to eate swines flesshe: it was a figure to abstain frō vncleane thinges, whiche I leaue to the deuines. The Mahumites abhorre swines flesh, because their dronken false Prophete, and *Pseudo* Apostle was torne, and rent in peces with hogges: beyng dronken, and fallen into the mire, and now we must giue credence to tyme, and to learned Phisicions. The blood of swine doeth nourishe moche, as it is seen in Puddinges, made with greate Otemeale, Peper, swete suet, and Fenell, or Aniseedes. Young Pigges be verie moiste, therefore Sage, Peper and salt, do drie vp the superfluous humors of thē, when thei be rosted. Thei be not wholsom to be eaten, before thei be three weekes old: the Tripes and Guttes be wholsomer, and doeth nourishe better, then any other beastes guttes. Bacon is very hard of digestion, and moche discommēded of some men and is hurtfull onely, vnto a hotte Cholerike labouryng bodie: but a tēder gammon of Bacon is tolerable, and very good flesshe with wine, as custome doe proue it.

Porke the commendacion thereof.

Swines blood.

Pigges.

Tripes.

Bacon.

Agatharsides saieth, that the swine in *Æthiopia*, hath hornes growyng vpon their heddes, there bee diuers kindes of swine, bothe wilde, and tame: whose inwarde partes, be not moche vnlike vnto mankind, and for that cause, *Galen* began to make *Anatomies* of theim, in the beginnyng of his practise, teaching the *Chyrurgians* to doe the like. These kind of beastes, doe beare verie easely, and bee giuen moche to slepe, and will eate their owne Pigges, and feede vpō mosste vile thinges, for whiche cause thei haue mosste vile diseases, as *Anginæ* in the throate, sores, botches, and biles. If thei bee letten blood, in the veine vnder the tongue, and giue theim Madder, and an herbe called Pancis, otherwise named in Latine *herba Trinitatis*, it helpeth theim, if it bee sodden in whey. Those

Swine of Inde haue hornes.

Why hogges are diseased.

ſwine that vſe to feede by the ſea ſide, and eateth of yong Crabbes, be deliuered of many diſeaſes, if thei doe feede vpon *Polipodi*, thei ſhalbe deliuered of the Peſtilence. Emong the chriſten men, Boyes flesh is had in greate eſtimacion, to bee eaten in Winter: and chiefly vpon Chriſtmas daie. *Galen* doeth greatly commende theſame flesh, or braune, to be eaten in Winter: and alſo this Boyes flesh is proued in the tyme of Peſtilence, to breake a plague ſore. Boyes greace, and his ſtones, or any parte of theim, ſtamped together, and warme applied to theſame ſore, worketh this effecte. And thus I dooe ende of ſwine, whiche in their liues be moſte vile, noiſome, and neuer good vntill thei die.

Marcellus.

What is the vertues of Lambes, and Weathers flesh?

Hillarius.

Lãbes flesh

Simeon Sethi ſaith, Lambes flesh is partly warme, but ſuperfluous moiſte, and euill for flegmatike perſones, & doeth moche harme, to them that haue the Dropſie, boneach, or a diſeaſe called *Epialus*, whiche is ſpittyng of flegme, ſhinyng like glaſſe.

Lãbes flesh good rosted, euill sodden.

Therefore, if Lambes flesh were ſodden, as it is rosted, it would bring many diſeaſes vnto the bodies of theim, without it were ſodden in wine, and ſome hotte Groſſeries, herbes, or rootes. When a Weather is twoo yere olde, whiche is fedde vpon a good ground: the flesh therof ſhall bee temperate, and nouriſheth moche. *Hyppocrates* ſaieth, that the Lambe of a yere old, doeth nouriſhe moche. *Galen* ſemeth not greatly to commende Mutton, but that whiche is tender, ſwete, and not olde, is verie profitable, as experience and cuſtome, doe daiely teache vs: The doung, Tallowe, and Wolle, bee verie profitable in medicenes, as *Plini* ſaieth, and *Conradus Geſnerus, de animalibus*, and *Galen* in his third booke *de Alementis*.

Mutton.

Marcellus.

What be the vertues of Goates, or Kiddes flesh?

Hillarius.

Kiddes flesh verie good.

These be beaſtes verie hurtfull, vnto yong trees and plãtes, but *Simeon Sethi* ſaieth, that Kiddes flesh is eaſie of digeſtion, in healthy and ſickneſſe, thei be very good meate thei be verie drie of nature. *Hyppocrates* ſaieth, it behoueth that the conſeruers and kepers of health, ſhould ſtudie, that his meate be ſoche, as the flesh of Kiddes, yong calues, that be ſucking, and lãbes of one yere olde, for thei be good for thẽ that be ſicke, or haue euill complexions. *Haliabas* ſaith, that the flesh of Kiddes, doeth engender good blood, and is not ſo flegmatike, waterie, and moiſte, as the flesh of Lambes, thei remain Kiddes for ſixe monethes, and afterward cometh into groſſer, and hotter nature, & then be called Gotes: the flesh of thẽ that be gelded, are wholſome to eate. The lunges of them eaten, before a man doeth drinke, doeth defende him ẽ daie from dronkenes, as I haue heard, by the reportes of learned men: but the flesh of olde male Goates be euill, and engendereth Agues, or

Flesh good for ſicke perſones.

Gotes flesh.

Feuers,

Feuers. If the Urine of Goates be distilled in May, with Sorell, the water distilled is not hurtfull, nor noysome, but whosoeuer vseth to drinke therof. ʒ. ii. morynge and euenyng, it will preserue him from the Pestilence. The Milke of Goates I wil describe in ỹ proper place. *Conradus Gesnerus, de animalibus. Mathiolus super Dios.*

Marcellus.

What is the vertue of Redde and fallow Deare?

Hillarius.

THei ar more pleasant to some, then profitable to many, as appereth once a yere in the corne feldes, the more it is to be lamented. *Hipocrates & Simeon Sethi*, doth playnly affirme the flesh of them doth engender euill iuce, and Melancholie, cold diseases, and Quartens, the flesh of winter Deare, doeth lesse hurte the body, then that whiche is eaten in sommer, for in winter mans digestion is more stronger, and the inwarde partes of the body warmer, and maye easelier consume grosse meates, then in sommer, as we se by experience, in cold weather & frostes, healthfull people be most hongrest. The lunges of a Deare sodden in Barly water, and stamped with *Penedice*, and Hony, of equall quantitie, to the saied lunges, and eaten amorninges, doeth greatly helpe the olde coughes, & drinesse in the Lunges, therbe many goodly vertues of their hornes, bones, bloud, and tallow. Looke *Conradus Gesnerus de animalibus.*

Dere red and fallowe, bee spoilers of corne.

The winter Dere, better then the sommer.

The lunges of the Dere.

Marcellus.

What is the vertue of Hares and Conies?

Hillarius.

AVICEN saieth, the flesche of Hares, is hot and drie, an engenderer of Melancholy, not praised in Phisicke for meate, but rather for medicen: for in deede if a Hare bee dried in the monthe of Marche, in an Ouen or Furnice and beaten into pouder, and kept close, and dronke amorninges in Beare, Ale, or white wine, it will breake the stone in the bladder, if the pacient be not old: if childrens gummes be anoynted with the braines of an Harte, their teeth will easely come, and growe. The gaule of an Hare mingled with cleane Honie, doeth clense watery iyes, or redde bloudy iyes. The flesh of Hares must be tenderly roosted, and wel larded, and spiced, because of the groseneſſe, but it is better sodden. The flesche of Conies, are better then Hares flesche, and easier of digestion, but Rabets be holsome, for meate of sicke people: and thus to conclude of Conies, experience teacheth vs, that thei are good, thei be colde and drie of nature, and small mension is made of them emong the auncient Phisicions, as *Galen* saieth, I nede not to speake very long of euery kinde of beastes, as some of the beastes that be *Hiberia*, like little Hares, whiche be called Conies. *Galeni de simp. medica.*

Of Hares flesche and Conies.

The pouder of the Hare, for the stone.

What is the nature of a beast called *Erinaceus*, called the Porpintine and *Hebinus* called the Hedghog, which be ful of prickes?

Hillarius.

Erinaceus. or Porpintin for baldnesse, to increase heare.

DIOSCORIDES *lib.2.cap.2.* saith, the skinnes of them combust or burnt, and beaten in fine pouder, and tempered with Terre, is a good oyntment for to increace heare, and kepe of baldnesse. The dried flesh of them sodden in Viniger and Suger, is good to be dronke against the stopping of the raynes, cõuulsions, Leproses, of flegme or an euill complexion. The pouder of this Purpentine must be kept close in a vessell for medicen. The pouder of the Hare whiche is dried in Marche, must be vsed for the purging of the Raines, & clensynge of the bladder, the saied pouder is to be dronke with white wine, and *Casciafistula*. Also the greace of the Porpintine. or Hedghogge, with Beares greace and *Laudanum*, anna. ʒ. i. beaten in a Leaden morter, this is a good oyntment against baldnesse or losse of heere, to rubbe ỹ place daily therwith. The Liuers of Purpentines dried & beaten into pouder are good for the Raines or *Morbus Elephanticus*. These beastes be of cold nature, better for medicẽ then meate, and be vermen or beastes of the night, armed against Dogges, with longe prickes, and hedded much like a Hare, with teeth accordyng, and eares like an Ape. &c. The Urchin or Hedghogge is commonly knowen, and headded like a Swine or yonge Pigge. The pouder of them as *Plini* affirmeth, beyng dronke will helpe and defende consumption, and thus I do ende of this beast called *Echinus*, which the *Arabians* cal *Caused*. The Urchin of the Sea is good for the belly, stomacke and vrin. *Dioscorides lib.2.cap.j.*

Hares pouder for the Raines.

The Urchin or Hedhog.

Marcellus.

What say you of the Fiber, Beuer or Castor?

Hillarius.

Castor or Bener.

THis Castor liueth by water and lande, he loueth to feede vpon Crabbes and Cankers of the Sea. The stones of a Castor is a warme medicen, and preuayleth against poyson, to be dronke, or in oyntment. And the pouder of the same stones be good to moue starnutacion or nesyng, blowen into the noose. Of the pouder. ʒ. ii. w Penyroyall, called Pulial. ʒ. ii. ß. tempered together in wine & dronke wil cause a womã in her trauel, sone to be deliuered & the secondes to folow, and finally to clẽse the body, and helpeth swellinges, colliches Iliaces, sighinges, Cordiaces, Lytharges and poyson dronke with Vineger, and in fine it is so warme, that it helpeth all the passions or sickenesses in the brest, belly, liuer, and sinewes, comyng of colde: the Beuer stones be best, that be most graue and strong of sauour, & hath a liquor much like Cerose within the codde, and couered with a naturall coueryng. *Plini.xxxij cap.ij.* Castor is good to helpe the Comitiall or fallyng sickenesse, to be dronke. The oyle of them be also good for the

Castor stones do help al colde infirmites both in men and women.

teeth

teeth, raynes, belly, brest, and to be dropped into the eares.

Marcellus.

What say you of the littel beast *Mustela*, called the Weesell or Wezell whiche is commonly knowen.

Hillarius.

THis *Mustela* called the Weesell, is commonly knowen: and this Weesell, the flesh therof sodden in Wine, and dronke, is a present remedie against all venim, poyson, and the Fallyng sickneſſe. with Vineger, the greace of the Weesell sodden, is a goodly medicen to anoynte the goute with all. The bloud of Weesels is good to anoynte the neches, throates, and stomackes of them, which haue *Struma* that is the swellyng of the throate, or the Fallynge sickneſſe, or Palsie. The donge of the Weesell with Hony, Fenigrece, and Lupins beaten together is good to anoynt warme ỹ throte, for ỹ sickneſſe called *Struma*: the gaule of the Weesell tempered with the water of Fenill, is a present remedie for the dimneſſe of the eye, to be put therin: and al the spottes as Morphew of the skinne, is clensed therwith. The Lunges of the Weesell is good in pouder, to be dronke against all the infirmities of the Lunges, with many other vertues of the Weesell, and properties as to kill Mise and Rattes, to serue in the house like Cattes, but the sauour of the saied Weesell is mortiferous and deadly. *Plini lib, 8. cap. 22.*

The weesell good against the Falinge sickanes and Struma. Angine or swellyng of the throte.

For to heale ỹ Morphew.

Marcellus.

What say you of Raynard the Fox, and the Beare?

Hillarius.

THe Lunges of the Fox is good in medicen, for the sicke Lunges of mākinde. The greace of the Fox is also good for all Coldneſſe, Palsey, and the contrarion of the sinewes, and trembling of the body. The Beare is a beast whose flesh is good for mankinde: his fat is good with *Laudanum*, to make anointment to heale balde headded mē to receiue the heere againe. The greace of the Beare, the fatte of a Lambe and the oyntmente of the Fox, maketh a good oyntment to anoint the feete against the paine of trauell or labour of footemen. All the partes of the Foxe, the Badgar, and the Beare are good in medicē, or meate against the Palsey, trembling or coldneſſe of the flesh, or any of theim. There is a common fable emong the people, that is to saie a Beare hath a disformed whelpe in the time of deliueraunce, without members, whiche is not true, for the Beare in the birthe, hath all the members, as other beastes hath. Reade *Matthiolus* in *Dioscorides lib. iij. cap. supra.*

The Fox the

Beare, the Badgarde.

To help baldnes.

Beare, Fox, and Brocks are good to helpe the Palsey.

Marcellus.

What is the vertue of a birde, called the Osprais?

Hillarius.

Halæetus the Osprey, a water Egle.

LIke as the Egle, and all kindes of Haukes, dooe praie and fede vpon the flesshe of birdes: euen so God haue ordained the water Egle, called *Halicetus* the Osspraie, to feare the Fishes, and fede vpon them. And all Haukes, or birdes of the nature of Egles, with harde croked billes, are compted vncleane flesshe. *Leui. xi.* are not vsed cõmon emong vs, vnto this daie. Howbeeit, the Oile or grease of the Osspraie, is had in greate estimacion, to take Fishe withall: and the hedde thereof dried and beaten into pouder, maketh a good medicene for young infant childzen, to bee put into the nosthrilles, to breake winde verie gentle. And the Gaule is wholsome for sore yen, to bee dropped with the white of an Egge into theim: And the grease and Gaule, will heale the stingyng and bityng of serpentes, and also is good to be dropped into the eare to clense them, and helpe hearyng. Rede *Gesnerus lib. iij. de Auibus.*

Osspraies oile good to put in water to gather fishe redy to be taken.

Medicens made of the Osspray.

Marcellus.

What say you of Juery.

Hillarius.

Juery.

IT is good to astring or binde & to race it with: *Turnerace* & Saffrõ puttyng in *Diacurcuma in Tabulis*, sodden in ỹ water of Endiue, wher with many people are helped of a perilous hot and dry sickines called *Regius morbus*, or the yellow Jaunders.

Drinke for the Jaūders

Marcellus.

What is the vertue of Chickens and Hennes?

Hillarius.

Of House Cockes. Capons and Chickens. Their flesh muchecõmended.

ALL foules, whiche haue harde pennes, be strong of nature, as Chekens or Hennes, saieth *Auenzoer*, whiche bee moste commended, and laudable of any other flesshe, and nourisheth good blood, & are light of digestion, & doeth also comfort the appetite. Cocke chickens be better then Hennes, the Capon is better then the Cocke, thei do augment good blood and seede, as *Rasis* reporteth, and experience proueth in men, bothe whole and sicke. An olde Cocke whiche is well beaten, after his feathers be pulled of, vntill he be all blouddy, and then cutte of his hedde, and drawe hym, and seeth hym in a close potte with faire water, and white wine, Fenell rootes, Burrage rootes, Violettes, Planten, Suckerie, and Buglosse leaues, Dates, Prunes, greate Reisons, Maces, and Sugar, and put in the Marie of a Calfe, and Saunders, this is a verie good brothe, to theim that bee sicke, weake, or consumed: the braines of Hennes, Capons, or Chickens, be wholsome to eate, to comfort the brain and memorie: and will cause young childzens teethe to growe quickly. And thus to conclude, these foresaied fowles bee better for idell folkes, that labour not, then for theim that vse exercise, or trauell, to whom grose meates ar more profitable. The Cocke is the best cloche, to kepe the tyme. *Gesnerus lib. iij. de Auibus.*

A good broth for a body which hath bene longe sicke.

Marcellus.

Marcellus.

What is the vertue of Geese?

Hillarius.

THe flesh of wilde Geese and tame, are very grose and harde of digestion, as *Auicen* saieth: the flesh of greate fowles, as of Geese be slowe and harde of digestion, for their humidite, theidoe brede Feuers quickly, but their Goselinges, or yong ones, beyng fat, are good, and muche commended in meates, and *Galen* saieth, of the Flesh of Beastes, and Birdes. But vndoubtedly, Geese, Wallardes, Pecockes, Swannes, and euery foule hauyng a longe neche, be all harde of digestion, and of no good cõplexions: but if these be well roosted, and stuffed with Salt, Sage, Peper, and Onions, thei will not hurt the eaters of them. There be greate Geese in Scotland, whiche bredeth vpon a place called the Basse, there be also Bernacles, whiche hath a straunge generacion, as *Gesnerus* saith, whiche neuer laie Egges, as the people of the North partes of Scotlande knoweth, and because it should seme incredible to many, I will geue none occasion to any, either to mocke, or to maruell, & thus I geue warning to them whiche loue their healthe, to haue these foresaied fowles, somwhat poudered, or stopped with Salte, all the night before thei be roosted.

Of Geese & Goslinges.

Goose flesh bredeth Melancholie.

The Barnakle of Scotlande, neuer lay Egges, but are bred only of the Ocean Sea, reade Gesnerus de auibus, lib. 3.

Marcellus.

What is the vertue of Cranes flesh?

Hillarius.

Simeon Sethi saith, their flesh are hotte and drie, the yonger be good but the old encrease Melancholy, thei doe engender seede of generation, and beyng tenderly rosted, dooeth helpe to cleare the voice, and clense the pipe of the Lunges. Cranes be birdes of a wounderfull prouidence, *Gesnerus de Auibus.*

Cranes, are hot, and encrease seede.

Marcellus.

What is the vertue of Duckes flesh?

Hillarius.

THey be the hottest of all domesticall or yarde fowles, and vncleane of feeding: notwithstandyng though thei be harde of digestion, and maruelous hote, yet thei will norish the body, and maketh it fatte. *Hipocrates* saieth, that thei that be fedde in puddels, and foule places, be hurtefull, but thei that be fedde in Houses, Pennes, or Coopes, are nutriue, but verie grose, as *Isaacke* affirmeth. There are sondrie kindes of Duckes. *Gesnerus de Auibus.*

Duckes are very hotte of nature and Melancholi.

Marcellus.

What is the vertue of Pigeons, Turtles, or Doues?

Hillarius.

THe flesh of Turtles be meruelous good, and equall to the beste birdes: and *Auicen* saieth, thei bee beste when thei bee young, and wholsome for flegmatike people. *Simeon Sethi* affirmeth, the house

Doues are very hot.

Of Doues

Doue is hotter then the fielde Doue, and doeth engender grose bloud the common eatyng of them bee euill for cholorike persones, with red faces, for feare of Leprosie, therfore cutte of the feete, winges, and hed of your Pigions or Doues, for their bloud is that, whiche is so venemous through heate, thei bee beste in the Spring time, and Haruest, and *Isaack* saieth, because thei are so lightly conuerted into choller, thei did commaunde in the olde time, that thei should be eaten with sharpe Vineger, Purselen, Cucumbers, or Citron. Roosted Pigions be beste, the bloud that commeth out of the right winge, dropped in ones ye, will sone helpe the ye, if it swelleth, or pricketh: and thus muche haue I spoken of Pigeons, or Doues.

Doues flesh must be eaten with Vineger.

Marcellus.

What is the vertue of Pecockes?

Hillarius.

Pecocks flesh is hot & moyst in the first degree. *Gesnerus lib. 3. de auibus.*

THE Pecoche, his voice feareth Serpentes: *Aristotle de natura ani.* and is hotte and moiste, in the first degree, But *Simeon Sethi* saeith, it is a rawe flesshe, and harde of digestion, vnles it bee very fatte, but if it be fatte, it healpeth the Pluraisie. *Haliabas* saith, that bothe Swannes, Craines, Pecockes, and any greate fowles, muste after thei bee killed, bee hanged vp by the neckes, twoo or three daies, with a stone waying at their feete, as the weather will serue, and then dressed and eaten, prouided that good wine be dronken after theim. Their Egges are noisome to be eaten, *Dioscorides.*

Marcellus.

What is the vertue of Swannes flesh?

Hillarius.

Swannes flesh, cholorik

EVery grose fowle is Chollerike, and harde of digestion: The Swanne is grose, therfore slowe of digestion. But the Signettes bee better then the olde Swannes, if their galentines bee well made, it helpeth to digest their flesshe. The Swanne is numbred emong the vncleane birdes, *Leuiticus. xi.* and will singe a litle before his death. *Plini Gesnerus de auibus.*

Swans sing

Marcellus.

What is the vertue of Hernes, Bittures, and Shouelers?

Hillarius.

Witters.
Hcrons.
Shouelars.

Such meate such cõplexiõ.

THese fowles be fishers, and be very rawe and Flegmatike, like vnto the meate whereof thei are fedde, the young are beste, and ought to be eaten with Peper, Sinomon, Sugar, and Ginger and to drinke wine after them, for good digestion, and thus doe for all water fowles.

Marcellus.

What is the vertue of Partriches, Felantes, Quales, Larkes, Sparowes, Plouers, and Blacke byrdes?

Hillarius.

Partriches will binde the belly, and doeth noryshe muche, the Cockes be better then the Hēne birdes, thei do drie vp fleume and corruption in the stomacke. Fesantes be the best of al flesshe, for their sweetnesse is equal, vnto the Capon, or Partriche, but thei are somwhat drier: & *Rasis* saith, Fesantes flesshe is good for them that hath the feuer Ethicke, for it is not onely a meate, but a medicen, and doeth clense corrupte humours in the stomacke. Quales although thei be eaten of many, yet thei are not to be commended, for thei do engender Agues, & be euell for the faulyng sicknesse, for as *Conciliator* saith: of all fowles ꝑ be vsed for meates, a Quaile is the worst, *Dioscorides* saith, Larkes roosted be wholsome to be eaten of them that be troubled with the Collike. Blacke birdes taken in the time of Froste, be holsome, and good of digestion. The donge of Blackebirdes, tempered with Vinegar, and applied to the place of any that hath the black Morphew, or blacke Leprosie, oftentimes anoynted with a Sponge doth helpe them. The flesh of Plouers, doth engender Melancholie. Sparowes be hotte and prouoketh Venus, or lust. *Plini* doeth describe their properties: the Braines be the best parte of them. Woodcockes be of good digestion, and temperate to feede vpon. All small birdes of the fielde, as Robin Redbrest, Linnets, Finches, Redde Sparrowes, Goldewinges, and such like: if they be fat, they be meruelous good, & do greatly comfort nature, either roosted, or boyled, and thus do I cōclude with thee of birdes: that the small field birdes are most holsom for sicke folkes, Rede *Gesnerus lib.j.de auibus.*

Partriges.

Fesantes

Quales.

Larkes help the cholicke.
blacke birdes
Plouers,
Sparowes,
Woodcockes,
small birdes.

Marcellus.

What is the vertue of Fishes?

Hillarius.

In many Ilandes of this worlde, placed nere vnto the Ocean seas, the people liue there most chiefly by Fishe, and be right stronge and sounde people of complexion, as *Aristotel* saieth, *consuetudo est tanquam altera natura*, custome is like vnto another nature, but because I speake of Fish, I will deuide thē in three partes. First of the Fishes of the Sea. Secondly the Fish, of the fresh running riuers. Thirdly of the Fishes in Pooles, and standyng waters. The Sea hath many groose, and fatte fishes, which be noysome to the stomacke, but the small kinde of Fishes, ꝑ feede aboute Rockes, and cleare stony places, be more drier, and lesse of moistnes thē the fresh water Fish, and doth engender lesse flegme, and winde, by reson of their salte feedyng, as *Galen* saieth, they be the best fishes, that feede in the pure sea, and chefest of all Fishes, for the vse of mankind, & *Halias* saith, new fish lately taken, is colde & moiste, and flegmatike, thē the best of al next ꝑ sea fish, is ꝑ which swimeth in fresh cleare riuers or stonie places, where as the water is sweete, being fishes that beare scales, be meruelous good, but if they feede neare vnto places where much filthy is daily cast out, ther ꝑ fishes be very corrupt, & vnholsom

Thre things considered in fish.
Sea fish holsomer then ꝑ of the fresh water.

as

Muddy fishe not wholsom.

as the saied *Haliabas* saith, Fish that feedeth in Fennes, Marshes, diches and muddy puddels, be very vnholsome, and doeth corrupt the bloud, they be groose and slimie, corrupt and windie: but those that be fed in faire pondes, whervnto running water may ensue, & where as swete water, herbes, rootes, and weedes, that growe about the bankes, doe feede the fish, those fishes be holsome. *Galen* saieth, Fishe that is white scaled and harde, as Perches, Bremes, Cheuiens, Ruffes, Carpes, Roches, Troutes &c. be all good, but vnscaled fishes, as Eeles, Tenches, Lampres, and such like, be daungerous, vnlesse they be well baked or roosted: and eaten with Pepper and Ginger, and Vineger. And note this, that it is not holsome traualing, or laboringe, immediatly after the eating of Fishe, for it doth greatly corrupte the stomache, & as *Galen* saith, the norishmentes of Flesh is better, then the norishementes of Fishe: and thusmuch generally I haue spoken of Fishe. Of the natures of fishes, rede *Rondoletius*, and *Conradus Gesnerus de Piss.*

Fishe that haue skales be good, but fishe without skales are not wholsom.

Marcellus.

What, it semeth by these wordes, that greate Fishes, whiche be deuourers in the Sea, as Sele, Purpose, and suche like, be vnholsome, & that the small Fishes, as Coddes, Whitynges, Place, Smeltes, Buttes, Soole, Pike, Breme, Roche, Carpe & suche as feede in cleane stonie waters, thou saist thei be very wholsom. Eeles Lampers, and other muddie Fishes, thou doest not greatly cõmende: There be some kindes of Fishe softe, and some harde, but whiche be the beste?

Hillarius.

Fishe soft and hard.

If fishe be softe the eldest Fish is best: if Fishe be harde, the yongest Fish is best, for it is either soft or harde, of harde Fishe take the smallest, of soft Fish take the greatest: prouided that your Fishe be not very slimie, and thus saith *Auicen* in his booke of Fishes.

Marcellus.

What is the vertue of Shell fishes?

Hillarius.

Shell fishes.

Shrauiles, & Crabbes, be very good fishes, the meate of them doth helpe the Lunges, but they be hurtfull for the bladder, yet they will engender seede. If Crabbes of the fresh water, be sodden in pure greene Oile Olife: this Oile dropped into the eare luke warm, doth heale of burning obstructions, & stopping matter, that hindereth the hearyng. As for Limpetes, Cockels, Scallapes, as *Galen* saieth, thei be harde of digestion. Muskels, and Oisters, woulde be well boyled, roosted, or baked with Onions, Wine, Butter, Sugar, Ginger, and Peper, or els thei be windie, and flegmatike: cholorike stomackes maie well digest rawe Oysters, but they haue caste many one awaie, yet rawe Oisters will clense the raines.

For deafnes.

Oisters.

Marcellus.

What saie you of Milke, Butter, and Cheese?

Hillarius.

Hillarius.

WOmens Milke is the moste gentle nutrament for yong childzen, which milke is of the decoction of pure blood. by naturall heate, and drawen foorth by the Nibles frō the breastes or Pappes, this is the first foode of mankinde: for like as breade is a blessing of God for men, euen so is Milke one of the great blessinges as appereth in the promise which God made to Israell. Without Milke it is not possible to bring vp man or beast. The best Milke is of womē and most temperate, for it preserueth against consumption. The seconde is Goates Milke, which doth nurish and is hotter then womens milke, Sheepes Milke, is not so much nourishing, and not pleasaunt to the stamacke. Yonge Cowes Milke is thicker, and full of Butter. Note also that iiii. thinges must bee considered in milke, the withnesse of collour, the sweetnesse of sauour, the plesantnesse of tast, the substance neither thicke nor thinne, it is good Milke, whan a drop will stande whole vpon your thum nayle without sheding. There be thre essences of Milke, Cheese, Butter and Whaie, the best Milke is of the yongest and fattest Kine, or Goates, that be fed in the clenest, driest & sweetest Pastures, wheras plentie of sweet flowers are growinge, and purest Claie or Chalke water, with holsome laier. The best time of Milke is in Aprill, May, and June. The new Milke is most holsom for them to drinke, whiche hath cleane stomackes, to drinke it with Suger as it cometh from the Cowe, three houres before all other meate or drinke, and then it wil not coagulate nor crude in the stomacke, but quēcheth Choler. More ouer milke is not onely good to yong childzen & healthfull people: but if it be sower, then beware the stone in the raines and bladder through the same, and to thē which haue Feuers or head ache Milke doth much harme, as *Hippocrates* saith: *Lac dare caput dolentibus, malum: malum vero febricantibus & quibus hypochondria suspensa murmurant & siticulosis: malum autem in quibus infebris acutis, bilioſæ sunt deiectiones, & quibus sanguinis multi deiectio facta est, conuenit autem tabidis qui non multum febricitant & in febribus longis & paruis, si nullum supradictis signis affuerit, &c.*

That is, Milke saieth he, is very vnholsom to such as haue paines in their heddes, or that be sicke of any Feuer, & also to them whiche haue any noyse or winde in the vpper parte of their belly called *Hypochondria*, & that hath choloricke decoction in hot feuers, or hath lost much bloud notwithstanding, milke is good to suche as haue a consumptiō without a Feuer, and may be geuen to thē whiche haue Feuers long time if none of the forsaid tokens doe appere &c. And to conclude of Mylke, seing oftentimes it is very euell, and will through the coldenesse, and winde, offende the whole bodies of men, what harme doeth it then to sickly persones? how be it we do se that milke is a goodly staie in a comon wealth, and the feders thereof are people of a good temperamēt, or cōplexion, as in Wales, Suffolke, Essex, and in a place in the mountaines in the North called Alsten Moore, whereas little tillage is but bringing vp of cattell, in this countrie the people be al chiefly nurished with

Milke of women, is the beste of all milkes.

Milke of Goates.

Milke of Kine.

Milke foure thynges considered in it.

Milke ... full to ...

Hyppocrates of the hurt of Milke, and the vtilitie thereof,

Milke is a good thing in a common wealthe.

Alsten moore in the North.

with milke, little other drinke thei vse, milke excepted. This countrey was somtime the land of a worthy knight, called sir Thomas the Baron of Hilton, to whom I dedicated my little boke, intituled the *Gouernment of health*, promising in thesame boke, to set forth an other boke, wherof the copie perished with my bokes, in shipwrack, and when I came to London, to haue reuiued my dedde booke: one William Hilton gentleman, brother to thesaid sir Thomas Hiltō, accused me of no lesse crime then of moste cruell murder, of his owne brother, which died of a feuer, (sent onely of God) emong his owne friendes: finishyng his life in the christen faith. But this William Hilton, causing me to be arained before that noble Prince, the Dukes grace of Norfolke, for thesame: to this ende, to haue had me died shamefully: That with the coueteous Ahab, he might haue through false witnesse and periurie, obtained by the counsaill of Iezabell, a Vine yarde, by the price of blood. But it is writen, *Testis mendax peribit*, a false witnesse shall come to nought, his wicked practise, was wisely espied, his folie derided, his bloodie purpose letted, and finally, I was with iustice deliuered. Notwithstading, yet by thesame William Hilton still molested & troubled as moche as lieth in him, to shorten my daies, by some meanes or accidence. Which with neither lawfull policie, nor false testimonie, could hetherto accōplishe his wicked intent. Now therfore blame me not my dere friend *Marcellus*, though this man be remembred in my boke here of healthy, and preseruing of life, seing I was somtyme in his boke of a false indightment, conspiring my death. This man hath letted me, in so moche that I cā not run to the marke, that I did set before myne iyen, therfore I must make a shorter course, finishing with fewer thinges, trusting not but profitable for the common wealth: whose profite I doe seke, and more would haue dooen, this his malicious factes excepted, whose malice doeth the lesse molest me, being a straunger to him. Seing he haue bereed a lady, whiche was his own brothers wife, whose shame, losse, yea and blood he hath sought which brothers wife, redemed muche of his lande, from losse, in lending him a greate somme of money. And when this man should thankfully haue repaied this lady her money, then he gratified her as he did me. And so to cōclude, you that are gentlemen, beware of shamefull ingratitude, wheras you haue reaped cōmoditie. For it is the most leprous sickenes against nature, to do euill for good, prefarryng a little lucre, before honestie, worldly worship, shame: & finally, Gods wrath or vengeaunce, due for suche wickednes, against cōscience, & nature. For ingratitude do degenerate mankind, & transforme him moste monstruous, into an euill vile nature. Frō gentlenes into churlishnes, for like as gentlenes wt vertues, maketh a very gentlemā although somtime obscury borne. So do ingratitude blemishe & defile thē, whiche can bring nothing els for thē selues, but petigrees, lines, cotes and standerdes, moste auncientlly descended, yet thē selues voide of all goodnes. Thus I leaue to molest thine eares with him: whiche hath thus molested me, profitable to fewe, and noisome to hymselfe.

Sir Thomas the Baron Hilton, his lande.

William Hilton letted Willyā Bullein, to finishe his booke of healthful medicenes.

A bloodie practise against the ladie Hylton.

What a very gētleman is.

I

A louer of fewe, a flatterer of many, a vessell of ignorannce, full of ingratitude, vnnaturall to his childrē, in that he spoileth in law which should be their relief: and thus I commende hym to this cataplasma, to his mortified conscience. Faithlesse and fruitlesse he is.

Cataplasme for M. Vittō of Widick, of the Bishoprike of Duresme.

Butter of nature is hot and moist, and hath vertue to molifie hard Apostimacions that are aboue nature, as *Galen* saith, fresh Butter do ripe, clense, and warme the inwarde partes in meates: ointementes or drinkes. Fresh Butter is holsome for to anoynt the swellyng of the *Hypochondrion* or bellie, and for the *Phlegmon* and *bubo*. Furder, to cause young childrē their teeth to growe, through the anointing of the place: and it is good to make an ointment for the *Pleurici*. And to be dronk in wine or Beare, for the stopping of the Lunges. Butter, Hony, and bitter Almondes, be wholsome for to clense the breast, and beyng put in Supositors, and Glisters doe molifie the belly. Newe Butter meanly salted, is good with Bread, Flesh, and Fishe. The olde Butter changyng with many colours is the worste, it is noisome to the stomache. Butter is good in the morning, but not holsome at night: yet Butter preuaileth against poison in woundes, it will purge clense, and increase flesh. When the Butter is first made, there is a Milke comming from the same somwhat sharpe, sower, and colde, very holsome to be dronke in the morning or euenyng, against hotte burnyng choler, it openeth the liuer, clenseth the gaule, prouoke vrin, cause slepe, and nourisheth muche, if it be eaten with Sugar, and newe white bread.

Butter, the vertue of it.

Butter Milke called Charne Milke is good.

Cheese which is a parte of Milke of the groser substance, throughe the coagulacion or cruddes, beinge gathered and pressed together, from the moyste Whaye, the same Cheese is finished, and if it be made of cleane Milke, and the Creame therewith, then it is beneficiall to the stomacke, specially if it bee freshe and good, it nourisheth the flesh moche, and for greene woundes to knitte them, and will also quenche heate, or clense a spotte in the eye, beyng laied thereon. xiiii. howers. Chese meanly salted, nourisheth but littell, by the reason of the Salt. Olde Chese stoppeth the Flix of the belly, but it is harde to digest, hurtyng the stomache, gaule, raines, and will breedd the stone in the bladder, and cause the increase of Melancholie with moche coldnesse and drinesse. *Galen lib. 4. de alimentorum* commendeth the Chese of his owne natiue countrey, because of the pureness of the Milke, and sweetnesse of the Cheese, but in his *x. lib.* of Simples, he refuseth Cheese for the sowernesse, &c. whan stone pottes be broken, what is better to glew them againe or make them fast, nothing like the Symunt made of Cheese, know therfore it will quickly build a stone in a drie body, which is ful of choler adust. And here in Englande be diuers kindes of Cheeses, as Suff. Esser, Banburie, &c. according to their places & feeding of their cattel, time of ỹ yere, layre of their Kine, cleanlinesse of their Dayres, quantitie of their Butter, for the more Butter, the worse Cheese. And thus I conclude of Cheese, like as the Welchmen loueth it rosted, euē so doth Fleminges loue Butter at all times, and of all mahinges re-

Cheese fresh is beste.

Grene Chese help woūdes

Cheese olde, stoppeth the flux, but breedeth the stone

Sondry kindes of Cheese.

Much good Butter, littè good Cheese.

fusing non, what coullour so euer it hath, and from whence so euer it cometh their stomackes are such.

Whaye, the vertue therof

Whay is the thinnest parte of Milke. Whay with Femitory sodden in May, and dronke colde in the morning and Euening, hath vertue to scower, clense, and open the partes of the body that are stopped prouoketh vrin and maketh cleane the bladder, and is good to quenche choler, helpeth the belly, allwageth thirst, yet it inflameth and bringeth wind to the guttes, but recocted or two times soddē whay, is the best whay, and will bring sleape, and also is good in Glisters to coole, scower, and quenche choller in the guttes or helpe the excoriacion in them, made by blouddy Flix, *Galen* commended Whay *lib. x simplic. medic.* and *Mesuæ* doth not a litle praise the whay of blacke goates, and how it is hot and drie in the first degree vnto the seconde: this whay is good to be giuen to them which hath much Melancholie, or frensies, and cleseth the water betwene the skinne and the flesh openeth the gaule, & molifieth the Splene in sharpe acute Tertian Feuers, or stopping of the vessels with yellow choler, this Whay doth much helpe, to drinke the same, and nothing is better to be dronke against a hot Leprose thē Whay, it maketh a cleane skinne. Whay is vsed in many decoctions, & infusions, for Linatiues to purge the belly, and thus I doo ende of Whay, whiche is a good drinke in Sommer in the common wealth, whereas good Dayres be, as in Suffolke, the best countrey of Milke, as aboute Lethrigham, Stratebroke, Larkeld, Kelshall. &c.

Egges of birdes.

Egges be commended of the moste excellent writers, as *Dioscorides* and *Galen* that thei do excell all other norishing meates, & also good in medicen, *Isach* the *Arabian*, in his diates doth praise Hēnes Egges, for that thei be plesant to the mouth, and profitable to the stomacke, and that thei nourishe more then any other meates, and are sonest turned into good bloud, and eftsones into seede of generacion, specially Egges that bee newe and white, but old Egges be most filthy and noisome to the stomacke. Furthermore Egges be no partes of the fowle saith *Galen simplic. medi.*, but a porcion of the thing from whens thei come: and *Symeon* saith iii. thinges must be considered in Egges, the first of the substance and cleues of nature, the second is their age, either newe or old: the third is of the maner of their dressing, as potching, sething or rosting. Potched Egges be holsom to be supped vp in the morning vpon an emptie stomacke. To clense the Lunges, brest, and the raines, harde Egges doth binde: fried Egges hurtefull, to the stomacke, next in goodnes vnto them are the Egges of Fesantes, & Partriges, and the Egges of smal birdes of the Wood, whose Egges are white, but the Egges of water foules, as Swānes, Geese, Duckes, with al their kindes, be grose and not pleasannte to nature, although good to stronge stomached labourers. Doues Egges, because of their greate heate, are more better for medicen, then meate. Pecockes and Estrige egges, bee not good: of an euill nature, and enemie to mankinde: In foode, the yellowe parte of egges be warme, and nourishe the blood, and the white of the egge, is cold

Gotes whaie

Egges, three thinges in them.

Egges of great foules be not good.

cold and flegmatike. *Galen* doe commende the white of Egges, because thei frete not, but coole: and therefore thei are good for medicenes for the iyes, and vlcers, and woundes of the hed, and other places, whereas blood doe flowe. Rawe egges, with oile of Roses, beaten together, are good for flegmon, in the eares, breastes, armes, legges, or priuie members. The white of an egge, the iuice of Pomgranettes, Vineger and the oile of water Lillies, are good beaten together, to anointe the forehedde to cause slepe. Egges sodden in strong sharpe vineger, vntill thei bee harde, eate theim, and thei will stoppe the flixe in the bellie. Whites of egges, the pouder of the flowers of Pomgranetes, Plantein water, and *Hypocistes*, with oile of Roses, and Alume, beaten in a leaden Morter, will heale a burnyng or shaldyng in the flesshe, coueryng the place with a Launde clothe, and anointe the saied Launde with this ointment. Oile of Egges are good, to heale *Serpigo*, the breakyng or cranis of the lippes, handes, shaldyng, burnyng, paines of the eares, stomacke, raines, bellie, and the priuy members: whiche haue great burnyng, filthe, or heate, and finally, all the paines of the iointes.

Of Egges cometh all foules, saue Barnacles, whiche are ingendered of the marueilous worke of Occian sea: Rede *Gesnerus* of the nature of foules. The horrible Serpente called the Cockatrise, is bred in the Egge: so is Crocodili, and many mo Serpentes, and many fisshes of the sea, and little wormes, as the Antes. And thus I doe ende of Egges, whose yokes or reddes be firste, brede within the foule bodies, as it doeth appere when thei be killed, greate plentie of the saied yolkes and no whites, of whiche yolkes, the birde is bredde and nourished of the white: So is mankinde ingendered and formed of one parte, and nourished of an other. Rede *Hyppocrates in libro de natura pueri.*

Of Eggon their vertue.

Egges for slepe.

For burnyng

Oile of egges

Egges of Serpentes.

Marcellus.

What vertue is in *Coagulo Leporis?*

Hillarius.

Three halfe penie waight, after the olde waight of the Apoticaries, tempered in wine, and dronke, doe preuaile against venim, or prickyng of Serpentes, bloodie flixes, and paines of the matrix, after the tyme that the termes menstruall bee passe: it helpeth conscepcion, but to drinke it, it will drie the seede, and letteth conscepcion. *Aristotle* doe remember *Coagulum lib.iij.Cap.xxj.de historia animalium*, saiyng: it is the substaunce of Milke, of those beastes, whiche cheweth the cudde, and sucketh, of a curdie substaunce, as Calfe, Lambe, Kidde, &c. And of nature is sower and dryyng: and dronke with Vineger, it helpeth the fallyng sickenes, as *Galen* affirmeth *lib.x.simpli.medica.*

Coagulum or the cruddo of young beastes that sucke

Marcellus.

What saie you of *Sepum* **called Tallowe, and** *Adeps*, **whiche is fat, or the grease of beastes and foules. I praie you tell me?**

Grease and Tallowe.

Hillarius.

Tallow of male best are hotter then the female.

FIrst of Tallowe, vnderstãde that of nature it is warm and therefore it haue vertue to resolue, and make softe: and is vsed in sondrie medicenes, among the Chyrurgians notwithstandyng. You must vnderstande, that one beaste beareth more warmer Tallowe, then an other: and the Male hotter then the Female. As example, the Harte hotter then ỹ Hinde: the Rãme more warmer then the Ewe. &c

But for the fattes of beastes & birdes, thei be all warme and moyst: some more, and some lesse, accordyng to the ages, fatnesse, and natures as example, folowyng shortly sated.

The fat or grease of ỹ

Swannes, Gese, Duches, Bustardes, Hennes and Capons, beyng freshe, doe comfort the matrixe, breastes and iointes, and are warme.

Gelded Swine not salted, is moche like oile and moist good against the pleurisie, and vsed in many ointments.

Goates is harder then the Swines, and is also drier, and is good againste the paines of the greate guttes, in Clisters or Supositers.

Beares is warme, and melted with *Laudanum*, maketh an ointment to increase heere.

Foxes, is good against colde and palsie, and paines of the eares.

Purpentine against baldnes, as the Beares grease is

Bulles and Calues doe warme, and are good to binde and stoppe flire, put in glisters, oyntmentes, &c.

Male beastes hotter and drier, then the female.

Lions is moste subtill and hotte of all fattes.

Cattes hotte, and good to anointe ache and goutes.

Seles, or other Sea fishe, clarified with Honie, will clense the iyen that are dimme.

Snales clense the iyen, helpe the eares, and wholsome for bone ache.

Vipers good to anoint the dim sight, dropped into thē

young lustie creatures, not salted and cleane clarified is best kept close.

Rauenyng beastes hotter then theim, whiche eateth Grasse: and the water foule, hotter then the lande birdes

Wolles called *Oesypus*, will resolue hard apostumacions and *Struma* in the throate.

Marcellus.

What saie you of Mary, whiche in some place is called Marthe: contained within the bones of beastes?

Hillarius.

IT haue power to molifie, and make harde thynges lofte, and of nature is hotte and moiſte, as *Galen* ſaith *lib.xj.ſimplicium medicamentorum* Example.

The mary or *Medulla* of the

Stagge or Hart, is the beſt of all beaſtes, to molifie muſkles, ligamentes, tendontes, and the guttes.

Calues or young Steres is next in goodnes, vſed in ſondrie ointmentes and linamentes.

Bulle and Goates, whiche are verie warme, and good in peſſaris for women.

Oxe, is good for the ſtomacke, the Lunges, and increaſeth ſeede of generacion.

Fore, for the palſie, and trembling of the members.

Backe bone of beaſtes, is drier then other Marie, and vnpleaſaunt to the ſtomacke, drunke with Aligante, ſtoppeth the whites in women.

All theſe muſt be kept in cleane veſſelles, a lofte in a chamber, with windowes towardes the Northe. For ỹ South winde, or ſtandyng in veſſelles nere to the grounde, will ſone corrupte Marie, excepted thei bee clarified vpon the fire, and preſerued in cleane cloſe ſtone or glaſſe veſſelles. To preſerue fatte.

Marcellus.

What ſaie you of the Gaules of beaſtes or fiſhe?

Hillarius.

THe Gaule is the moſte hotteſt and bittereſt parte of all beaſtes, the place of Choller, and Choller it ſelf and drie Specially in hotte beaſtes, as Lions, Wolues, Foxes, dogs, &c, more then of ỹ other beaſtes, whiche diuideth the houes. Euen ſo it is emong foules, the croked billed birdes, hotteſt of all next them whiche feedeth vpon weedes or ſeedes: and the water foule, more then the fielde birdes, as *Dioſcorides* affirmeth *lib.ij.Cap.lxxj.* and are vſed in medicen, as example. Gaules of beaſtes.

The Gaule or fell of the

Scorpion of the ſea, the Sea Snale, or ſoche like of the ſea, for ſore iyen.

White Cocke, & Capon, Hen, Felant, Partrige, Doue, againſt ſore iyen, dropped into them.

Crane, Oſprais, for paines in the eares, with oile of bitter Almondes, dropped into them.

Swanne, Malarde, will kill wormes.

Bul, ore, Cowe, Goate, Rãme, good for woundes or ſwellynges, & to kill wormes in ỹ belly made in plaſter.

Swine for vlcers in the eares.

Beares, to anoint the heddes and noſetrelles, of thẽ whiche haue the fallyng ſickneſs.

Alſo Gaules with Honie, and the iuice of Rue, maketh a good ointment, to anoint the bellie: to kille wormes, and helpeth collike, and is

 vſed

Stones of Oxe bladder. bled in inward medicenes. There are stones founde within the Gaulles of Oxen and Bulles, the pouder of theim drunke, will cleanse the raines and bladder. As you maie see. *Mathiolus in Coment. Dioſco. lib. j. Cap. lxxj.*

Marcellus.

What saie you of Braines?

Hillarius.

Braines of beastes. BRaines are colde, and moiste of nature, euery beaste or foule, accordyng to their kindes. Some not so moiste as other, as you haue had example, of hotte and colde beastes: and their braines are bled in medicen. As Example.

The brai-nes of the
- Hare sodden or rosted, is good to make young childrens teeth to growe.
- Hennes, Capons, or Felantes, to bee dronke in wine against poison, saieth *Dioscorides*.
- Weesell or Ferit dried, and drunke in Vineger, againste the fallyng sickines.
- Swallowe mingled with Honie, against the dimnesse of the yes.
- Shepe prepared, good to cause teeth to growe, and molifieth apostumacions.
- Fielde birdes rosted, are all good to nourishe the brain of manne, when it is weake.
- Calfe and Pigge, not good for flegmatike people.

Marcellus.

What saie you of Liuers?

Hillarius.

Liuers of beastes. THe Liuer is the nutrimentall part, and the fountain of blood, a spongie matter: whereas the vaines doe begin, and is warme and moiste, accordyng to the nature animall or beaste, and is bled in medicene. As example.

The liuer of the
- Madde Dogge, rosted and eaten, helpeth hym, whiche is bitten with a madde Dogge.
- Goates beyng cleane, dooe comforte the sight, applied raw or distilled, and is eaten to help the fallyng sickines itselfe, with Liuerworte dried, maketh a goodly pouder to helpe the liuer and lunges.
- [illegible] clene washed and dried, doe thesame.
- Asse or horse brosted & eatē, against the falling sickines
- Boze, bothe in meate and medicene, against the stying and bityng of Serpentes.
- Moze Henne, or water Henne, againste the stone, or grauell in the raines.
- Henne, Capons, Chickens, Partrige, Felante, and all field birdes, doe nourishe and comfort nature.

Marcellus.

Hillarius.

What saie you of the Horne?

Hillarius.

NOt moche, I assure you, although many thynges, maie bee saied thereof, bothe for nature and propertie: I commende the descripcion to theim, that couet to bee merie. And thus moche will I saie with *Aristotle in libro de natura animalium*, saieth: all beastes wantyng their vpper teethe, haue naturally hornes, for their defense: as we doe see the Bulle, the Harte, &c. and thei are good in medicines, as example. Hornes their nature.

The horne of

Unicorne is mosse excellente, to be drunke againste venime and poison, and helpeth the yelowe iaunders.
Harte rased and drunke, againste Collike, or Iliac, Iaunders, and the bloodie flixe.
Goates maketh good pouder to cleanse the teethe, and stablishe them, so doe Hartes horne.
Bulles in pouder, drunke with wine, helpeth to heale the Hemeroides, burnt in pouder.
The Elephantes tothe, wil help the yellowe Iaunders, rased and drunke in Endiue water.
Sondrie monsters of the sea, are good against poison.

Marcellus.

What saie you to the Houes of beastes?

Hillarius.

THei are their naturall Shooes, kepyng still their old fashion, whiche God haue prepared for them. For neither Horse nor Oxe should bee profitable for mankinde, but for the Houe: without whiche, he could not go or trauell, or haue any Shoe made fast. Thei are also good for mankinde in medicen, as example. Houes of beastes.

The houes of

Horses rased are drunke in wine, and good to helpe the fallyng sickenes.
Asses will doe thesame, and help the mother: burnt in perfume sodden in oile, it will helpe *Struma*.
Goates, with Vineger and *Laudanum*, will increase heare, anointyng the place.
Any beast burned, ỹ smoke thereof helpeth the mother, and killeth Gnattes that trouble your chamber.
Any beast drunke in pouder, maketh women baren and fruitlesse.
Mule, will retaine mosse stronge poison, or deadlie venime.
Them, which are deuided in twoo partes, are clene beastes. Leuiticus. Chapiter. xi.

Marcellus.

What saie you of bones?

Hillarius.

BOnes is the timber and strong postes, which coupleth the bodie of euery liuyng man, beaste, fisshe, and foule together: without which we might not be perfite. If any of them are broken, then are we lame. Thus bones bee not onely good to nature, whein we are liuyng: but *ossa humana*, mannes bones, are good in medicen. As example.

The bones of

Man beaten into pouder, doe greatly drie moist humours and sores. &c.

Lions strongly smitten together, will bryng light fire, and are moste drie of nature.

Hogges beaten into pouder, and drunke against the fallyng sickenesse.

Hennes burnt with Egshelles, made in pouder, maketh a frettyng pouder.

Pigges are good for writyng Tables, and to kille wormes in the stomake, dronke in wormewood wine.

Many sea fishes ar holsome in medicen, against poiso

Sepia or Cuttle, colde and drie, wil cleanse the skinne, and the yen.

Marcellus.

What saie you of urine?

Hillarius.

IT is the whaie of the blood, conuaighed by the raines, into the bladder: hot and drie of nature, verie salt, according to the complexion of the bodie that make it, as man and beast. Foule pisse not, for the moister is tourned into feathers. *Aristotle de natura animalibus.* Urine is vsed in medicen. As example.

The vrin of ỹ

Man is weakest, except gelded swine, and is wholsome to be drunke against venime.

Younge boie, to be distilled with Letarges of mettal, a water to wash against Leprosie, is made therof.

Mule, to washe handes and feete, and against the goute, and paines of the iointes.

Goates or Camelles, to be dronke against dropsie, or swellyng of the bellie.

Boze, with oile of Wormewood, anointe the bellie, and kill wormes.

Dogges will kill Wartes, and ringwormes.

Urine, will corode and frette, clense and shower corrupted humers.

Marcellus.

What

What saie you of blood?

Hillarius.

THE life of euery liuyng thyng, consisteth in the vitall blood, without whiche, the soule can not remaine within the bodie: and is vsed often tymes in medicen. Asexample. Bloud.

Geese, Duckes, and Kiddes, are in sondrie *Antidotaris.*

Stocke Doues, Turtle Doues, House Doues, and Partriges, are good for sore yen, and newe woundes.

Hare, for the stone and bloodie flixe.

Dere, for the flixe, or termes immoderate runnyng in women.

Goates, whiche are fedde with opening herbes, killed in June, for the stone.

Calfe fedde so for the same stone, and also the flixe.

The bloud of the Dragons is declared before.

Swine is colde blood: yet it is vsed in puddynges, but not commendable.

Beares, and Bulles are horrible, not good.

Shepe helpeth the Emerodes,

Hennes, Cockes, and Capons, stoppeth blood and woundes.

Duckes, hepeth a goodly colour long tyme: the Idolatours did practise therewith, deceiuyng the people at Hailes, with a bloud which thei called holy.

Marcellus.

What saie you to the nature of ordure, the dunge of beastes.

Hillarius.

ORdure or dunge, is the corrupcion or filthe excremente, whiche nature expulseth to the yearth, by the office of the guttes, without which no creature should liue, if the dong were still retained in the saied guttes: and yet it is good in sondrie salues, plasters, and medicenes. Asexample. And thei are hot and drie of complexion, according to the nature of beasts. Ordure or dunge.

Oxen and Kine, doe mitigate inflamacion of woundes: and helpeth stingyng of Bees.

Calfe sodden with Vineger, helpeth *Struma* in the throte, or swellynges of ioyntes.

The dung of Goates doe resolue, and make soft: a plaster thereof applied to the matrixe, forseth the child to the birthe.

Horse or Mule, sodden in wine, strained and drunke helpeth the Iaunders.

Shepe, sodden in vineger, and oile of Roses, resolue quencheth, and healeth burnyng and skalding.

Dogges fedde with bones, helpeth the bloody flixe, drunke

The dung of

drunke in milke, with Honie, helpeth *Angine*, to anoint the place of the throte withall.

Mise dooe cleanse, and with Honie tempered together, doe increase heere in ointement for the hedde.

Swine cleseth, it stoppeth blood in flowing woundes

Curlue dronke in wine, helpeth the faling sickues.

Crocodilus of *Nilus*, cleseth the skin, the best of this is white

Mannes is beste in medicen, although moste abhominable to the sence of smellyng: yet there is arte to make oile for the goute, swellyng of the throate, and to helpe Flegmon, of this ordour of mankinde, and a water to be dronke against the falling sickneste, stone, and the water betwene the flesche and skin: And finally, helpe euil complexion. Reade *Galen lib.x simplic.medica.* and *Dioscor.lib.ij.Cap.lxxiij.*

Marcellus.

What saie of the Scorpion, Frogge, Mouse, Lasarde, Cantharides, Horsslech and yearth wormes.

Hillarius.

Scorpion. THE Scorpion is a cruell worme, whose stynge will priche to death, except the oile of Scorpions be gotten, whiche reconsile the hurt, anointyng the place therewith. Also this oile is good to anoint the raines, to breake the stone, and prouoketh brine.

Frogge. The Frogge sodden with Salte, and cleane Oile, and so eaten, helpeth against all benime of serpentes. *Dioscorides lib.ij. Cap.xxv.*

Mouse. The Mouse beyng rosted, is good to be giuen to children, that pisse their bedde, to helpe them. Furder it will drie vp the some and spattle in their mouthes. There are sondrie kindes of Mice, *Aristotle, lib.vj. de Hystoria Animalium.*

Lacert. *Lacerta* with legges, a longe taile an earthy Serpente. The head broken and applied to any place on the bodie where as either priche or nayle is fixed, foorth with it shall be drawen foorth. This worme is much vsed of Chyrurgens.

Cantharid. *Cantharides* are flies hot, drie, and burning of nature, & hath power to blister and make issue, and draweth forthe water: there be that write in their bookes of Phisiche, how these flies may be dronke inwardely against the Dropsie and the stone, but I dare not here commende the same, for feare of no small perill that might folowe.

Horsleche. Horsleches are wholsome to drawe foorthe foule blood, if thei are put into a hollowe Rede, and one of their endes cutte of, whereby the blood maie run forthe.

Snaile. Snayles broken from the shelles & sodden in white wine with oyle and Suger is very holsom, because thei be hot & moist for the straightnes of the lunges and colde coughe. Snayles stamped with Comphori and leuen will drawe foorth priches in the flesche.

Earth

Earth wormes are hot of nature and of thē are a prestious ointmēt made to close woundes, and if thei be sodden in goose greece and strained it is a good oyntment for to drop into a dull hearing eare, poringe it in the contrarie side. Earth wormes stamped are good for payned teeth. The Oyle of wormes be greatly commended for the comforting of ỹ sinewes, iointes, vaines, and goute, thei must be washed in white wine, and the Oiles of *Verbascum* or Cowslops, of Roses of Lilles of Dil, of Chamamill all sodden together, whan it is colde put in your earth wormes, stoppe your glasse, let it stande. xl. daies in the Sunne then straine it, it will make an excellent oile against ache, *Sciatica*, goute, &c. Reade more of them *Plini lib.xxx.cap.ix.* And thus I do ende of Earth wormes, whiche are the bowels of the grounde or earth, whiche earth is colde & drie of nature, yet the mother of eche liuing wight, fostereth and geueth fode to euery creature, both sensible and insensible and remaineth still firme and stable, and eche creature hath his originall spring, and first life vpon the earth, whan thei haue runne their race, some in pleasure and other some in wretchednes, the earth doeth deuoure them againe at length and swallow them, as though thei had neuer bene: and thus is generacion turned into corruption as Aristotle affirmeth. But how mightie is that Lorde God, whiche with his blessed worde did for our sakes make therth to be our owne free dwelling place during this our mortall life, to what ende to abuse ỹ same, as the olde worlde did, for whose sakes he did destroy al flesh, his smale chosen people excepted. Now forseth to vse the earth with diligent trauell, in tillage sowing, cherishing herbe, plant, grasse. &c. which be Gods giftes, both for our medicen and meate: not to dispise the sweet creatures of God, whiche spring in sōdrie times of the yere, as flowers fruites, seedes, barkes, rootes, with conning to be preserued for mans vse, against the dayly danger of cruell sickenesse, whiche assalteth eche man, woman, and child, through the corruption of humer, and other euill accidentes of our life. And for as muche as we can not make one flower, neither can giue to any of them his proper beutiful shape, vertue, or sauoure: whiche Salomon, whan he was florishinge in his regall estate, was not comperable to any of these flowers for their excellent beutie: Therfore let vs dayly beholde the earth whervnto wee must once come: and also in the meane time, humblie laude & prayse the high diuine prouidence of the almightie our Lord and God which hath layde the foundations of the earth, that it should not moue at any time, and hath couered it with the deepe, like as with a garment, the waters do stande betwene the hilles, yea he sendeth his springes to the riuers, whiche runne among the hilles: all beastes of the fielde drinke therof: and the wilde Asses do quēche their thirst: besides them all the fowles of the ayre haue their habitacion, and sing among the braunches, and watreth the Lilles from the cloudes. The earth is filled with the frute of his workes: he bringeth foorth grasse for the cattel, and greene herbes for the seruis of mankinde, that he might bring foode

Yearth wormes.

Oyle of wormes.

Earth the mother of euery liuing creature.

Generation fault into corruption.

Math.6.

The prouidence of God.

Spal.ciii.

Spa.ciiii.

Iob.xxvi.

Ier.v.

Gen.iii.

Wine, Oile, and Bread, Gods giftes.

The trees of the Lord are full of sappe.

foode out of the yearth, and wine that maketh glad the harte of man, and oile to make him a cherfull countenans: and bread to strengthen his hart withal. The trees of the lorde are also full of sappe, euen the trees of Libanus whiche he hath planted. Therin the birdes do make their nestes: & the firre trees are a dwelling for the Storke. The high hilles are a refuge for the wilde Goates, and so are the stonie rockes for the Conies. He appointeth the Moone for certain seasons and the Sunne doth know his going doune, he maketh darknes, that it maie be night, wherin all the beastes of the forest doeth moue. The Lions roring after their praie doeth seke their meate at God, the Sunne ariseth, and then thei get theim awaie together, and lurke theim close in the dennes. Then man ariseth, and goeth forthe to his worke, and laboureth vntill euenyng: O Lorde how manifolde are thy woorkes, in wisedome hast thou made theim all. The yearth is full of thy riches: so is the greate and wide Sea also, wherin are thinges innumerable bothe small and greate beastes: there saile the Shippes, and there are greate Whales, whom thou hast made to plaie therein: all these creatures waite vpon thee, that thou maiest giue them meate in due time when thou giuest them, thei gather it, & when thou openest thy hand thei are filled with good thinges: when thou hidest thy face, thei are troubled, when thou takest awaie their breathe thei die, and thei are tourned againe to their dust. &c.

Spal. 92.

Esa. 27. Iob. xi. Spal. lxii.

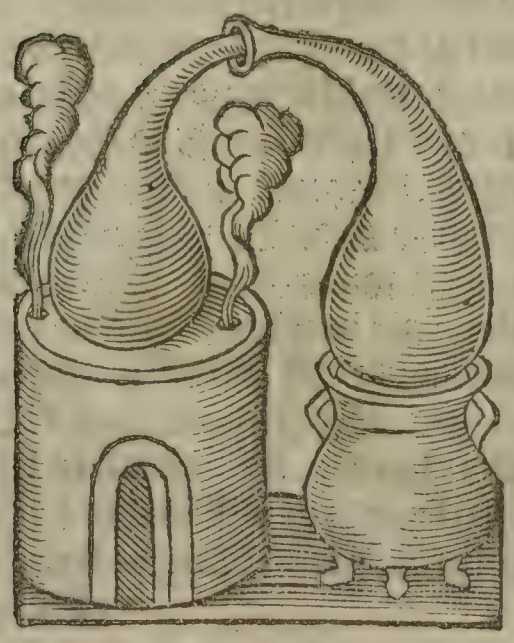
Euery thing tourne to the duste.

Lo here my dere brother *Marcellus* I do ende simplie of Simples, praiyng thee in the meane time to take them in good parte. wayinge my present case disquietnesse, and trouble, good will euer was with me & shalbe to my small power although leasour lacked, and time would not serue for the purpose: but whan it shall please God that we shall talke together againe, I will make amendes for all faultes escaped, GOD willing, who euer kepe thee, thine owne *Hillarius*. More ouer, beholde two old frendes aproche at hand, the one is called Sornes, and the other Chirurgerie. Let vs heare what thei wil saie, a little while.

Trouble haue so hindered me, that I am constrained, presently to staie.

¶ *The ende of the Simples.*

A horned still.



Bagpipe still.

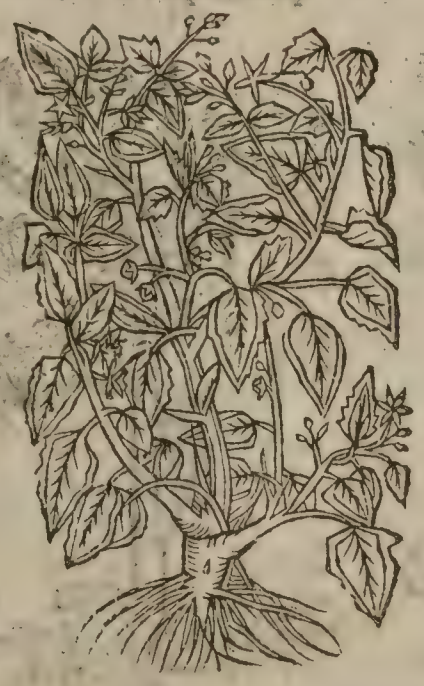
Chicken wede.

Radiche.

Twoo heddes.

Straberie.

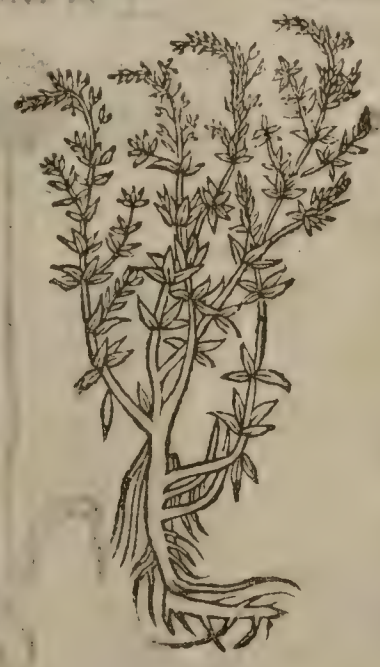
Solanū ỹ great nightshade



Pelican still.

Cherie.

Hyssope.

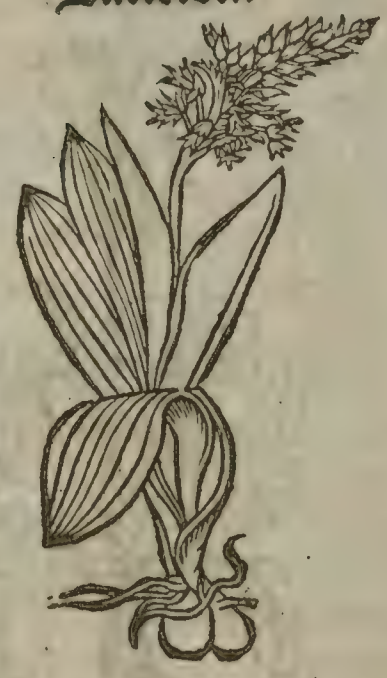


The little glasse still.

These stilles are verie good, to destille, cleanse, and rectifie all waters.

Walnutte.

Satirion.



Wormewood.

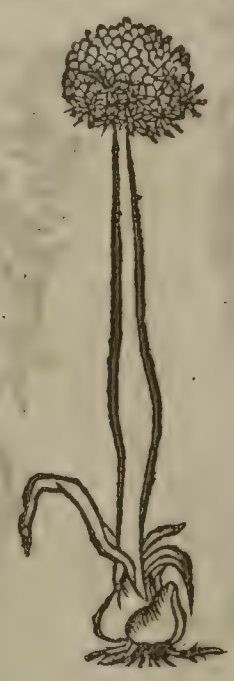
Scabius.

Peache.

Lauender.

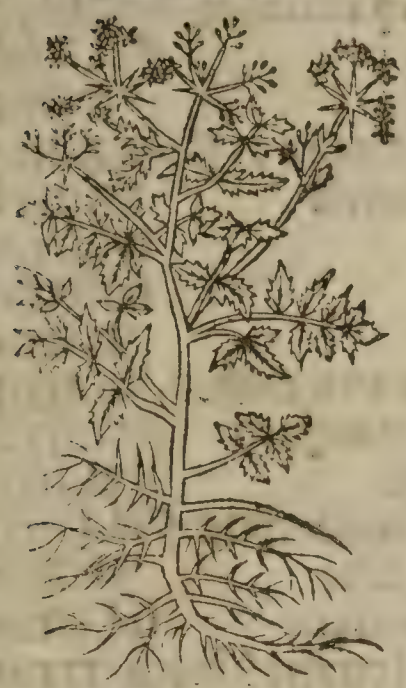
Endiue, or Southistell.

Onion.



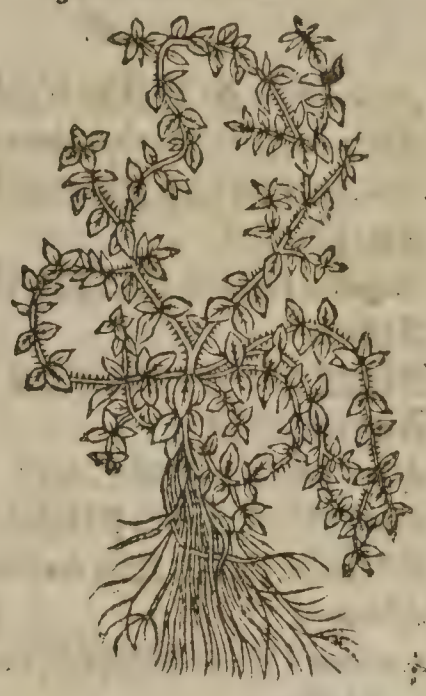
Peritorie.

Parcelle.

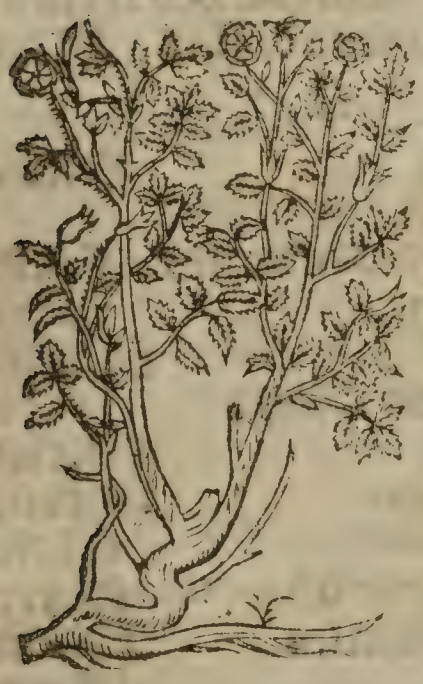


Planten.

Peniroyall.



Rose.



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Chicorie.

Houlleke.

Alkakengi.

Tilia.

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FINIS.

THere after insueth a little

Dialogue, betwene twoo men, the one called Sorenes, and the other
Chyrurgj: Concernyng Apostumacions, and woundes, their causes, and also their cures, gathered by *VVillyam Bulleine*, the Aucthour, and collectour of all these Dialogues, conteined within this booke. Verie profitable to euery reder, and true obseruer of them.

And
first beginneth the
Sore man to
speake,
as
followeth.

Sorenes.

NOw our old frendes haue doen, all their long talke verie profitable to eche other: and also to as many as haue heard them. I trust we shall spend the time to the like effecte, with no lesse profite, then *Marcellus* and *Hillarius*, whiche had comforte, in sekyng foorthe the swete flowers, of sundrie shapes in the fielde, to their no small delite, all this laste Sommer. But now the horrie stormie darcke Winter weather approcheth neare, as *Persius* saieth: Admouit iam bruma foco te basse Sabino. Colde Winter, doe drawe the winde to the fire, in the Mountaine called *Sabinus*, saieth he. Colde weather draweth nere, *Flora* is fled, *Borias* perseth, and causeth all beastes to tremble, bereuyng theim of their pleasaunt Sommer shroudes, vnder the swete leaues of greene trees. The yearth is newe couered with white Snowes, harde crakyng Ice, and horrie Frostes. Birdes dooe quiuer and quake, lurkyng in the holes of Rockes, and old barnes, for their relief. The beastes with slender emptie bellies, and cold trēbling carkasses, doe cluster in flockes, or shroude theim selues vnder the naked bushes, with their faces from the fierse windes. These shorte daies, and long nightes, causeth bothe man and beastes, to drawe together in warme places, and close houses. Nowe the poor Bees, if thei laboured well in Sommer, thei haue their close swete delites in warme heues in Winter. Soche doe nature giue prouidence to sundrie creatures, to fore see daungers to come, as hunger, cold storme. Furdermore, God and Nature, haue from the beginning, taught bothe man and beast, not onely to releue thē selues in healthy, but in the tyme of sickenes and sorenes: eche of theim are taught, how to correcte, stoppe, and purge soche humours, as doe offende nature.

Sabinus a famous Mountain in Italy

Flora a Goddes of Flowers, a harlot of Rome.

Borias the Northeast winde.

Thus man artificially, and beastes naturally, haue a wonderfull prouidence, whereby the glorie of our Lorde and God dooe appere, of no small maiestie, and deuine power: whiche prepared his insensible creatures, Herbe, Grasse, stone. &c. for his sensible creatures. As Man, Beaste, Fishe, Foule, Serpentes. &c. And one of thē, to be bothe meate and medicen, for an other, his name be praised therefore. Amen.

Chirurgi.

SObeit my good brother, you haue reuerently spoken, of the deuine prouidence. I perceiue you did heare and marke well, what ende our good friende *Hillarius* made, praisyng God with the holie Prophete Dauid. Psal. ciii.

Sorenes.

YE forsothe, although I be sore in bodie, yet I trust to begin with good comfort, with a pleasant *Comodi*, and not to ende in a fearefull *Tragedie*. For I haue heard saie in the writing of the holie Euangell, whiche reporteth from the mouthe of God,

Tragedy begun euer euill and ende the same.

Firste seke Gods kyngdome.

saiyng: before all thinges seke the kyngdome of God, and then shall al thinges be giuen vnto you. If all thinges shalbe giuen vnto thē, whiche prayeth vnto God, then shall cōfort be giuen to the carefull: breade to the hungrie, libertie to the thrall. And finally, healthe to the sicke and sore. &c. As example, Christ gaue healthe vnto the Lepors, Lame, Blinde. &c. Euen so I truste, beyng a sore bodie, to bee releued at the mightie handes of God, or through hym, by his cunnyng ministers, emong whom you are one, whiche haue dooen many happie cures, as I haue harde. Well, saie furder, wee haue presente occasion, and tyme conueniente giuen vnto vs bothe: you to warne, you labour continually, and I again for health, pacientlie to suffer and learne some wholsome doctrine, for my relefe. For if the bilders of houses, wherein our bodies bee shrouded, be not to be forborne: moche lesse the repairers of the bodies of men, wherein the soule remaineth, can be spared, when either wounde, sore, botche, or soche like assaulteth our mortall mancion of the bodie. To conclude with you I will, followyng all this shorte Winters daie, in the warme house, to demaunde questions, as well as I can: for my health and learnyng.

Chyrurgj.

Saie on your mynde a Gods blessyng.

Sorenes.

For that I neuer did drinke vpon the swete flud, or well spryng of Philosophie, in any tēder yeres: neither haue slepte vnder the noble mountaine, and swete twoo topped hille, called *Parnassus*. Furder, I did neuer slumber, or forgotte my self, through golden slepes vpon *Helycon*, that noble high hille and pleasaunt place: where sometyme the nine Muses, gaue forthe their Sacred giftes. But rather I haue drunke and bibbed, vpon the cold seuerus fludde, of the pale water called *Perenne*: and washed my self in the darcke streames, of the forgetfull hellishe broke *Latha*, in cleane forgetfulnes. Therefore to saie the truthe of my self, my sore bodie, and doltishe braine, can receiue but smalle health and comfort, except it shall please thee, ientlie to heare me: For curtesie is a goodly schole maistres, and comfortable are swete Cordials, and wholsome salues: and bitter woordes are bityng corosiue, to feble myndes.

Ignorance.

Curtasie.

Chyrurgj.

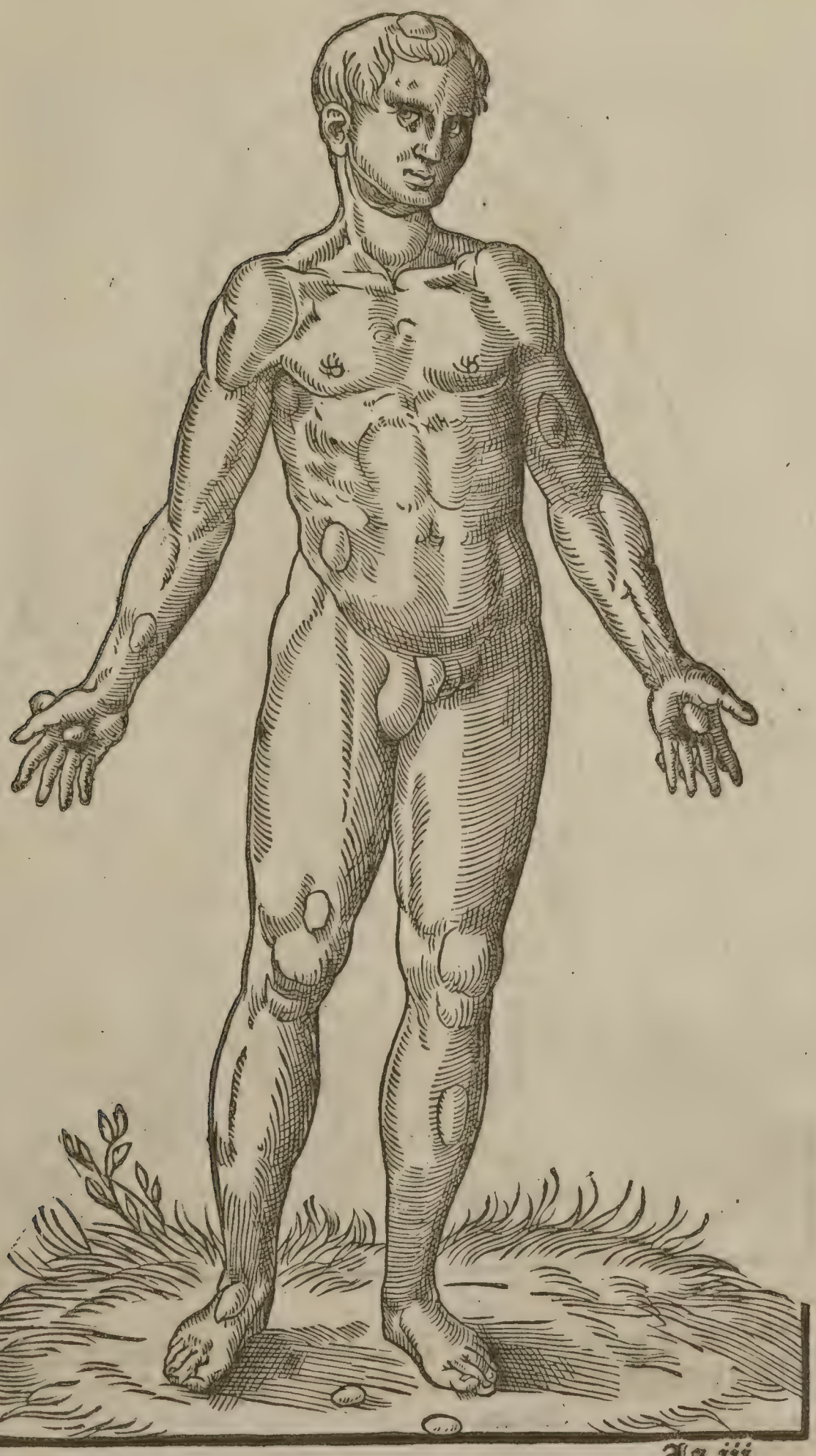
You saie the truth. Euen so, soft *Chyrurgians* maketh foule sores swete woordes are pleasaunt to women, and young children: but plaine true tales, ought to be emong men of knowlege, without curious circumstaunce, or Rhethorical colours. Therefore, go to your matter, the daie is cold and shorte, the tyme passeth spedely awaie, and can neuer come again.

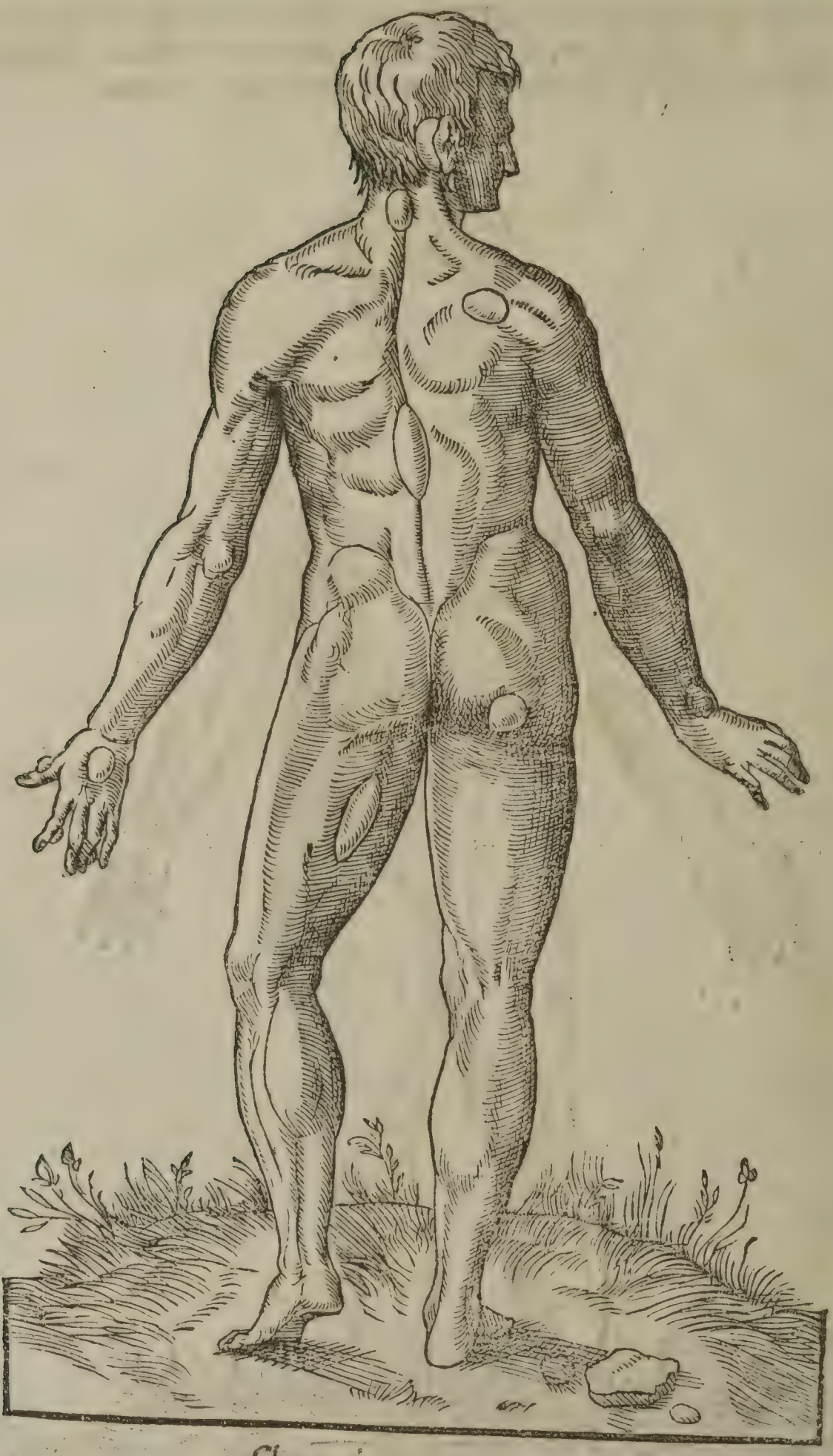
Soft Chirurgians make foule sores.

Sorenes.

Forsoth

Yf othe that is moſte certain: therefore let vs ſpende the tyme well. For my parte, I would knowe howe to heale my ſores, whiche you doe ſee here preſent, before and behynde.





Chyrurgj.

I see them very well, and I truste by Gods grace, to teache you those thyngs, whiche I haue learned my self of others, for cure.

Sorenes.

What men of credite, bothe olde and newe, haue writien of this moste worthie Arte, of the hande crafte of *Chyrurgj*, or meanes thereunto, shewe me some of their names, for to incorage me to loue this saied arte.

Chyrurgj.

I Shall call to minde, and note with penne, a nomber of worthie men, bothe olde and newe: Heathen and Christians, straungers, and Englishemen, although a great nomber, whom I knowe not in this realme, whiche be worthie persones, and cunnyng men, profitable to our common wealthe. As the moste worthie Fraternitie, of the *Chyrurgians*, of the moste auncient and famous citee of London: wheras, throughe learned Lectours, and the Secrete Anothomies, by, and throughe the learned Doctor M. Jhō Kaius: reuelyng vnto this fraternitie, the hidden iuelles, and precious threasours of *C.L. Galenus*, shewyng hym self to be the seconde Linacar, whose steppes he foloweth. Doctor Kaius.

Who shal forget the moste worthy doctor Williā Turner, whose learned actes, I leaue to the wittie commendaciōs, and immortall praise of *Conradus Gesnerus*. Yet his boke of Herbes, will alwaies growe grene, and neuer wither, as longe as *Dioscorides* is had in minde, emong vs mortall wightes. The noble estate of knightes, emong the Englishe, or Britishe nacion, whiche of them did euer in rase, giue a trippe, out runne, or wanne the victorie of sir Thomas Eliot knight: whiche haue planted soche fruitfull trees, that his graftes dooe growe, in eche place in this our common wealthe, and his Castle of Healthy, can not decaie. Doctor Turner. Sir Thomas Eliot Knight.

Thomas Faire Doctor of Physike, is not dedde, but is transformed and chaunged, into a newe nature immortall: he haue lefte a peece of darke yearthy behinde him, and is gone ouer Lethas fludde, forgetting this worlde: and with pleasure spendeth the tyme, emong the heauenly Muses, vnder the twoo topped hill of *Parnassus* hill. Full well he knewe *Plini*, whiche taught the goodnes of cleane creatures, and also the pestiferous venome of dedly Melancholie Serpentes, and their present remedie, by the vertues of herbes of sondrie kyndes. Thomas Faire doctor

Doctor Andrewe Borde, wrote also well of Physicke, to profite the common wealth withall. This man declared, howe he was in a greate citee, where he did see three hellishe Tragidies: the one was *Nullus ordo*, the seconde was, *Stridor dentium*, the thirde was, *Horror inhabitans*, and yet this Borde was a birde of this nestе or cage, called Rome, whereof he maketh this reporte. I will not forgette Maister Thomas *Paguinellus*, or Pannell, whiche haue plaied the good seruaunte, to the common wealthe, in translatyng good bookes of Physicke. Doctor Andrew Borde did see at Rome, no order, gnashyng of teeth, dwellyng in wretchednesse. Thomas Pannell.

Doctor William Kunyngham haue well trauailed, like a good soldiour, against the ignorant enemie: setting forthe the commendaciō praise, and profite of Astronomie, Cosmographie, and Geographe. &c. Doctor William Kunningham.

How well was he seen in tongues, learned in Artes and in Scien-

ſes, naturall and morall. A father in Phiſicke, whoſe learnyng gaue libertie to the ignoraunte, with his *whetſtone of witte, Caſtel of knowlege*: and finally, giuyng place to ſlidyng nature, died hymſelf in bondage or priſon. By whiche death he was deliuered and made free, and yet liueth in the happie lande, emong the Lauriat learned, his name was Doctor Recorde, with many other, whiche I muſt giue place to tyme. For the vertues bee not vnknowen in Phiſicke, and *Chyrurgj*, although I name thē not. Yet if you doe further delite, without diſdain to knowe the names of them, whiche haue been excellent in the worthie arte of *Chyrurgj*, Phiſicke. &c. I will declare their names in order, as I haue noted and knowen. As followyng hereafter by letters.

Doctor Recorde.

Achilles.
Aeſulapius.
Aetius.
Agregator.
Aguſtinus Doct. Medic.
Albucaſis Mahumitan.
Alexander Aphradencis.
Alexander Benedictus Veronencis.
Alfonſius Seruius Nepolitanus.
Amatus Luſitanus.
Antonius Fuminellus.
Ariſtotiles Philoſ. Prince.
Arcagathus Peloponenſis.
Auicena lib. iiij. Fen. vij.
Arnoldus de Noua Comen.
Aurelus Cornelius Celſus.
Albertus Magnus.

B.

Bartholomej de proprietatibus rerum.
Bartholmej Montognani.
Bartleus Doc. Medi.
Bunus Doct. Medi. Cant.
Butts Doct. Medi.

C.

C. Plinius ſecundus.
Caſſius Iatroſophiſta.
Chyronem.
C. L. Galenus.
Conradus Geſnerus.
Conſtantius Cataplaſmatis.
Carrus Doct. Medic.
Clemens Doct. Medi.
Caduellus Medicus Doct. Oxo.
Chamerus Doct. Medic.

D.

Damocrates.
Damoxine.
Diocles.

E.

Eucharius.
Euelpiſtus.
Euonimus
Edwardus Medicus Doc. Cant.
Edmundus Chyrurgus Ebor.

G.

Gariopontj.
Gorgias.
Genus Medic. Doct. Oxo.
Guido Caliacus.
Gulehemus Placentius.
Gulihelmus Turnerus Med. Doc. Cant.
Guilhelmus Varigiuanj.
Gulihelmus Kunynghamus Med. Doct.
Galus Chyrurg. Lon.

H.

Hactherus medicus Doct. Canta.

Hely=

Helyodorus.
Heraclides Larentius.
Heraclius.
Hera Cappedocis.
Hyeron.
Hieronimus Brunf.
Hieronimus Cardanus.
Hyppocrates Coy. Princ. Medicorum.
Hugo.
Huycus Medic. Doct.

I.

Iacobus Hollerus.
Iacobus Ruffius.
Iohannes Kayus Medic. Doct. Cant.
Iohannes Almanner.
Iohannes Bauerij.
Iohannes Barnardus.
Iohanes Frerus Doct. Medic. Cant.
Iohannes Manerdus.
Iohannes Tagaulius.
Iohannes Vigo Genuenſis.
Iohannes Porterus Norwic.
Hillius. id eſt Albanus Mõtanus doc. me.

L.

Lucas Euangel. Medic.
Lynakerus Docter Medic.
Lamfrancus Mediolanenſis.
Leonardus Bareapalia.
Leonardus Fucchius.
Ludouicus Bonaciolus.
Ludouicus Cælius.
Langtonus Doct. Medic. Canta.
Lurkinus Doct. Medic. Cant.

M.

Machaon.
Mantias.
Martianus Corinbekus Docto. Medic.
Marianus Chyrurgus.
Meges Chyrurgus.
Michaelis Angelus Blodus.
Maſterus Doct. Medic.
Montanus.

N.

Nicolaus Maßa.
Nicolaus Myrepſi.
Nicolaus Pol.

O.

Oribaſius.
Otho Brumfelſius.

P.

Podalyrius.
Paulus Ægineta.
Petrus Andrias Matthiolus.
Petrus Tolenus.
Philopenus.
Podalirius.

Q.

Querenus.

R.

Raſis tractatus.
Rogerus.
Rolandus Cappellatus.
Robartus Balthropus Chyrurgus.

S.

Sebaſtianus Aquilanj.
Socrate Chyrurgus.
Soranus.
Saſtratus.
Symon Ludfordus Doct. Medic. Oxo.

T.

Tertius Damianus.
Theodorus Epiſt.
Theodorus Priſsianus.
Theophraſtus Peraſelpus.
Thomas Eliotus eques Angl.

Thomas

Thomas Philologus Rauen.
Thomas Colphus Pharmacopolus Ang.
Tryphon.
Vidus Vidius Florent.
Wendius Medic. Doct. Can.
Vickarius Chyrurgus Lon.

V.

And thus I dooe ende of the names of many menne, besides no small nomber of thē, whiche haue, and doe profesſe this worthie Arte, bothe of Phisicke, and *Chyrurgi*, to the greate profite of eche common wealth.

Sorenes.

why doe you rather call Surgerie an Arte, then a Science, whiche I take it to be.

Chyrurgi.

what is called *Chirurgia*

BEcause it taketh the name of a Greke Nowne, called *Chir*, an hande in Englishe, and *ergon* ministerie, and although bothe together called *Chirurgia* or hande misterie, should be rather hande craft, and not a science: and this is my probacion of this difinicion. For there bee twoo kindes of *Chyrurgi*, the first is *Theorica*, whiche is the mother schoolemistres, nourishe, and learner of this profitable Arte, without the whiche the workers thereof, haue but one iye, and seeth this Arte but through a darke paire of spectacles. The seconde and laste part, is called *Practica*, whiche is to put in vre, that whiche *Theorica* haue learned hym, although *Practica* bee very aunciente, and to some men fortunate, for healyng is the singuler gifte of God, as the Apostle saieth. Yet the former called *Theorica*, is reckoned a science, how be it vnprofitably, and by tyme vsurped. Also the laste named *Practica*, I meane not as the common people doe terme euery trifeler, or light doer, to be a practicioner. But rather he is a practicioner, that is able to seperate the qualities of ointementes, and to deserne perfectly of Herbes, Gummes, stones, trees, fruites. &c. And to compounde simples togither, through knowlege, iudgement, and quicke inuencion. For compounded ointmentes maketh plasters, and aleieth Cerotes, accordyng as it is seen in the worthy workes of *Nicolaus Valarius Cordus, Leonardus Fuchius. &c.* And when the bodies of their pacientes bee sore or sicke, then the practicioner must minister, and the medicen must take his effect, with nature & God to giue the health, through his good instrument, whom the auncient learned men doe terme, the artificiall *Chyrurgian*, to whom greate reuerence was giuen, & wer in greate estimacion somtyme, but now not very moche.

Two kindes of *Chirurgia*

Sorenes.

WHat is then the cause, that so many *Chyrurgians* now a daies, bee despised, and liue so basely, and are countped the abiectes of the common people: if the *Chyrurgians* should so bee honoured, as thou saiest thei should be, beyng repairers of decaied men?

Chyrurgi.

Repairers,

Repairers? No, rather destroiers, marrars, and mangelers, of the bodies of menne, women, and childzen: and these men, lacketh not onely learnyng, and knowlege, but also witte, and honestie, thzough whose wickednes the auncient pzacticioners, and sober dooers in *Chyrurgj*, bee greatly abused emong the common people: as commonly we see the good men are despised, thzough the light behauiour of the wicked. Foz vnder the name of *Chyrurgy*, many young men, liues in the Sentuarie of idelnes, fozsakyng their owne handie crafte: and many craftie varlettes, committing sonderie crimes, eftsones thei doe flee into straunge countries, wandering vp and doune. And what bee their shiftes? Mary, to buy some grosse stuffe, with a boxe of salue, and cases of tooles, to set foozthe their slender market withall: Foz Dogge leaches and Tinkers shall haue wozke in euery village. Then fall thei to Palmestrie, and telling of foztunes, daily deceiuing the simple: like vnto the swarmes of the vacabounde Egyptians, and some that call them selues Jewes, whose iyes were so sharpe as Lynx, foz thei se all thinges, and some of them talketh of *Nicromancia*, deluding and mocking the people with their knackes, straunge lookes, pzickes, domifiyng, and figuring, with soche like fantasies: fainyng that thei haue familiers and glasses, whereby thei maie finde thinges that be lost, and besides theim an infinite nomber of olde toltishe Witches, with blessynges foz the Faire, and coniuryng of cattell: And that is the cause, that so moche idlenesse and infidelitie is pzactised, in this euill estate. Of lande leapers, and many simple inhabitours, wozse then the subtell Limentours, and begging Freers, whiche deceiued many thorow Jpocrisie: and mozе hurtfull then the craftie Pardoners, whiche pzeached remission of sinnes, in euery Parishe Churche, with Belles and Pardones from Rome. These be wozse then vacabound beggers, robbing the people, and mozе hurtfull then pziuate murderers, in killyng men, foz lacke of knowlege: and in warres often tymes, the good souldiour is caste awaie soner, thzough the villanie of soche *Chyrurgians*, then by the weapon, and hand of thenemie. And this is a lamentable and a mosste pitifull case, and hurtfull to the common wealth: but foz asmoche as mankinde, beeyng the pzincipall creature of almightie God, the Angelles excepted, whiche dooe daily beholde the pzesence of his maiestie. Yet this mankinde, thzough daiely casualties and misse happes, eftsones is hurte with faules, bzused with stripes, pzicked with Spere oz Dagger, wounded with weapon, burnt with fire, bitten with mad Dogges, whereby his bodie standeth in daily daunger, and perill of death. Therfoze poore bzother *Sorenes*, like as J doe here discouer, these rabelmente of *Minarus* seruauntes, whiche liues onely by theefte, yet God forzende, but in the absence of the learned *Chyrurgian*, but that the wholsome medicenes, pzepared of good people, and charitable neighbours, should bee greatly pzeferred, to helpe in soche cases, when tyme, place, and daunger dooe require, oz els a greate nomber

In ignozant Surgian, is a man fleare.

Chyrurgie is becomome a Sentuarie.

Of vacabond Chirurgians wozse then theues.

Lynx can see beste of any creature, and his vzin will tourne into a stone. Plini.

The souldiour is hurte mozе by an euill Surgiã then by his enemies weapon, often it is so pzoued.

The miseries of man, whẽ he is hurte in bodie.

Many good medicens are made of the plain people, to help in the absence of the Chyzurgian.

should

Dogge Leaches.

should bee caste awaie, for lacke of helpe. Whereas many for lacke of witte and wealthe, of these Dogge leaches, whiche neuer knewe letter of booke, behaue them selues daiely as followeth, with their consorted fellowes, as I haue written in plain grosse wordes folowyng.

Some men in miserie, straunge shiftes will make,
Spendyng tyme vainly, and labour forsake:
To liue like lurchers, what force thei of shame,
Prefarring knauishe knackes, before a good name.
In countenaunces haute, and netnesse of clothes,
Roystyng like ruffians, thundryng forthe othes:
Furderers of fraies, with long Dager and Sworde:
Sowyng of discencion, at eche mannes borde.
Cariers of newes, proclaimers of lies:
Liuers by Lecherie, blood succour and spies.
Braineless as brute beastes, and Furies felle:
Like Plutoes whelpes, trained vp from helle.
Murcia doe teache them, no labour to vse:
But slouthfull to liue, and vertue refuse.
Lauernia, theues goddes, all daies of their liues:
Arme them with horned thumbes, and fine sharpe kniues.
In Churche, Plaie, and Market, thei hunte for the purse:
And preache ofte on Pillorie, their eares are the worse.
Their thumbes be blaunched, with a T. from the fire:
Soche worke as thei vse, so paied is their hire.
Dame Penia with paleness, that Ladie of neede:
Bryng men into miserie, and euill for to speede.
Then are thei make shiftes, disceiuers of other:
Small forsyng to robbe, frende, father, or brother.
To eche winde that blowe, the thefe set his saile:
As careless as the Foxe, whiche waggeth his taile.
Not forsyng who see hym, in runnyng to his borough:
Though houndes hym hunteth, all the couerte through.
When he haue moste curses, then fareth he beste:
When spent is his spoile, he taketh his rest.
Then eftsones he searche holtes, felles: woddes, and fennes:
For rauenyng of Lambes, and stealyng of Hennes:
Thus lurketh wilie Rainard, without any care:
But thende of his progresse, is the gallowe and snare.

The discription of an vnthrift, or a villain of nature striuyng against grace and vertue, vnprofitable for a common wealth.

Soche

Soche Foxly feates are vſed,emong a greate nomber
To the pubilke weale,moche loſſe and comber.
More hurtleſſe then fatte Monkes,and Friers of deceipt:
VVhiche liued in Idolatrie,but had plentie af meate.
To giue to the poore,that had hunger and neede:
But the Ruffen will robbe,meate,money,and wede.
And vnder long cloke lurketh, with tucke and ſharpe knife:
For goldes ſake the giltleſſe,to reaue them of life.
Thus hurtyng the innocent,that trauell with truthe
To ſuffre ſoche villaines,it is a greate ruthe:
No more then Thiſtell,whiche choketh the Corne:
Greate pitie if it pleaſe God,ſoche wretches were borne.
Their parentes doe fantaſie them,like relikes and hallowes:
And will neuer coreƈt them,till thei climbe the gallowes.
To no learnyng nor arte,thei train them vp in youth:
But in idleneſſe and picking,with tales of vntrouth.
In horehuntyng,beaſtlineſſe,and bellie ioie of life.
In backbityng,baudrie,defilyng maide,and wife.
Yet parentes your tender braunches,eaſely you maie twiſte,
But when it haue greate ſtrength,you can not when you liſte.
Then in ſtriuyng for victorie,it is no greate wonder:
Olde boughes will not bende,but firſt cracke aſunder.
Yet inſtruƈte your children ſo, while youthfull daies doe laſte:
That thei maie ſerue the common wealth, when you are gone and paſt.
Then ſhall thei be no brokers,to vſurers handes:
VVhereby many oft doe loſe their gooddes and landes.
Neither to be pettie Foggers,in caſes of the Lawe:
To make mountaines of Molhilles,and trees of a ſtrawe.
Or oppreſſours of poore men,with wrightes in their bagges
Clothe themſelues like Princes,when other lurke in ragges.
Then ſhall thei not be Periſites,in tyme of proſperitie:
But ſuccour the helpleſſe,in the ſtormes of aduerſitie.
Neither ſhall the ignoraunte,counterfeite Chyrurgy:
Semyng to the ſimple nomber,thei are ſeen in Aſtronomie.
VVith flattryng wordes,and trim tales,gloſinges thei can tell:
As though in naturall Philoſophie,thei were ſeen full well.
VVith retrogradacion,and Lorde of the aſſendent:
Plaſters.oiles,pouders ſalues,and matter defendent.

Euill parentes, what frutes thei bring forthe, and to what ende thei come.

For counterfeit Chirurgians.

In ſemyng to be ſkilfull, in euery euill maladie:
VV hether it be moiſte, colde, burnyng hotte and drie.
Yet neither rede Tegaltius, Marianus, Guido, nor Galen:
Olde Hyppocrates, Dioſcorides, Raſis, nor Auicen.
Lattine nor Engliſhe, little or none, doe thei rede:
Small is their knowlege, moche leſſe is their ſpede.
Yet lacke thei no Brimſtone, Quickſiluer, or Litarge:
Oiles groſſe and lothſome, to beare out the charge.
Thei haue Palmeſtrie and Charmes, at eche wightes deſire:
Good ſtore of bleſſinges, for tothache and ſainct Antonies fire.
If young babes through Feuers, with colde be ſhaken.
Then thei ſaie an euill ſpirite, the childe haue taken.
A bad Angell of the aire, an Elfe, or a witche:
VV hen in deede deare frende, thereby fewe ſoche.
To moleſt the faithfull, to bryng them to confuſion:
But to the infidell and faithleſſe, it is Sathans deluſion.
VV rought by his inſtrumentes, loiterers and liers:
VV orſe then the valeaunt beggers, and mendicant Friers.
Murderers of mankinde, in knowyng of no arte:
Baniſhe them from Chyrurgj, commende them to the Carte.
To the flaile and the rake, the trace and the togge:
To the dong forke and mattocke, to the ſhephoke and the dog
To the Naule and the Lingell, the Briſtell and the Shoe:
VV hat ſhould the Shomaker, with the Chirurgiãs workes doe
For it is the nobleſt worke, wrought by cunnyng hande:
Excellyng all other artes, in eche citee and lande.
If Princes be wounded, when noble men are ſore:
The Chyrurgen them helpeth, of Chyrurgians what more?
VV hen bones are broken, and members diſplaced:
VV hen the fetters of the face, with weapon be diſgraſed.
VV hen blood is ſhedde, in cuttyng of the vaines:
The Chyrurgian alone, helpeth hym from paines.
Repaireth mankinde, and giueth hym reſte:
So of all knowlege, Chyrurgj is moſte beſte.
For no treaſure or arte, can helpe the wounded man:
VV hen the Chyrurgian, by his cunnyng onely can.
Now let this rime paſſe, God ſende vs of his grace:

The vertue of Chirurgy.

Aske an other question, I will aunswere to that place.

Sorenes.

GOD giue me grace, to beware of soche fellowes, as you haue spoken of before, whiche are an euill compainie, and that I might learne what a very *Chyrurgian* should bee, whiche in your conclusion, you haue commended, and what thynges he should doe in his office.

Chyrurgj.

HE must begin first in youth with good learning, & exercise in this noble art, he also must be clenly, nimble handed, sharpe sighted, pignant witted, bolde spirited, clenly apparailed, pitefull harted, but not womenly affeccionated: to wepe or trimble, whē he seeth broken bones, or bloodie woundes, neither muste he geue place to the crie of his sore paciente, for softe *Chyrurgians* maketh fowle sores. Of the other side, he maie not plaie the partes of a Butcher to cutte, rende, or teare, the bodie of manne kynde. For all though it be fraile, sore, and weake, yet it is the pleasure of God, to cal it his temple, his instrumēt and dwelyng place, and the Philosopher dooe call it *Orbiculus*, that is a little worlde. Therefore seing euery craftes man doe take greate care, bothe daie and night in his vocacion, to helpe and amende dedde thinges, whiche bee insencible, as Shippes, houses, walles, bridges, and an infinite numbre of thinges, whiche mankynde dooeth make, and when it is old, doe renue it, and preserue it from ruyng, and vtter destruccion, although it be not perdurable: Should not therfore mankynde hymself, for his reward, bee diligently cured, amended, and renued, when either through falle, wounde, or stripe he is decaied, and that with wisedome and diligence, for when a house is fallen doune the Carpentar maie builde it vp again. But when mankinde departeth, desolueth, and dieth he cannot be reuiued again, by the policie or cunnyng of mankinde, because one mankinde, can not make an other but rather through arte, when thei be decaied, helpe to amende them, through the worke of nature, and the ministracion of the Phisicion: for *Claudius Galen* saieth, that *Natura est operatrix, Medicus vero eius minister.* That is, nature is the worker, the Phisicion is but her minister. Therefore the *Chyrurgicall* Phisicion, is natures seruaunt.

Eight thinges or propertie of a good Chyrurgian.

The Chirurgian is the beste handcraft in the worlde.

Job. 14.

The Chirurgian, is natures seruaunt.

Sorenes.

What then doe nature worke, in *Chyrurgj*?

Chyrurgj.

NAture worketh three maner of waies, by the reason that conuenente instrumentes and meanes, are applied in the tyme of nede, to helpe here. For firste she deuideth the thinges that are conteined, or vnnaturally knit together. Secondly, she vniteth, knit-

Nature worketh three waies to helpe her selfe.

The strēgth of nature.

teth, and ioineth togethey, the seperated partes. Thirdly, the expulseth, purgeth, and clenseth, superfluous matter, that doeth abounde, or offende nature.

Sorenes.

Then it should appere, that nature nedes no *Chyrurgi*?

Chyrurgi.

Nature must be releued by sondrie meanes in the time of daunger.

YEs? Nature in the tyme of *Sorenes*, can no more be without the *Chirurgian*, then the Smithe can be without his hammer, or the Tailer without his Sheres: and as I haue saied before, although you seem to be forgetfull, yet let the *Chirurgian* be diligent, if he loue to be clothed with honestie, to liue vertuously, and to do thinges artificially, and not to giue *quid, pro quo*, Chalke for Cheese, or Dirte for Drinke: for if thei so do, if it springeth of ingorance, then thei are worthy to be punished, and after to be reformed. But if thei bee menne of knowlege, and thus abbuse their pacientes, thei are worthy to be punished, as malicious murtherers: but here I stoppe and laie a strawe, I will meddell with no matters of the Lawe, I am no Judge, although it bee good and the chief regiment, of our common wealth, yet I haue receiued as smalle profite by lawers, and vnquiet men, as wounded men get perfite healthe, by ignorannte *Chirurgians*, or quiete men leade happie liues with angree wiues, for whom there is no remeadie, but pacience perforce, *quod Socrates*, to *Santippa*.

Sorenes.

IS your name *Chyrurgi*? Me thinke by your talke, you haue a domesticall griefe, how helpe ye your self, when your Feuer taketh you, you beare out the matter as well as you can.

Chirurgi.

IF I be diseased of any soche Feauer, I do not intende to seke counsell at your handes, neither of *Hipocrites*, nor *Galen*. &c. But onely of *Diogines*, whiche loued to be a lone, & *Socrates* was taught pacience, but to conclude, no manne knoweth the griefe of a straight shooe, but the wearer therof, but for asmuche as many handes make light worke, and many shoulders passe small of greate burdens, I care the lesser, hauing so many parteners. The remedy is this, when stormes be passe, faire weather come at laste.

Sorenes.

WEll, well, seke a salue for that sore, I can no skill of your disease, God wote, moche lesse to help mine owne griefe, I praie thee therefore helpe vs bothe, yet by your leaue although you bee called *Chyrurgi*, or *Sanitas*, yet I dooe consider, that there is no continuall sanite of bodie, or perfecte quietnesse of mynde, duryng this life of mortalle menne. For if a manne would discende doune

into

into his owne conscience, and see himself with in, he shall easely perceiue, the woordes written of saincte Job the. xviii. Chapiter, in his moste lamentable and pitefull booke: saieth he, a man that is borne of a woman, liueth but a shorte tyme, and is filled full of miserie, and commeth vp, and falleth awaie like a flower, and in the ende passeth awaie like a shadowe, and neuer continue in one estate. For truly we daiely see, aduersitie followeth prosperite, bondage after libertie, pouertie, after riches, sickines, after healthe, beside an infinite nomber of the passions, and afflictions of the minde. As zeale, strife, gelousie, loue, ioye, care. &c. And as the wise manne saieth, *Omnia tempus habent*, all thinges haue their tyme. And God hath geuen affliccion to the childzen of men, to be exercised in theim, emong whom, I for my synnes am plagued with this kinde of maladie, as thou seest me haue: I beseche God of his mercie, sende me healthe, and to as many as are sore.

Man is but miserable, & yet is quickly gone.

Chyrurgj.

THou hast spoken wisely, for al thing is in vain, where God doeth not put to his helping hande, and by his Prophete he saieth, call vpon me in the tyme of trouble, and I will helpe thee make thee whole, and deliuer thee. Behold, how many Lepers, sicke of Palsies, blooddie fluxes, blindnesse, defenesse, possessed of euill spirites: yea, and death it self, all these haue God helped restored, and made perfecte, for there is *Tempus occidendi*, and *Tempus sanandi* with God, for he is euer occupied, either in punishing the wicked, or confor-ting of his elected.

Psalm. 50.

Matth. 11.

Eccle. 3.

Sorenes.

WOuld GOD, there were soche miracles now a daies, as was then. It were a greate comfort to an infinite number of suche as I am, neither should it be paynfull, nor costly, for Christ coueiteth no money, although *Simon magus* delited in nothying els.

Christ is not coueitous.

Chyrurgj.

Orenes, Sorenes? Thou saiest not well, for it is rather a tempting of God, then a beleuing in God, to looke or wishe for miracles, for faithfull men nedes none. And I trust thou art faithfull, therfore thou nedest no miracle, but rather consider this, Christ healed the bodies of Sicke menne, twoo maner of waies, the one by vertue of his heauenlie worde, whereby we be taught that he is God. The seconde he healed somtime with claie, with spitte. &c. wherein we be learned, and he also haue learned vs, in the tyme of our sorenes, prudentlie to vse Goddes instrumentes and meanes, yea, not with claie or spitte, yet with pretious herbes, fruites, gummes. &c. For God hath ordeined theim onelie to helpe his people, to this ende, that his people might serue him. Tobias healed his fathers yes, with the gaule of a fisshe, an Angell prepared the medicen. Ezechias the kyng in the time of his

A faithfull man beleueth without miracle, for faith is not seen, but miracles are seen.

Two maner of healynges.

Esaie.38. 4. Regum.20 Pestilence, was healed with a cluster of figges. The greate Prophete Esaie, gaue him this medicen. Eliseus did cleanse through the vertue of a swete tree, the foule stinkyng waters, Christ in the Gospell, commaundeth the Apostles to carie oile with them, to heale the sicke. S. Luke. Luke the holy Euangelistе was a Physicion, and some of the antiquites of his Physicke, remaine vnto this daie. It is saied also that holie Esdras made a goodlie medicene, when the people were in captiuitie in Babilon, to clense them from their malancholie, and heauinesse of minde, whiche medicene is called after his name vnto this daie: these and soche like examples *Sorenes*, should moue thee to vse these meanes to helpe thee.

Sorenes.

Hartely thanke you, I shall by Gods grace, obserue your saiynges, and vse Gods instrumentes reuerentlie, by whose meanes we poore menne be healed. And somtyme the riche infidels, still tourmented with sores. &c.

Chyrurgj.

Euen so be riche also for sicknes, as we doe daiely see, doe not perticulerlie dwell in poore men, but rather generally in al although the kindes of sicknes be variable, and the complexions diuers, and the causes many, and euery sicknes, and sorenes, haue his proper name, although men, either through ignoraunce, shame of crafte doe abuse their names, although the effect doe stille remaine, as in clenlie termes by your lisence, thei will call it nothing els, but a saulie flemed face, redde or high coloured, when many times in deede, it is not onely so, but the verie Leprosie with all. It is nothing saie thei, but breaking out, or paines of the body, weakenesse of limmes, or a grene sicknes, through the obstruccion of the liuer. &c. with soche nicke names, whose very sure name is, the buttens of Napelles, *Gallicus morbus* comonlie called the Frenche pore.

When doe vse pretie termes for foule sores and call them by one name, when thei are an other.

Sorenes.

Hether to stande I in doubt, although I be pained, yet how to name truly my desease I can not, although of it selfe it be definable, felte of me, and seen to vs bothe, and knowen to thee, what thinke you, thinke it is, I praie you tell me.

Chyrurgj.

It is none other then apostumacion, as it doeth planlie appere to me.

Sorenes.

Then I praie you, giue me a difinicion, and a deuision, of an apostumacion.

Chyrurgj.

Apostuma-

Apostumacio is a verie euill disease, compounded of. iii kindes of maledies, gathered, and growing together in one quantitie, firste of an euill complexion: Secondly a naughtie composicion, and thirdlie, the continuaunce of time. These three maketh an apostumacion, or swelling within or without the body, notwithstādyng, as *Galen* saieth, not all kinde of swellynges make apostumacions, but soche onely as anoieth the bodie, and the roote thereof is the corrupcion of the fower temperamentes, when thei bee altered, and chaunged into Fleume, Blood, Choller, and Melancholy, through them the shape of a member, is altered, when it is chaunged from his naturall forme, into any straunge, or deformed figure. Also the breache of continuaunce, is caused through inscions, corrosians, breaking, or stretchyng, as *Galen* saith, in the seconde *de arte Medendi*, neuer the lesse, the chiefe cause is through stretchyng, whereby the partes of the bodie bee seuered one from an other, and this is my conclusion of this diffinision.

Apostumacio is compounded of three sondrie euils.

Breache of continuaunce is when the whole partes ar cutte, broken, &c.

Sorenes.

How many kindes of apostumations be there?

Chyrurgj.

There be twoo, the one is hotte, and the other colde, for euery apostumacion is hote or cold, touching their humour, but accidentallie: thei bee diuersly hotte, as *Galen* saieth, the hote haue their proper signes, to be knowen by, euen so hath the cold, whereby he is perceiued. Apostumations, wherin is boiling and burning, with continuall heate, is iudged to come of blood, or Cholericke humour, euen so iudge them of Melancholie, or fleume, when thei seme to bee colde, pale, deddishe, or partelie not felte, and thus thou shalt perceiue their kindes, and although thei be named a like, yet thei differ one from an other in cure, as thei do in complexion. Moreouer, the apostumacion of blood, hath greate swellyng and heate, ouer all the body, and is seldom seen without some feauer, and the colour is a dimme darke red, also hardnes, if you presse it with your finger, because so moche matter, is gathered grosselie in the place. The pulses will beate very sore, the matter being ouer laden, will kepe doune the artorie, and therfore nature attempting to rase and lifte vp thesame, will cause great beating in the veines, wherfore the more artories be kept doun, the greater is the labour, and beatyng of the pulses, after whiche, sometyme followeth soche dollour and pain, that all the partes of the body come to destruccion, as often times in hotte euell complexions, where euill matter is heaped togither in the apostumaciō. That in fine, replexion and tencion, of all the course of the veines doe coms, for all the veines in the saied apostumacion, by the meanes of the aboundance of blood, will swell and become great, although before, thei were right, straite,

There kindes of Apostumacions, hotte and cold.

How to knowe Apostumacion.

The aboundance of blood in the Apostumacion.

cleane: yea, and some as small as peeres, and these bee the apostumacions of blood.

Sorenes.

What saiest thou then, of them that be Cholerike?

Chyrurgj.

The crueltie of the Cholerike apostumacion, but the bloodie apostumacion is gentler.

APostumacions Chollerike, bee gentiller as touchyng their swelling, but thei doe excell more in pain, and be farre crueller, because of sharpenesse, and bityng of humour, with bitternes, and drinesse of Choller, whereas bloodie apostumacions, although thei doe swell through moistnesse, yet thesame humidite or moistnesse, causith the sore to be more gentler, and of lesser pain then the Chollerike, for thei be twoo contraries, as *Aristotle* saith in his booke of generacion, and corrupcion, *Ignis qui est in vltimo continentis, non est in fine, ebullitionis*, and in an other place, he saieth, *Elementa omnia adinuicem contrarietatem habent*, and that is well saied, for heate is an extreme contrarie to colde, so is moistenesse to drinesse, and more paine in the one apostumacion, then in the other.

Of cõtraries of elementes.

Sorenes.

What be apostimacons in quantitie, whiche of theim be greateste, and whiche of theim bee leaste, I would faine knowe, good *Chyrurgj*?

Chyrurgj.

The quantitie of the apostumaciõs.

AS touching their quantites, knowe you that the Cholerike, is lesse then any other, by the reason of his drinesse, and heate, whiche restraineth extencion, but the accidence of the paine, is moste cruell and sharpe, and these be destryng qualities in this quantite, what time thei are come, to the extreme degre of heate, but apostumacions, depending of cold humours, soche wil bring their own proper signes, beatyng of the artories, notwithstãdyng thei be not comperable to the beating of a Chollerike, or a bloodie apostumacion but more duller, colder, paler. &c. You must allso note, that apostumaciõs that spryng of blood, or choller, be diuersly termed by sundrie names, as botches, shingelles, fellones, pushes, vncomes, saincte Anthonies fire, bleanes, bladders, or blisters, crustes, carbũcles, pestilent sores. &c. euen so on the other side, apostumacions, of Fleume or Melancholie, haue joined vnto them these names, as vndimies, knottes, woundes, Carnelles, wates, Cankars, Esthachelles, with soche like euilles of mortificacion, in their beginnyng, and bee all called apostumacions, but when thei be growen to a ripenes, and doe breake forthe, then call theim vlcers, speciallie if the matter procede, to the breache of continuaunce. Also apostumacions are sores compounded, and standeth not in one humour a lone, yet often times we saie simplie, that euery one of theim, springeth of one humour, as of heate, colde, moiste,

Sondrie names of apostumacions, but in effecte are but apostumacions,

Sores compounded.

or

or die, of whom in deede thei doe take their names, as *Aristotle* iudgeth in his Naturalles, as where blood is excessiue, it is called a *Bubo*, or a Sanguine boche, and where as Choller doeth abounde, it is called a Chollerike maladie. And so of the Flegmatike, and Melancholie the like, accordyng to their natures.

Sorenes.

Hitherto I haue heard, but onelie the diffinicions, of the names, or natures of impostumacions, but me thinke to talke of the cures, were more profitable, for onelie vnto that ende, doe I moue these questions vnto you?

Chyrurgj.

I will speake somwhat of their cuers, but or I enter any further in this matter: I thinke it rather necessarie, to speake a little of thinges that be comen, and would bee prudently obserued in their cures, for almoche as euery apostumacion, dependeth of some cause, and maie not well be cured, except, cause, signe, iudgment of thesame with effectes, be perfectly knowen? Therefore seyng there is nothing bolder then blinde bayarde, whiche falleth ofte in the mire, nor none so hurtfull to the healthy of mankinde, as ignorant *Chyrurgians*, settyng the carte before the horse, and the rootes of the trees vpward, and shoteth at the marke like blinde men, somtyme hittyng by chaunce, more then by knowlege, these thinges considered *Sorenes*. Thinke therfore no time loste, to heare me speake of the causes of apostumacons, for there by the soner, thei maie be healed, therefore I will speake a little more of the causes.

Blinde Bayarde is bold

Sorenes.

Why? Be there any more causes of apostumacons, where of should thei rise? I praie you shortly shewe me.

Chyrurgj.

Yes? Saieth he, whiche is the Prince of all Phisicke called *Hippocrates*, there bee three kinde of causes, where of apostumacions doe rise, the first is the *Primatiue*, the seconde the *Antecedent*, the thirde the *Coniunctiue*. The *Primatiues*, where maladies happen by misfortune to the bodie, from the outwarde partes, as insicion, breakyng, smityng, fallyng, biceracon of the handes and feete, or any other part, wherof insueth apostumacon. For whē great dolour, that is caused in any part, sone after it followeth, that ỹ part anoied crieth vpon nature for helpe, (for suche is his goodnes and prouidence) sendyng out of hande some succour, to the impouerished, and sore partes. But it chaunceth ofte tymes, that this succour, or nourishemente, resteth there or some where by the waie, in ỹ vacant and weake partes, and so groweth it at length to an apostumacion, in case the vertue degestiue, or expulsiue be not able to maister, and dispache it. The *Antecedent* is diuersly named, and by diuers termes, as replecionall, humoral

Three causes the Primatiue, the Antecedente, and the Comunctiue, whiche belong to apostumation.

com-

complectionall, and compoſicionall, it is called repleccionall, whē the humours increaſe beyonde their due meaſure. And albeeit all theſe haue reſpect to the qualitie of humours, yet for all that, when all the humours growe beyond meaſure, it is termed replecionall, humorall, is whē one humour a lone, groweth to apoſtumacion, as the ſhingles cometh of pure choller: and an hot botche of pure and laudable blood. Alſo thei call it complexionall, if the ſaied humours bee diſtempered from their firſt ſtate or qualites, I ſaie from their firſt qualities, as if their forme in a body wer limited, within the quantitie of. ii. inches, & then if thei had gotten thē iii. inches more, then thereof would ſpring diuers diſeaſes, taking their names of the qualities, ẏ haue dominion and preheminence of thē. It will be named compoſitionall, where one humour excedeth the reſt, in degree of his qualitie, giuē him of nature in compoſicion, and hereof it commeth to paſſe, that the whole bodie compounded, goeth to ruine, through Feuers, and other kinde of maladies. Wherefore no man maie dought, that the complexcion ſhould bee holden for a cauſe *Antecedent*. Some number dolour with the ſame cauſes, wherevnto maie be added weakenes of a member, as watriſhneſſe, and windines, &c. Also a cauſe *Coniuncte*, is nothing els but the *Antecedent*, when it cometh to a place vlcerated, or well nighe vlceratyng. Here maie not wee paſſe ouer this with ſilence, that any apoſtumacion as touchyng ripyng, or to ſpeake plainer, rottyng, and breedyng of matter, hath propertie fower tymes appropriate to it, that is to wete beginnyng, augmentyng, ſtate, and fall. The beginnyng is, when the cauſes *Coniunct*, begin preſently to appere. Augmentyng is knowen in that it largeth, and groweth to bignes, and the accidētes increaſe the matter gathered and heaped together, without further increaſyng, ſheweth plainlie the ſtate. Finally, the fall is knowen (if it bee well looked on) by a certaine ſoftnes, and faintyng in the place. And theſe times muſte bee alſwell obſerued, I thinke, as the ſelf maladies: for *Auicenna* with expreſſe wordes, giueth this admonicion, ſaiyng: it is not poſſible thou ſhouldeſt cure a diſeaſe, if thou knowe not, what the diſeaſe is. We thinke he dooeth inferre, and conclude, where the tymes be vnknowen, the cure alſo will be vnknowen, for why? In as moche as the tyme in apoſtumacion is diuers, the diſeaſe is diuers, and the cure will be diuers.

Compoſicion Repiexion, Complexion, what thei are

Fower notes in an apoſtumaciō, beginning, augmētyng, ſtate, & declinyng.

Sorenes.

ALthough you ſeme to ſpeake ſomwhat obſcurely, and darkely, yet by often tymes readyng, I truſte to gette ſome more knowlege, for it is ſaid of a very wiſe man. *Omnes homines naturaliter ſcire dederat.* And I alſo beyng a man, am deſirous of knowlege to helpe my ſelf without the whiche I am the worſt kind of beaſt, and moſte vnprofitable vpon the yearth, but hether vnto, you haue ſpoken, but of the beginnyng of apoſtumacions, as ſemeth to me, but how be thei ended and finiſhed. I praie you let me knowe the waie?

Chyrurgj.

Chyrurgj.

GALEN the beste that euer was, and the greatest learned next to *Hyppocrates*, and one to whom chief credēce must bee giuen as vnto a prudent Ship maister, whiche throughy connyng wisely, doe set his course in the raging seases, defending his Shippe from rocke, storme and tempeste, to the ende, to a riue at the porte, and ende of his trauel so doeth *Galen*, like a worthie maister, defende his pacientes from the shippe wrakes, bothe of sorenes, and sickenes, and saieth if apostumacions tourne not backe againe, then thei doe ende by insensible resolucion, or els by rotting out, and thei be ended fower maner of waies firste by resolucion, as is aforesaid, whiche is vnbindyng, remouyng, or vndoyng of the matter, secondely, to conuerte, change, and tourne the apostumacion into a thyng, called matter, or waire. The thirde is by rotting. The fowerth, is putrifaccion, and of this speaketh *Auicen*, whiche is one of the chief princes of Phisicions, in thende of his chapiter, concernyng a hotte apostumacion, and in this cure there is two thinges principallie to bee obserued. The one is, whether the thing be yet a doyng, the other is, whether it be full doen, or ended, I mean by doyng, that is, wether the matter be yet runnyng, or fletyng to the place of apostumacion, and by the thing that is doen, that is, whether the matter be paste, and come already in to the place of apostumacion or not, and note also, that in all soche cures, you maie not prolong, or abuse the time, but diligently go about your busines, for a little losse tyme: put the pacient to great pain, & the *Chyrurgian* to great dishonestie. Of resolucio.

Sorenes.

THerefore I praie you, so spende no more tyme any lenger in definisions, names, causes, and signes, of apostumacions, but rather I praie you, begin the maner of their proper cures, and helpes, for els hether vnto, all is but a labourinth, and a croked waie vnto me.

Chyrurgj.

WEll: If you will nedes take vpō you, to minister in your beginnyng, you must reparie repercussiues, which will greatly comfort the sore member, for *Auicen* saieth in his first booke, the fowerth doctrine, that a strong member actiuelie, doe caste from him his superfluous humoure, vnto the weake passiue or sufferyng members, and pulles it backe againe, and eftesones doe powre it foorthe againe, to the greate hurt of the weake parte, where by the weake members is often tymes choked, and strangled with the strength of the humour, whereby the whole bodie is ruined, and finally brought to destrucciō, therfore, to the intente that the weake part be not vtterlie destroied, ouerladen, or choked, with soche superfluous humour, you must, to auoide

the

the daunger, make restraint with repercussiues, and medicenes defendent. And this shalt thou dooe, applie, cold, and bindyng receiptes, as *Galen* sheweth in the third of the art, saing: *Repeblemus a paciente particula si infrigidemus & stiptica apponamus, &c.* We shall put of frō the sicke parte, if we coole, and applie binding thinges. &c.

Sorenes.

Doe repercussiues helpe then in this case generally?

Chyrurgj.

Of repercussiue, whē thei are good.

NO. But for almoche, as this place offereth occasion, to speak of repercussiues, whiche I dooe laude: euen so I shall haue occasion to shewe, where repercussiues ought to bee abhorred and fledde, with no lesse care, then Shipmen doe the rockes in the sea. For it is no lesse pleasure to the *Chyrurgian*, to obtain their purpose, and finishe their cure, then it is ioie vnto the Mariners, luckely to arriue in their owne porte, or restyng place. Therefore *Sorenes*, to the ende that we maie eschue Shipwrackes, and daungerous places, let vs a little inlarge our course, and call to remembraunce, the wise wordes, of that learned man, and famous clarke (maister Jhon Vigo) of Genua, whiche wrote a learned booke, vnto Julius the seconde, wherein he saieth, that apostumacions in vncleane bodies, doe vtterly refuse repercussiues, except thei be firste clensed by purgacions, for moche matter can not awaie with repercussion. In case we should fall sodainly to the cure before purgyng, then should wee greatly erre, for in drivyng it backward, we rather should couche it vp, in the place so faste, that it could not be remoued, whereby occasion should bee giuen of euill accidence. And furthermore, if this come to passe, as God forebedde it should: then would it plainly emport, or threate putrifaccion or corrupcion of the member. Secondly, the emunctorie or cleansyng places, will not desire any repercussiue. Thirdly, take heede how you vse repercussiues, when the matter is fattie and clammie. For *Galen* saieth in the third booke of the Arte, *Corpus existens plenum repercußionem non amittet.* Fowerthly, thinke it no matter of deliberacion, concernyng repercussion, when the cause is venemous, cruell, or furious: but bee occupied wholy, in prouokyng of it forthe, for if you drive it backward, after mine opinion, saith *Tegaltius*, then doe you range farre from the high waie, for this is the cause, why ye shall arre, and not doe well in your cure. Firste, ye shall shutte and close vp the matter, within your senture, whiche of necessitie, ought to be despersed abroade, in the whole circuite, and thereof will followe, by the meanes of the malice, venim and poison assembled together, and so takyng their force in one place will practise no small inconuenience or mischief, against the natural vertues: you shall therefore, firste vse repercussiues, if the matter bee pressed, stopped, thruste, or shutte vp together in one place, doe this, for feare of deformyng of the member, where the sore is, whiche sone will ensue, if it come to putrifaccion in that place. Sixtly, if nature cause

Foule bodies refuseth repercussiues, therefore thei must be clensed.

what peril is in the applicacion of a repercussiue, although in some case it is moste beste.

any

any apostumacion, by the reason of crises, that is of iudgement, *Hoc est Iudicium*, to auoide, expulse, or put out matter superfluous, in this case, thinke there willbe no meanes founde, to put it backe, without great daunger, and hurte to nature.

Sorenes.

Why would it hinder anye thing in this case, to apply a repercussiue, or medicene, to driue it backe: shewe me some reason why it should not be? Or what hurte would come thereof, if it were doen?

Chyrurgj.

what hurte ensueth of a repercussiue.

Mary, this euill might ofteiones ensue, for if it bee put backe, or retourned in againe, nature will then inuente, and finde out some other by pathe, from the vnclene, to the clene places, and were not this a greate hurte to nature? Yes suerly, it wer no small ieoperdie, therefore we must in soche cases, make euacuation of the matter, putting a helpyng hande to nature in her crises, as *Galen* saieth vpon this: *Aphorismus quorum crisis fit, haud facile est, &c.* For the cure of all these causes, you muste vse mollifications, and softenyng medicenes.

Sorenes.

Yet againe, I put this question, why you doe vse repercussiues at any tyme?

Chyrurgj.

what goodnesse cometh of a repercussiue.

We vse repercussiues, that we maie apply them, to the intent that the matter yet fletyng, be kept of, and not that, whiche is alredy flowing, be come stubburne, against vs in our worckyng, and therefore, doyng accordyng to our rules, we shall order and applie repercussiues in the beginnyng, and augmentyng of apostumacions, for why, the matter at that tyme, is chiefly flowyng to and fro, and *Galen* writeth in the thirde of his arte, that vesselles refreshed with binding medicens, put of moche matter from them, howbeit this ought to be doen successiuelie, by little and little, because the flure of the matter, is with a continuance, and when it is come where it should be, then must it be resolued, and not driuen backe.

Sorenes.

I praie thee gentle *Chyrurgj*, take in hande the cure of apostumacions.

Chyrurgj.

The prince of the Philosophers, *Aristotle* saieth, contraries be, and pertaineth to one science, and doubtlesse, the cures of apostumacions differ not, but in distaunce of more and lesse, for this cause, must I wrastle earnestelie, that the knowlege

of natures, and simples escape you not, for why, the more ye shall excell herein, the better shall you forme your medicenes, for the pacientes behoue, who haue ioined them selues to our companie, now to obtaine this pourpose, ye shall aduisedlie looke, wether the apostumacions fall in a body full of humours, or voide of thesame. If it happen in an emptie body: ye shall reken it some cause prematiue, whose cure must be in drawing forthe from the matter, with resolutiues, or softening medicenes, you shall resolue, if you apply, cold and binding thinges together with hot and moist: with cold you must restrain, and kepe it of, if any parte of choller were approching, by reason of dolour, and with bindyng, you shal comfort the mēber, as I said before, accordyng to the sentence of *Gallen*: that hoote thinges, cause the relentyng of the matter, finally, vse moistening of thesame, that the pores harden not, nor be coagulated or stopped, and this spedely muste be doen at the beginnyng, afterward if it take not place, as I haue saied. What haue you to saie, in any other matter?

Consider whither apostumacions chaūce in bodies replete with humors or emptie,

Sorenes.

Shewe me some wholsome medicenne, for apostumacions. I praie you.

Chyrurgj.

A good medicene for an apostumaciō.

I Shall compounde this medicen, for an exemple. ℞. Iuse of Housleke, and Lettice, ana. ʒ. i. oile of Roses, and Camamell ana. ʒ. i. ſs. oile Mirtes. ʒ. x. Egges in nomber. ii. Swyng all these with the yolkes and whites, vnto soche tyme, as thei be well incorporated, and then applie it in linnen. Either thus. ℞. *Bole Armoniacke, Acasia,* aā. ʒ. i. oile of Roses, Mirte, Camamell. aā. ʒ. i. ſs. Beane meale. ↄ. i. duste of Mirtelles, and of Cipers nuttes. ʒ. ſs. with a little Ware, all whiche muste be incorporated at the fire, and applied to the sore place. Furder, for the resoluyng, of an hotte apostumacion, of what cause so euer that it come of: ye shall applie this, which the learned haue greatly commended, & in very deede, I euer founde it, as thei haue said, thorder of it was thus. ℞. Hedes of white Lillies ʒ. v. rootes of the Marrishe Mallowes. ℞. i. Camamell, Millelotte. ana. ℥. ſs. and a handfull of Bran, sethe all these in water, till thei be throughly sodden, and then strain, and presse them, as the Coke doe cōmonly grated bread, when he maketh his potage, putting it into a clene pan, vnto the which, ye shal put oile of Roses, of Camamill, of Dil, & of lillies ana. ʒ. ii. of the marie of Calues, or Cowes legges, and of Capōs grese ana. ʒ. i. of white Ware. ʒ. ſs. of the softe apples, rosted in hotte embers, if thei maie bee gotten. ʒ. iii. ſs. Let all these bee melted together, with that, whiche was fearsed at a soft fire, and bee boiled, by the space of halfe an hower, wrought alwaies, that it be diligently stirred all the while, and this will bee a Cerote, whereby ye shall gette profite, and commendacions. Now if the apostumacions, will not bee ruled, and giue place to a resolutiue: for so it fareth oftentimes with them, then prepare molificatiues, or softenyng medicenes, whiche maie be made

A more excellent waie to helpe an apostumacion.

twoo

twoo waies, with Embrocacions, or plaſters.

Sorenes.

I praie you tell me, whiche is the beſte waie or meanes, to make an Embrocacion?

Chyrurgj.

AN Embrocacion, is made after this maner. ℞. Of a decoccion of Mallowes, Violettes, Barlie, Quince ſeede, Lettice leaues. ℥.v. of Barlie meale. ℥.ii. oile of Violettes, and Roſes, añ. ℥.i.ß. of Butter. ℥.i. and then ſeethe theim all together, till thei bee like a brothe, puttyng thereto, at the ende fower yolkes of Egges, and the maner of appliyng, is with peeces of clothe, dipped in the forſaied decoccion, beyng actually hotte, whiche muſt be often chaunged, one after an other, by the ſpace of one thirde part of an howre: This will alaie and abate the paine, and cauſe reſolucion, drawing forthe the matter into the ſkin. Soche decoctions maie be alſo made, of a Wethers hed, or other fleſhe, ſo that the brothe bee fatte, howbeit, this ſhall bee, accordyng to thine intente, whether you meane the rippyng, or the reſoluyng of it, immediatly after the imbrocacion, let this or the like plaſter followe. ℞ Of leaues, of Mallowes, Violettes, and Lettiſe, añ. ℨ.i. and afterwarde thei ſhall be ſodden, braied, and ſearſed, make an harde plaſter thereof at the fire, with Barlie meale, puttyng thereto ℥.ii.ß. of oile of Violettes, and. ℥.ß. of Butter, this doen, take it of the fire, and then incorporate the yolkes of three Egges, and ſo applie it to the ſore. Now, if he be lothe to take ſo moche paine, and thinke plaſteryng ſufficiente, appoincte the pacientes frendes to vſe this. ℞. of crummes of breade. ℔.i.ß. let it bee ſteped in a decoction of Mallowes, Violettes, and Lettes, or in a brothe of Veale, or Mutton: it maie bee doen to with Ewes, or Goates milke, hotte from the dugges. Finally, let it be preſſed, and ſtamped, and drawen rounde in a morter, and then ſoften it with oile of Violetes, and Roſes, añ. ℥.i.ß. and of Butter. ℥.ß with a ℨ.i.ß. of Saffron. After lette the whole be thicked, at the fire a little, and then put the yolkes of twoo Egges to it: or els take the leaues of Mallowes, and Violettes, or euery of theim, one handfull, and ſo boile and ſtampe theim togither, with Bores greaſe, and vſe theſe hardely. For one of theſe I aſſure you, ſhall ripe a Chollerike apoſtumacion, whiche thyng ye ſhall perceiue, by the ſoftneſſe in felyng, and by eaſyng of the paine, as *Auicen* ſaieth *Cum videris lenitatem quandam & ſedationem doloris, tunc ſcias quod ſit in via ad maturationē.* When thou ſeeſt a certain ſoftnes, and laiyng of pain, thē thou maieſt know, it is in the waie of rippyng, now when the place is readie to bee launced, aboue all thynges, ſee the inciſion, and the openyng be made a longeſt, with the liyng of the heeres, and ſinewes, for why, nothyng will be doen more better, to cauſe a Cicatrice.

Of an Embroche.

A Cicatrice.

Sorenes.

This is verie well saied: Now I praie you tell me, how you make an Insission?

Chyrurgj.

Insission how to make it.

AN Insission muste be made in the lowest parte, so that the matter maie the better auoide: in especially, if any humour doe vse to fall to that parte, from whens issues would moste naturally fall from. Oft we conducte thē, by their conuenient regions, as saith deuine *Hyppocrates*, Ā thinsissiō must be made, as it liketh the learned, after a half or croked moon, except the place be sinews, for if it be so, then must it be made a longest, with the course of them. For why, if I would opē it ouert whart, I might cutte some sinewe a sunder in worknyng: Immediatly vpon the insicision, the place muste bee couered with Linte, dipped and wette in the white of an Egge: Neuertheless, before ye so doe, ye shall fill the hole of the apostumacion with a tente, made of the same moisted linte, to the intent the matter gushe not out, all at ones, whiche thing, if it were suffred, and the apostumacion greate, the vertue naturall, will bee moche assembled thereby. Whereas wee ought moste warely to saue thesame, that it be sufficiente to feede the place, and worke rightly. For as *Mesue*, followyng the minde of *Galen*, saieth, it is nature, who wooketh health: the Physicion is but her seruaunte. This also muste bee well remembred, and had in consideracion, in a place apostumated, whether the apostumacion, fall in a fleshie or sinewie place. For when there doe rise a knot in a sinewie place, their loke to be opened, before thei bee full ripen: leaste any sinewe should rotte, by meanes of corrupcion, but in the other, by reason of the freshenesse thereof. We maie abide the perfite riping, sith we bee moued by no inconuenience, to open it before tyme: whiche thyng is not permitted in the other, without some good cause. Now when ye haue well filled, and couered the insicision, let it a lone, and meddle no more with it, for the space of. xriiii. howers, and when that tyme is expired, ye shall visite the apostumacion, with a digestiue, made of yolkes of Egges, and Terebinth, in continuing thesame, ii. or thre tymes, vntil you se more or lesse, according as necessitie in digestion shall shewe you. At the ende ye maie finishe the cure, with an abstersiue, mingled of Barlie meale, Terebinthen, and roled Honie, But if it shalbe hollowe (as it is often seen) we giue you this abstersiue in that behalfe. ℞. Of Roled Honie strained. ʒ. i. ß. of clere Terebintine ʒ. ii. of the iuice of Smallage. ʒ. ß. lette theim boile, till the iuice bee wasted, afterwarde, whiles it is yet warme, put thereto. ii. ʒ. ß. of Barlie flower, and mingle theim together, whiche ye maie kepe, till nede shall require, for the cure.

Consider to open a member, before the sinewe dooe rotte.

A digestiue.
An abstersiue

Sorenes.

What if proude flesshe, dedde or rotten putrified flesshe, chaunce to be in the sore, or apostumacion, what remedie then?

Chyrurgj.

Chyrurgj.

IN deede often times, there groweth dedde flesshe in soche places, I haue therefore here to saie, how the same must be displaced and remoued, certainly my self did euer vse in remouing of superfluous, and fistered flesshe, the mixt ointmentes, whiche was compounded of *Vnguentum apostolorum*, and *Egyptiacum* of like porcions, and if the parte had been verie sensible, I vsed the pouder, whiche the olde auncient *Chyrurgians* did vse, to remoue suche flesshe ouer and vpon, that ye shall applie this ointement, whiche the olde ansclent *Chyrurgians* had in vse. It is discribed after this maner. ℞. Dile of Roses, of Camamell, ana. ʒ. iii. of fatte Weathers. ʒ. iiii. of fatte Calfes. ʒ. iii. of the mary of a Cowes huckell bone. ʒ. ii. of Letherge of gold, and siluer, aā. ʒ. i. ß. of Cerusse ʒ. ß. of Vermilon. ʒ. iii. of Terebentine. ʒ. iiii. of new Waxe. ʒ. ii. mingle all these togither accordyng to the arte. And let them boile first at a softe fire, encreasing and fortefiyng the same, after a season, and so boile, and sterre it with all, and so doe it, till it get a verie blacke hugh and thus haue you an ointmente to spreade on the sore, like a Cerote. But I sawe one thing comyng to remembraunce, that maie not well be forgotten, by reason of the fearfulnes, of a certaine fainte harted manne, dwelling hereby, now this white liuered ladde, that I speake of, was excedynglie tormented with an impostumation, whiche needed openyng, howbeit, he could abide any thing, rather then the openyng thereof, with an instrument, when I perceiue the importunitie of the man, and the necessitie of the worke, I rotted the apostumation with a potentiall cauterie, whiche was made after this sorte. I tooke a cuppe full of the beste Sope lye, that first distilled furth frō the stepe fatte, men terme it the mother lye, and caste it into a brasen cauldron, with adragme of ramain vetriole, whiche I caused to boile, till al the lye was cleane waisted, and then gathered I the some, and frothe, whiche remained therof for my purpose, and truely this is so effectually in writyng, that it semeth to worke sodenlie the acte, and seeyng the woorke began to receiue profite, when as the colour of the place began to bee darke and blacke. This is to bee vsed in the tyme, when the pacient is very feble. But or euer it was aplied, I meane the Cauterie, the hole apostumacion was couerid with a peece of leather, lest that the Cauterie should pearse or hurte some other place, then that whiche I did intende to meddle with all. And furder, that a hole bee made in the middes of the same leather: and furder, to anoint the leather, with some ointment, and in the same hole, to applie the said cauterie. And then with an other pece of leather, to couer the hole, and so let it stande by the space of one hower and a halfe, close couered., and then remoue the Cauterie, and then apparell the place with a plaster as followeth. ℞. Leaues of Mallowes and Violettes. ana, one handfull, let them bee boiled and stamped, puttyng thereunto. ʒ. ii. of Bar-

How to rebate flesshe superflous.

Cauterie potencialle.

rowes greaſe, of Butter. ʒ.ſ. of Leauen. ʒ. iii. and. ℈. i. of Saffron, mingle all togither, and plaſter wiſe, laie it to the place, for this will remoue an harde cruſt, and delaie the pain. Now when the cruſt ſhalbe remoued, the vlcer muſt be cured, as it was afore declared. Hetherto haue we talked of apoſtumacions, chaunſing in clene bodies. Now becauſe there goeth one by, by whō I maie quickly certifie my frende of my trauell. I praie you beare with me, for a while, and with all ſpede poſſible, when I haue doen, I will I retourne to you again. For I intende to finiſhe our communicacion, and ſpeake of the apoſtumaciōs, which hurteth bodies, that bereplete of humours, foule & painfull. &c.

Sorenes.

Somtyme an apoſtumacion, is placed in a groſſe foule bodie, full of humours: in ſoche a caſe, what is then to be doen, maiſter *Chyrurgian*, I praie you?

Chyrurgj.

Fower intencions, and ſix vnnaturall thinges to be obſerued.

Then aboue all thinges, my deare frende, you muſt doe your diligence, to labour and trauell: more then you did in my primatiue cauſe. And for the cure thereof, it is verie neceſſarie, that you ſet fower intencions, diligently before your iyen, and ſixe thynges not naturall.

Sorenes.

Whiche are thei, I praie you hartely tell me?

Chyrurgj.

Fiue notable good thynges to be obſerued in healyng.

First, that you order your pacientes life, accordingly: and to bryng the humour to iuſte equalitie.

Secondlie, to purge the euill humours: whiche dooe maintaine the apoſtumacions hurte, or offence.

Thirdlie, to remoue the cauſe, coniuncte or knitte to the ſame thynges, accordyngly.

Fowerthlie, to correct & amende euill accidentes, if any be in place.

Fiuethlie, thinges not naturall, as aire, meate and drinke, ſleping and waking, reſte, euacuacion, repletion, and accidentes of the minde, as ire, care. &c. All theſe muſte bee ruled with diligence, accordyng to the ebbing and flowyng of the matter: whether the cure doe ſeme eaſie or harde, to that ende, that with ſpedie worke maie be made with wiſedome, and the cure quickly finiſhed. Alſo, that the bellie maie be relaxed, and loſed of that humour, whiche doe moſte abound. Furder, that the apoſtumacion bee workmanly launced. And here muſt you chiefly obſerue, that no local medicen be applied, before the whole bodie be clenſed, and well purged of that humour, whiche doe moſte offence to nature. For in ſo doyng, miſchief wil inſue to the pacient, and reproche to the *Chyrurgian*: whiche maie rather be coumpted a murderer, then a man helper in ſoche caſes, whereof I haue ſpoken in the reper-

No local medicen applied before the bodie be purged

cuſſiue

cussiue. &c. So note, that I giue you warning, to obserue diligentlie to iosyng of the bellie, in all these causes. And furder, kepe of the matter with repercussiues, as example.

℞. Oile of Roses, Bole Armoniacke, the three Sanders, with the white and the yolke of an Egge, or els with this. Take Mallowe leaues, Violet leaues, ana. ℈.i. Wormewood, redde Roses, ana. ℈.ß. Barlie meale. ʒ.i. Lintill meale. ʒ.i.ß. Oile of Chamamell, seethe soche thinges, as ought to be sodden, and let them bee strained, then mingle them together, making a soft plaster at the fire, accordyng to the art. This is a medicene of that greate learned man *Auicen*, his owne inuension, for resolucion, and comfortyng the member: as it maie verie easely bee perceiued, if you marke well the receiptes. Now if these bee founde sufficient, feare not to practise, discomfort not at all. But perhaps you shall finde some matter, verie slimie or tough, to stronge for this, in soche case. Doe thus. Take the leaues of Mallowes, and Violettes, ana. ℈.i. rootes of white Lillies. ʒ.ii. rootes of Marche Mallowes. ʒ.iii. boile all together, stampe and strain them with a stronge strainer, or Colander, into a Kettle, wherunto put Butter freshe. ʒ.ii. Swines grease ʒ.i.ß. sethe them, and make a plaster in a stone morter Or els doe thus. Take rootes of white Lillies. ʒ.iii. rootes of March Mallowes. ʒ.ii. and rootes of Garden Mallowes, and rootes of Violettes, ana. ℈.ß. sethe them soft, stampe them, and strain them, wherevnto put Capons grease. ʒ.i. freshe Butter. ʒ.ii. Barowe grease. ʒ.i.ß sower Leauen. ʒ. iii. Barlie meale, as moche as shall suffice. ℈. i. of Saffron, and make thereof with the former decoction, a conueniente plaster, applie it to the sore place, accordingly.

A goodly repercussiue.

Auicens medicene.

An excellent plaster to aswage paine in a sore.

Sorenes.

What is then to be doen, after this businesse, I praie you maister *Chyrurgian?*

Chyrurgj.

When you be come to this poinct, doe your feate hardely, with lauce in hand, trimble not: discomfort not your self, neither your paciente, but open thapostumacion. Somwhat in the forme of a newe Moone croked, and when that is doen, vse the maner of digestion, and abstarcion in maner as I haue saied. But as concernyng the makyng sounde, and the skinnyng, vse the medicen, whiche is compounded of Vermilion. ʒ.i. oile of Roses and Mirtes, ana. ʒ.i.ß. This is of good effecte, in causyng of a seratrice, cutte or scarre, if the place be annointed with water of Planten, Rose water, Honie of Roses, and a little Allume, it shall bee verie comfortable, with a softe Sponge, to moiste the place: and thus haue the old aunciēt men, euer vsed emong their miserable pacientes. Then there is an other intencion, whiche is verie good: whiche is to amende euill accidence, whiche comber, molestе, and vexe apostumacions often tymes. For if the paciente bee

How to make incisiō.

How to vse humors that doe abounde.

longe vexed with soche euill accedence, the vertue naturall will then decaie, and be quickly ouerthrowen: wherof will followe incontinently greate daunger, and moche hinderaunce to the cure of the same, that in fine, it shalbe scant curable: whiche accidentes be these twoo, the one is called extreme dolour or paine. The other is darcknesse and dedly blache complexion, of the same place, these twoo bee nere hande desperate cures, and moste daungerous to be helped, in all apostumacions: but commonly these accidentes, are found onely, to be the cause of euill *Chyrurgians* negligences.

Dolour and darkenesse of complexion.

Sorenes.

What moueth the *Chyrurgian* thus to doe? I praie you tell me.

Chyrurgj.

When the matter in the apostumacion, was alreadie ripe, and flittyng, and after the same should quickly haue been expulsed, or auoided by inuisible transpiracion, whiche is one of the forces, or benefites of nature. Then the ignoraunt *Chyrurgian*, ministereth foorthe with repercussiues, which draue backwarde, and pressed the water so faste in the place, that these accidentes did ensue of necessitie. Wherefore I shall exhorte thee, my dere frende, seyng thou arte minded, to enter into the worthie ministerie of this worke: whiche is not onely profitable to thy self, but also beneficiall to the common wealth. That you doe vse repercussiues, namely in the painfull places, that maie be the occasion of riping of the matter, for feare that you repente you, for when matter is ones placed, then neede wee not but to open the pores, whiche thyng euery manne maie doe verie easely, if he doe resorte to the repercussiues, afore described.

What harme insueth of an euill Chirurgian.

Sorenes.

Sir, if in case these accedentes, whereof you haue spoken, be in this daungerous perill, it should seme then, either to be in the falte of the *Chyrurgian*, or els in the malice of the humour, what is then to be doone?

Chyrurgj.

You shall make a plaster, with these medicenes followyng, whiche the greate learned men theim selues, haue vsed vnto their pacientes. ℞. of hulled Beanes, or Beane that is without the bran. ℥.i. of Malowe leaues. ℞.ii. Sethe theim in lye, till thei bee well sodden, and afterward, let thē be stamped, and incorporated with meale of Linte, or Flaxe. ʒ.iii. of Lupine meale. ʒ.ii. and forme therof a plaster, with Goates grese, for this openeth the pores, auoide the matter by transperacion, and comforteth also the member, but if the place after a daie or twoo: when the application of the plaster, fall more and more to blacknes: it shall bee necessarie to goe further, euen to scarefiyng and incision of the place, accordyng as it maie suffer. Certainlie, these

A good emplaster,

these are soche accidence, that will not so eally be displaced, as I haue talked of, but require mosse prudent and circumspect deligence, of the Phisicions. Therefore, who so will come vnto this arte, should dwell no small while, with a learned *Chyrurgiõ*, to this ende, that he maie both learne his saiynges and doynges, and obserue thesame, and haue thē euer in minde, that he maie euer bee able to trauise the aire, with his owne proper winges, whithout the helpe of others. And not bee as a blinde guide, neither apte to leade, nor tracte the waie hymselfe, accordyng to profite, arte and knowlege. For in so doyng, he shalbe like vnto an vnconnyng Shipe maister, whiche bringeth his shippe to ruin, rockes, or wracke, so shall he finishe his course with shame, and his paciente with death. Therefore, when the place is scarified, lette it bee doune bothe quicklie and sodenlie: then laie vpon thesame scarificacion baie Salte. After this be doen, then applie this folowyng, in good order.

What the Chyrurgian must doe.

Example.

℞. Of Bane meale, and of Orobus. ana. ʒ. vi. of Lupine meale ʒ. iiii. And boile them in Oremell, vnto soche tyme as thei shalbe plaster thicke, and after applie them to the place. Or els or plaster it with Beanes, and Lupines, boiled in Barberie lye, and afterward strained and stamped in a Morter. Now perchaunce, ye see euill and corrupte flesche in the place, ye shall nede no further councell in that behalf. But incontinente anointe the place with *Vnguentũ Egyptiacum*, whiche muste bee made after the minde of *Auicen.*

Unguentum Egiptiacum of Auicen.

℞. Vert degrece, Roche Alume, Honie, Viniger. aã. q. ſ. that is, as moche as will suffice, sethe them vntill thei come in a red colour, and with this ointment you shall exasperate, and sharpe the place, by the space of twoo or three daies, notwithstanding, if you shall neede, you maie iterate, or often applie the same, vntill the same come to an escharous crust or scabbe, and make separation, whiche must not be roted vp by any instrument, but rather maie bee renued, with one of the mollificatiues, specially young Hogges greace, as it is aforesaid, and when this is fallen of, thesame vlcer muste bee cured, as all other vlcers are, which I shall giue you furder vnderstanding hereafter. Now you doe perceiue, how putrifaction owght and must be handeled, but in the meane while, foresee with wisedome, that this euill be preuented, and auoide thesame, for when a cure is not well handled, or is cast awaie, then it is to late, to call again yesterdaie. Praier or weping in this case, will scant preuaile in the *Chyrurgians* behalfe. Now consequently, after I haue spoken of the asswaging, or mitagating of the dolor, and paine of apostumacion, whiche oppresseth nature, as the prince of Philosophie, called *Aristotle*, affirmeth, saiyng: dolour and paine, be the euilles that dooe dissolue, and vtterly destroie, the humaine nature of mankind. Wherfore it semeth necessarie, that in due order some wholsome waie be taken, to helpe this daungerous matter, and to auoide the dolour.

To abate dedde flesche.

A Chirurgis muste haue prouidence to foresee his cure.

Sorenes.

What

what is beste to auoide the dolour?

Chyrurgj.

NOthing truelie, but artificiallie to altere, and chaunge an euill complexion, so that it come not by stopping of the matter, or by the breache of continuaunce, or corosion. For then soche greif would aske other succours. For whereas dolour is fallen, it doe plainly appere, a sodaine alteracion of complexion in that parte, as *Galen* affirmeth.

To alter complexion in a bye.

Therfore, if you will make any alteration in nature, inuent some apte proper medicene, for thesame purpose: as example. Take Oile of Roses. ℥. ii. the yolke and whites of. ii. Egges newe laied, beate them all to gether, and aplie them to the place, then the next daie folowing in the morning, aplie this in place or stede of the former. Take crummes of white bread, sodden in Goates, or Shepes milke, or els breade sodden in the brothe of a Chicken, or els you maie take a Wethers hed sodden frō the bones, whiche you must presse through a cotten clothe, from the same sodden flesh, saue halfe a pinte of the decoction, vnto whiche decoction, then put to thesame Honie of Roses, and oile of Camamell, ana. ℥. i. ß. wich yolkes of newe laied Egges. All these muste bee beaten together and recocted, or sodden againe vpon a softe fire vntill soche tyme as it bee somwhat stiffe, when this is dooen, aplie it warme to the dolours pained place, accordingly.

Sorenes.

Choise of medicen is good.

WHat if this medicens preuaile not, what shall I doe then good maister *Chyrurgian*, for I haue hard saie, that one medicen worketh not healthy in euery complexion, but choise is good.

Chyrurgj.

WHen you shall vse this, whiche followeth. For often tymes extreme dolour, and paines of verie necessitie, shall require mollificacions, without daunger, wherein there maie bee put soche coolyng thinges, as will not hinder mollificaciō, thus Prince *Auicen* sheweth in his chapiter *de flegmone* therefore doe thus.

Take Mallowes, Violettes. ana. ℞. i. seethe them, and braie them, and put in them. ℥. ii. of Barlie meale, of oile of Roses. ℥. iiii. and efte sones sethe them againe vntill thei bee in the forme of plaster thicke. whiche in case serue not yet the purpose, note this other.

Take of Fenicreke, meale Line seedes, of flowers of Camamell, of Henne fatte, melted, of Rosed oile. ana. ℥. iii. Lette all these, the oiles and fattes onely excepted: bee mingled and sodden together, with the decoction of Mallowes, and Violettes, vnto soche tyme, as thei bee thickned, to make a plaister. This doen, warme the oile and fatte, and and incorporate thesame, with a little oile of Camamill, and of Dill, and so make it to a plaster. This will open the pores, and harde pressed matter, whiche causeth the paine. Now if it be in the augmentyng of

a maladie, in this case, ye shall make it after this forme.

Take oile of Roses, and of Camomill, ana. ʒ.i.ß, the yokes of twoo Egges. ʒ.ß. of Barlie meale or more, whiche ye shall shake well together, and so laie it to the place. This suppose I sufficiente, for the appeasyng of dolour: If not, you of your owne hedde, by these maie inuent new, and other confections, to the behofe of your pacientes, and your owne contencion. Sith I haue dispatched this, I will retourne to an hardeined apostumacion, whiche truely, might haue been omitted well inough, the matter beyng so manifeste and plaine.

Neuertheleſſe, I will recite here, what the learned haue bled in this case, because I would not maime my communicaciō. Certainly this inuencion shall minister diuers fetches and caules, wherin men maie emploie their wittes. Howbeit (accordyng as *Meſue* writeth *De laßitudine poſt purgationem*) wee will conuerte our intent, to the cause of hardneſſe, to the intent we maie cutte it of. For as he saieth, this is the right waie in cures, and the foresight in woorkyng. Wherefore, if it appere that the place tende to hardnes, or euer it come to that poinct, and be fixed it maie be redressed thus. Take ten fatte Figges, of rootes of Marishe Mallowes, smally chopped. ʒ.vi. Seethe theim well, and then braie theim with. ʒ.ii. of Barrowe grece: puttyng thereto a little Saffron, wherewith couer the place, whiche ye would soften. And ye shall not faile of the purpose. But if it were so, that the praie escaped your wittes, or misse your fingers, you maie be sure to intrappe it with this. A softenyng emplaster.

Take of Terebintin medled, and well incorporated with Butter, & this doubtles shall serue your purpose. But or euer it bee applied, the place muſt be prepared and often made moist, for riping of the matter, with blood warme water. Now when it cometh to rottyng, open the place with a potenciall Cauterie, or with some other fetche or meane forseyng alwaie, that it bee doen, accordyng to the rules aboue mencioned. In fine, when it is opened, procede in the cure, as in other. A potenciall Cauterie.

These be the thinges, whiche I had this daie to saie, which though thei be not so finelie uttered, ne liuelie declared, as happelie ye looked for: ye shall beare with my simplicitie, in that behalf, For I neuer bestowed labour in Oratre (as I thinke ye perceiue right well) to attain vnto eloquence. And so, where I am simple and plain my self, I haue handeled soche thinges, as I had to saie, with semblable simplicitie & plaines, whiche if it like you, also I shall right gladly recite vnto you after thesame order and maner: soche thynges, as we haue to vtter of woundes. Now, if I haue stombled or missed any where, I praie you correcte it, so if it be worthie of correction. And on the other side, if any thing praise worthie, be come to light, offer and ascribe that to the liuyng God (as I saied in the beginnyng of our cōmunicacion.) That we maie in our self, verefie the saiyng of the Poet. *Ab Ioue principium, nam ſunt Iouis omnia plena.* Of God take thinges their beginnyng, for by hym is all replenished, whose name bee blessed for euer. *Amen.* Of God beginnyng and endyng of all thinges.

Sorenes.

YOu haue handeled your self, verie eloquentlie and freshelie inough to daie, also you haue giuen vs cuppes of knowlege, able to quenche the thyrste of better men then we are. And I assure you, no man maie greatly wonder at it, seyng we are enuironed on euery side, with soche gentle humanitie, and brotherly loue of eche others. Wherfore, we praie vnto God, that for this your gift, he will prospere you and your cures, and longe preserue you in healthe, to the behoue of your countrie, and frendes. For you haue quenched our thyrst, aboue expectacion, with worthie communicacion and medicins. But to giue you warnyng, I praie you haste hether to morowe, with as greate and quicke spede, as ye can passe, after ye haue visited your cures, to the intent ye maie paie vs your promise at full, not without many thankes. Now therfore, sith the of your parte time moueth you, to attende your cures, departe in good time, and remember vs. For we sore people, minde to repaire hether againe to morowe, to heare you although the weather be verie cold.

Chyrurgj.

GO ye on in the name of God, & doubt not, but that I am yours, and all theirs, whiche bee either sicke, or sore, to helpe them, to my power.

Sorenes.

Mannes secrete prouidence.

IT befalleth often times, if any good or euill hang ouer mennes heddes: the deuine minde of man, hath an inglyng, and a smattering thereof, or euer it come to effect, whiche thing is verefied in our self this daie. For where we feared losse of tyme, we haue vainly spent all the daie, in lokyng hether and thether for you maister *Chyrurgion*. And al this together, is doen for you, wherefore to saie truth, we charged you with the matter, and spake liberally of you. Now therefore, if ye recompence it not with diligence, wee will laie all the burthen, in your necke, because we haue taried so long for you this daie.

Chyrurgj.

DO you herein, as you thinke good. For I am all together yours, and would that you al were helped: specially, because ye begin plainly, to shewe your grieues. And this will I dooe gladlie, omittyng the definicion, in as moche, it liketh you so well: notwithstanding, that all ancient authours in writing of matters, thought it best to begin at the definicio. But yet thei, as I thinke, were of that minde and opinion: where the matter was straunge and darke, and where it could not bee well perceiued, but the diffinicion gaue some light to it. And of a truth, so ought thei to doe, where cloudie darkenesse and crabbishe knottes, requireth light and openyng by the diffinicion, whiche thing as I trust, shall not happen in my plain wordes. For I intende to speake of woundes, whiche to all men, be as plain as a packe staffe.

Of woundes

For it is giuen men of nature, warely to auoide all noiaunce, and as moche it feareth them also to be hurte, I saie that woundes be manifest

lest to all menne. And if it were otherwise with theim, I might well inough beginne my communicacion, at this diffinicion of woundes. For it were easely saied, that a wounde is a breache of continuaunce, newlie made, in an harde or soft parte of the bodie, being without putrifaction and corrupcion. Now therfore, sith there appereth no commoditie curatiue, to rise thereof, I thinke it beste to passe it with silēce notwithstandyng, if you be desirous of it, the saiyng, whiche is rehersed, maie serue the purpose. And now to begin the matter plainly, I suppose I maie laie the foundacion beste, in the deuision of woundes

The diffinicion of a wounde.

Sorenes.

YOu haue rightlie iudged. But sir, my desire is, that ye will begin, wheras I maie heare one long profitable tale, of the whole matter, and I will occupie myne eare, and kepe silence.

Chyrurgj.

I was mynded thesame my self also.

Sorenes.

WEll, go on then, and speake to the purpose, without interruptyng of your talke: vnlesse where necessitie shall cause you to pause, or breath your selfe, good maister *Chyrurgian*.

Chyrurgj.

I Heard, my friendes and brethren saie, that there were twoo kinde of woundes, whiche dooe no lesse differ in name, then in their cures. The one menne call a simple wounde, the other double or compounded. The simple is, where no substaunce is losse, and is ensounded and cured, with one intencion alone. And of this, wee shall make no further a doe, because of the facilitie thereof. For why? Coblers, Carters, and women bee able to cure soche woundes. Now that whiche is properly called a compounded wounde, is where some substaunce is losse: and necessarily requireth, diuers intēcions in the cure as thus. To knite that, whiche was seperated, to restore that was losse, and to displace an apostumacion, if it be concurraunt with the same. But here note, that emonges woundes, some be incurable, and some curable. Therfore we will shewe you, what woundes we holden for mortall, and incurable. And it is not inconueniente, to begin at the harte, as the chiefe forte, and principall pece of the bodie.

Twoo kinds of woundes, the one simple, and the other double, or compound.

Then we saie, that euery wounde, anoiyng and perishyng the substaunce of the hart, it is dedly and incurable. For why? As *Auicen* saith the harte, during the naturall life, maie not suffre any breache of continuaunce. And therefore, to knit vp moche in one knot, soche woundes as giue let and impechemente to the vertue, whiche is necessarie to life, take mankinde awaie, without remeadie. As woundes in the substaunce of the brain: of the winde pipe: of the wessande: of the lunges: of the liuer: of the gaule, of the midriffe, of the mawe: of the splen:

What wounde be mortall.

Partes moſt daungerous to be hurte.

of the ſmall guttes, of the kidneis and bladder: and generally, al ſoche woundes, whiche perce thzough the bulke, and inward partes, be verie daungerous. Becauſe the inwarde partes bee altered, by mouyng of the aire, from out foꝛthe, and the ſpirites bee offended within, and the vertue naturall, which mainteineth life, is deſtroied. And the reaſon why, is that, when theſe partes be wounded, thei be moſte hardly helped, by reaſon of their continuall mouyng and labouryng. And when this maie not be made whole, thei be not able, ne ſufficiente to doe their offices, requiſite to nature.

Woundes in the muſkles.

Now muſt we ſpeake ſomewhat of woundes, that happen in muſkelles, and lacertes. Foꝛ thei maie bee thought as daungerous, as the foꝛeſaid. Foꝛ as in the one, be manifeſt tokens of death: ſo in the other be pꝛognoſticable ſignes, foꝛ men enflamed with high and deuine foꝛſight. Foꝛ a wounde in a muſkell, doeth moche like a woode Snake, whiche lieth awaite foꝛ menne out of their waie, lurkyng vnder their grene flowers, where he putteth theim that go by, in doubt oꝛ hallard of their life. Theꝛefoꝛe my frendes, let vs reaſon ſomwhat of them alſo, that thei leade vs not foꝛthe with vaine hope, and oppꝛeſſe vs emōges other, as careleſſe and idle heddes. Wheꝛefoꝛe wee ſuppoſe, that woundes chauncyng, thꝛee fingers aboue and beneath, the heddes of the muſkelles oꝛ lacertes, nigh vnto the iointes, be excedyng daungerous: and that pꝛickyng of ſinewes, doe often cauſe conuulſions, by reaſon of the greate kealyng and felowſhippe, that thei haue with the bꝛaine. Wherein the ſaiyng of *Hyppocrates* appereth true, who ſaith, that a ſpaſme oꝛ conuulſion, chauncyng vpon a wound, is moꝛtall foꝛ the moſte parte. Wheꝛefoꝛe, the woundes in ſoche parte, muſt be handled warelie, and with aduiſed deliberaciō. Foꝛ why, thei will to notablie hinder the *Chyrargian* his eſtimacion, if he pꝛognoſticate warelie of the ſame, to them that ſtande by: whiche thing trulie had, befallen to my ſelf, when I pꝛomiſed a man his life, had not I been admoniſhed of by maiſter *Raſis*, who ſecretly and wittely, vnknowen to all the family, pluckte me by the elbowe, and warned me, with theſe, oꝛ like woꝛdes in effecte. And then the pacientes ſtrengthe was agreable to healthe, and no appoſtumacion riſen: but he ſlepte as he ailed nothyng at all. Conſider with thy ſelf, ſaieth he, as thou doeſt lightlie alwaie, the ſignes, which induce conuulſion in woundes. Where as there appereth no ſwelling in the ſoꝛe, in good faithe, I conceiue an euill opinion, in the pacientes life, whiche I haue gotten me, with long obſeruacion. Foꝛ the matter, whiche ſhould come foꝛthe, to the pained place, is ſupped vp of the ſinewes. Wheꝛefoꝛe, I ſee a conuulſion euen at hande, Foꝛ if the matter, though it were little (foꝛ in moche it fareth a like) had iſſued & gathered to the place, it would giue me occaſion to thinke well of him. Foꝛ it ſhould ſignifie, that the matter did relinquiſhe the ſinewes, and dꝛawe outward.

Example,

Of conuulcion moꝛtall.

A goodly note to be obſerued when death is at hande.

Now in aſmoche as it remaineth, as a ſlepe within, ſurely I thinke euill of it: and truely, it was maruailouſlie ſaied of hym. Foꝛ, oꝛ euer

the

the fiueth daie came, the man gaue vp the breath, by reaſō of a ſpaſme or crāpe, whereat I was greatly abaſhed, reſeruyng the ſignes in memorie, & minde hereafter, as I alſo aduiſe you to doe. Yea, & if there be any other els, worthie of obſeruacion, marke the vain alſo diligentlie that it maie ſtande you for ſtede, when nede ſhall require. For this will require a vigilant ye of the *Chyrurgian*. Wherfore, I appeale here to your ſecrete hartes, and bid you beware, that ye diſgrace not your ſelf thorowe raſhenes, but be ripe in prognoſticacions, and circūſpecte in obſeruing of the times, of your worknges bothe for one helpe & others.

Now all other woundes, theſe onelie excepted, whiche I haue recited, no doubt be curable. And as for the helpe of theſe curables, there are twoo principall found, the one by the firſt intencion, the other by the ſecond. The latter is, where denided partes are ioyned totogether, through a porcion of an other kinde of matter. As for an enſample. Bones are ioyned together, with a certaine harde matter, moche like a bone, but not a bone, whiche is moche like to a Alaſarte. The other, when partes are ioyned together, with their like in kinde, as fleſhe with fleſhe. And theſe waies, we muſte nedes haue before our yes, to the intente we miniſter not any thing in woundes, whiche we might afterwarde repent. Wherefore, to auoide theſe euils I iudge it beſte, to begin with ſoche thinges, as maie bee vſed generally, in all kinde of woundes to helpe mankinde.

Sorenes.

For Gods ſake ſhewe me the beſte maner of woundes.

Chyrurgj.

What the Chirurgian muſt obſerue.

When ye haue determined, to take any ſoche wounde in hand: incontinent remember to obſerue theſe thinges, that is to ſaie, an order of the life, locall medicenes, and amendement of euill accidentes. The firſte, ye ſhall obtain by due adminiſtracion of the fiue thynges, called not naturall. If the *Chyrurgian* bee ignorant therein, the Phiſicians maie rule the matter. For it belongeth to them, to giue an order of liuyng, to bryng humours to a qualitie, to trie out inwarde cauſes, of variable ebbyng and flowyng. And finally, to giue iuſte redreſſe of theſame, whiche thyng for the moſte parte. *Chyrurgians* labour not to attain to, becauſe the matter is ſo ſecretlie hid, as it wer emonges ſtones, but onely by meanes of couetouſnes, and gredie deſire of *Chyrurgians*. For when thei haue gotten onely a little taſte, without all exercciſe, vnder their maiſter, whiche thyng is mother to Arte, as *Ariſtotle* ſaieth. Thei take money hungerlie, thei ſeke in hande, & rent their ſkin with their teeth, makyng no conſcīēce at the matter at all. Now as touchyng the ſeconde, in appliyng of locall medicenes: ye ſhall not plaie, make or marre, ne go at all aduenture, as ye ſought blindfeled. But perſwade your ſelf earneſtlie, that you made Argus, to bee your companion in the matter. For in caſe ye miſſe but a little, or negligen

tlie omit any necessarie thyng in the cure, ye shall first bryng your selfe in a pecke of troubles, and after will ensue many inconueniences, as saieth *Aristotle*, graunte one absurditie, and many inconueniences will folowe. Wherefore, least this doe chaunce, it is good that ye looke narrowlie on the matter, with aduised circumspection. Now therefore, when ye stande before the wounded, firste ponder with your selfe, how the wound was giuen, of what sort it is, and how large a gashe: For be the wounde small, and in a fleshie parte, without losing of substaunce, it maie be cured onely with couenable bindyng. But if it bee greate and depe, first staunche the blood, if any be, with some medicen cõueniẽt, as I shall declare hereafter, in the place of bledyng & vlcers, whereunto I referre at this presente. For there I entende to giue medicens, and meanes for that purpose. When the bloode in stanched, ye shall sewe the wound, with a fine threde, well twisted and waxed, betwene your fingers. But or I speake of sewyng, I will recite certain causes, where sewing is daungerous, & therefore forbidden as vnprofitable. And then will I to my purpose again in order for your sake.

who so doe graunt to one absurditie, many one will eftsones folowe,

If small wounde.

Sorenes.

I praie you shewe me that order?

Chyrurgi.

YOu shall first remember, that woũdes made, with any long and round weapẽ, as an arrowe or dart: must not for a fewe daies, be cured by the first intencion, notwithstandyng thei be cured, partly by the first. Some doe saie thei be not cured, by the first, for why? We kepe thẽ open, least the matter be imprisoned here. For if it were so, woundes might incurre extreme dolour, by reason of alliance, with coordes & sinewes. And therfore we saie plainly, thei ought not to be shut vp in the first daies. For my self sawe this in a valiãt capitain, at Barwicke, who had a wound in the necke. And a certain Phisicion tooke the man in hand, & willing to haste the yelpyng of the wounde, whiche ought to haue been kept open, but he closed it vp with a seame: wherevpon, the pacient fell into extreme pain and as it wer, into a continuall conuulsion, insomoche, that if a cunning *Chyrurgian*, called Pate Hardie, a Skot, had not put to his hand the soner, he had borne his owne message to the ded. But to our purpose, wher I said, notwithstanding, thei be cured by the first intenciõ: this is vnderstanded, that ther is no lost substaunce, newly produced in thẽ For if there were, the cured should be after the seconde entencion. And where any substaunce is loste, & ought newly be produced, sewing shal be right straunge & vntoward. For why, it can not otherwise be well cured, but by the second. For nature seketh euer restitucion of the lost parte, with no lesse carefulnesse, then the mother her onely lost sonne. Wherfore, if we minde to restore that, we maie not sowe vp the woũd, or it be recouered. If the wounde be deepe, and greatlie altered, by the

Example.

Pate Hardie the Scotte, a good Chirurgian.

Of the firste and seconde intencion.

receipt

receipte of the aire, thinke of no sewyng. For matter is now secretlie caused, by reason of the aire, whiche crieth out for digestion, and abstercion. And if the impericke, whom ye knowe of, had thus handeled the matter, the honeste man ye wote of, had been yet a liue. For when he had taken a large gasche in his legge, and long had left it opē to the aire, thinkyng to be notablie well cured: caused an *Chyrurgian* to be sente for, whiche immediatlie in all the haste (a Gods name) seweth vp the wounde. What will ye more? Immediatlie after the sewyng, importable dolours did arise, and on the thirde daie, the legge was so feastred that in the. viii. the man would nedes take his *vltimum vale*, and saie farewell to the liuyng. Now if the imperike had first vsed digestion with abstercion, and then sewyng of the wounde, perchaunce the matter had not growen, to that extremitie of death. And in case the wounde, bee by meanes of a bruse, then attempte not to sewe it. For without doubt, ye shall shortly perceiue, that ye laboured in vaine.

Matter doe couet digestiō

His name was Iue, of Swasa in Cambrige Shire.

A wounde of a brouse.

Whereof *Galen* giueth vs a warning worde, saiyng: that it followeth of necessitie, that a bruse should putrifie, and tourne to corrupcion. I adde, and vnderstande it, if it be an extreme bruse. for in a meane, it taketh no place. Therefore, if it be sewed, the seame will sone be corrupted. As we sawe our self, a lustie young man, who came to see a Bull baityng, in Parisse Garden, and fallen before the same, I wote not how, the Bulle gaue hym in the thigh a rente, with the hornes. Now when a *Chyrurgian* had taken hym in hande, incontinente he sewed the wounde, whiche putrified right sone. And certainlie, but if maister Backter had helped it, I thinke assuredly, the man had died of it. Furder we saie, that sewing is not good in a wounde, caused by bityng of some beast. For a bitten place, is hollowe & abated, or otherwise, somwhat sauoureth of the nature of a bruse. Howbeit, we leaue this case to the good *Chyrurgians* iudgemente. For partes seuered by bityng, maie well be ioyned with a threde, in some cases. Sewing is to no purpose, where a wounde vncouereth a bone broken, or whole, for it will not haue adoe with ensoundyng through sewyng: excepte the discouered be first cladde, and the seconde vnited togither again naturally.

It is perillous to sewe a wound, cōmyng of the biting, or rendyng of some beaste.

Also a wound in a muscolous place, specially ouerthwart the muskell, vtterlie refuseth sewyng, as *Auicen* saieth, in the chapiter of bindyng of woundes in Lacertes and Muskelles. Or be it a Lacert, whiche is rente in latitude, it is not drawen together, but rather some thing is put betwene, least the skinne growe together. &c. Wherfore he would the wounde wente at large, whiles the cure is after the seconde intencion. The same doe sinewie places desire also, for if thei be sewed, the lippes will growe to one, and the sinewes vnder couerte, wil caste rumethe matter, and shortly cause apostumacion, so that ye shalbe driuen, whether ye wil or no, to louse the seame, or make a new inscicion. Therfore to auoide this inconuenience, we shall suffre soche woundes, to run at large for a season: and so ye shall haue them, more tractable in handlyng. How bee it, here is a tedious disputacion mo-

Of woundes of the muscles

A question moued in Chirurgi.

ued, whether a cutte sinewe should be sewed, or not. For there bee sondrie opinions, and aucthorities of the learned, of the one side, and of the other. And verelie, if I should dispute the matter, I would maintaine bothe the opinions, although at this present, I assente with maister Jhon de Vigo, not for that I have sworne, to saie as he saith, but because his wordes, seme moste consonaunt to reason.

Of sinewes.

And to *Auicen*, where he saieth, if the sinewes be broken in latitude, then it is necessarie to sewe the wounde: and if it bee not sewed, the wound will not growe together. Howbeit, I will omit the prosecutiō of this question: sith it is not necessarie vnto this treatise. But yet by the waie, marke well the saiyng of *Auicen*, where he cōmaundeth to sew the wounde of necessitie. Certes, I, after *Marianus* would let it go open. But he meaneth of a large wounde, whiche would cause greate deformitie, if it be vnsewed. And likewise, if it bee sewed, beyng a greate distaunce betwene stitche and stitche. And on the otherside, where I said, I would suffre it to be louse, I meaned of a small wound, whiche experience shall teache you to be true. Moreouer, many dolorous and apostumated woundes, will none of sewyng, whiche, what for the facilitie, and manifeste apparance, needeth no further declaracion. For the cause is open to theim, that will diligentlie consider the matter. These be the causes, where we vse not to sewe woundes, and bee worthie put vp in memorie. Now will I returne, frō whence I digressed.

How to sewe a wound, and how not.

Now these cases excepted, sewe the wound, with a well twisted thred, drawen through ware, as we said before, alwaies remembred that ye leaue some place open, in the lowest part, where matter maie haue issue forth. Whē ye haue so doen, ye must applie this medicen, whiche is mingled of the white of an Egge, and a little Oile of Roses. This is doen, because the paciente should not greatlie bee troubled, at the remouyng. For oftime is caused so greate paine, namelie in yearie places, that the pacient semeth to be crampet, or rackt with conuulcion. And let this remain. xriiii. howers in the wounde, if ye feare any bledyng. And when this tyme is expired, visite your pacient again, with a gladsome countenaunce, and whiles ye be merely talkyng with him take of all the couerynges, and then enbaulme it, with a degestiue of yolkes of Egges, and cleare Terebintine, laied in a clothe. But if the wounde be in the hedde, or any place of moche felyng, take oile of Roses, in stede of Terebintine, wherewith procede in the cure, til mattre be caused in the place. And when that is doen, set the digestiue a part. For if ye procede further, it were but to put putrifaction, to putrifaction. Neuertheles, the brinkes of the wounde, must be oiled with Rosed omphacine, that is Oile of Water Lillies. After ye haue so visited the wounde, ye shall spred this defensiue, one hande breade from it.

The Chirurgian muste looke pleasauntly vpon his pacient.

A defensiue.

Take of Rosed oile. ℥. ii. ß. of all the Sanders ana, ʒ. ii. of Bole Armoniacke. ʒ. ii. ß. the white of an Egge, and a little Vineger, if the wounde bee distaunte from a sinewie place, if not, Wine of Pomegranettes, in stede of Vineger. All whiche, cause to be drawen in a morter

that

that it be at hande, when nede shall require. When ye haue thus proceded fower or fiue daies, then muste you giue ouer the digestiue, and vse a mundificacion, whiche is thus mingled. Take of Roſed Honie, ℥.ii. of Terebintine, ℥.iii. let thē seeth a little, puttyng thereto. i. ß. of Barlie meale, with. ℈. i. of Saffron. All whiche must be incorporated at the fire, & vsed the space of. viii. daies, or there about, as is expedient. And as for the sounding, vse the ointment, that I described in apostumacions, wherewith I ensounde or make whole, almoste all kinde of breaches, as our frende can witnesse, whiche (because he would haue the certaintie) would nede be present, when we cured a sore manne of apostumacion vnder tharme hole, whiche *Albenzoar Rasis* reconed for vncurable. If any fattishe flesche grewe, at the inclosyng thereof, ye shall remoue it with *Vnguentum Mixtum*, mingled of *Vnguentum Egiptiacum*, and *Vnguentum Apostolorum*, of eche like quantitie, or els take this pouder, whiche my self did moche vse. Take of *Citrine Mirabolanes*. ℥. ß. of *Terra Sigillata*. ℥. of burnt roch Alume. ℥. ii. let them bee stamped small, and the pouder for a corosiue, wherewith ye shall get the victorie and triumphe, ouer the maladie.

Sorenes.

Thus haue ye spoken, of a simple deepe fleshie wounde: now I praie your, procede to the double wounde, and the cure therof.

Chyrurgj.

REstitucion is made, with a matter of an other kinde, as in bones and sinewes. How bee it, some aucthours affirme, that broken and displaced bones in young children, bee vnited againe, with matter of thesame kinde. For why, members, whiche Phisicians call sparmaticall, beyng ones loosed, will not be ioyned again, with *Poros sarcoides*, whiche is of an other kinde. Now therefore, here haue wee to declare, how this meanes maie bee obtained, in a double wounde, of the elbowe or hande. For of all woundes, thei bee moste harde and daungerous, and specially of the hande: for the multitude of sinewes and cordes, and otherwise, scarcitie of nutratiue humours. Therefore let vs take in hande, euen as it were now newly come to our cure.

Now then my friende, when ye bee called to any soche chaunce: remember ye looke seriously, that no shiuer nor gobet of bone be lefte in the wounde, whiche might sharpen and anger, the vertue naturall, through some dolour and prickyng. As it hath chaunced in a famous worthy gentleman and souldiour, called Capitain Rede, whose arme was broken at Lith, in warre, *Anno.* 1559. and many bones remained, to his hurte for a tyme. For if these accidentes arise, thei shewe an apostumacion at hand: theffect and coming wherof, we ought by al meanes, waies, and policies to imbarre, lest it crepe to the wounded place. And ye shal obtain this, if ye obserue this order, which I wil giue you First clense the woundes of al sheuers of bones, and then if any boneg be fully cut of, place thē in their rowmes, as orderlie as ye can. When

Capitain W. Reede of the holie Ilande

To clense the wounde, and drawe for the broken bones

ye haue so doen, haue a table at hande, well couched and couered with soft lint, that the hande or member maie be placed to rest theron. And forthwith sewe vp the wounde, in case it be large. For a small wound as we said before, must be left open, to the intente rumeticke matters maie haue free libertie and issue, to come forthe. But take heede in sewyng, that ye pricke no sinewe, and that passage be left in the loweste parte, for sanious matter, whiche shall growe, or be caused there. whē the woūd is sewed, and the hand laied on the table, then must you apparell thesame with fine linte, dipped in the whites of Egges: and so leaue it gentlie enrolled, for the space of xxiiii. howers, giuing the pacient a conuenient regiment of life in diate according to his nature.

Sorenes.

What shall we doe then, when this is doen, as you haue commaunded, in this moste goodlie wholsome order.

Chyrurgj.

When to lette blood on the contrary side of the bodie.

As sone as that tyme shalbe expired, retourne againe to the pacient, taking a Barbour with you, to make a conuenient blood lettyng, on the other contrary parte: and this is doen, that the matter readie to cause apostumacio̅, fall not to the place, which is impouerished, by meanes of the wound. And the vain must be opened for bledyng the second daie, for sauyng of good blood. For if the vain were opened the first daie, then good blood might be drawen, aswell as euill. Now when ye haue dooen, with the bloud lettyng, open the wounde, and applie these medicenes, for the cure thereof, as followe in order. ℞. of moste cleare Terebintine ʒ. ii. of oile Hipericon ʒ. iii. mingle thē at the fire, powre them warme into the wounde. For if it bee applied colde, inconuenience might ensue thereof, as *Hyppocrates* saieth: cold is an enemie to the sinewes, teeth, bones, braine, and nuke of the necke, but heate is profitable and frendly. Therefore it is right conuenient, that in all your woorkes, aboute double woundes, ye eschewe medicenes, whiche shalbe actually colde, and see ye kepe the member warme, as a woman deliuered of her burthen. Moreouer, in the brinkes & circuite of the wound, ye shal apply peces of cloth, throughly weated in Rosed oile, wherin Anglet witches, or yearth Wormes haue been sodden. For this will comfort the part, and also cause euaporacions of humours, if any should approche. Again, anoint this defensiue about the cubite or elbowe, to defende the wounde from fletyng matters. For this doe thus. ℞. oile of Roses, and of Mirtille oile, ana. ʒ. i. ß. of *Bole Armoniacke, Terrá sigillata,* Dragons blood, ana. ʒ. i, ß. of all the Saunders. ana. ʒ. i. ß. of white Waxe. q. ß. and let it be made to a softe defensiue, in maner of a liniment. And when ye haue thus proceded in the cure, 6. or 7. daies, or more, as vnto the tyme the sinewes caste some rumaticke matter, & then it shall be tyme to goe to absterssiue, or dryyng. The firste, whereof is thus made. Take of Terebintine. ʒ. i. ß. and of Siruppe of Ro-

Cold is an euill enemie to the sinewes.

Absterssiue to clense & drie.

ses

ses. ʒ. i. seeth theim a little, and whiles thei bee seething, put thereto q. ß. of Barlie meale, and of Sarcocoll, and frankincence, ana. ʒ. ß. of Saffron. ℈. ß. and stire theim well, till thei bee incorporated, and mingled together. This is a gentle abstersiue, without bityng or nipping whiche is necessarie in soche woundes. A good abstersiue. q. ß. is as moche to saie, as will suffise

Sorenes.

All this shall I gladly doo to my self and others, but a Gods name, what shall I then take in hande, to procede any furder?

Chyrurgj.

YE shall minister this ointmente, as the learned *Chyrurgians* did order it, whiche is. ℞. Of Calues & Cowes fat l. ß. of oile of Roses of Rosel añ. ʒ. ß. of letharge of siluer ʒ. iii. ß of fresh odorāt wine ℈. i. of Anglet wiches or yerth wormes ʒ. ii. of Honie, S. Jhō wort, Madder. and flowers of rose Marie, an. ℥. ß. Let all these be boiled together, the Terebintine and Letharge onely excepted: vntill soche tyme, as the wine be waisted, and then straine the forsaied coction, and boile it in a newe together with the Litarge, till it haue gotten a verie blacke colour, and lastlie put the saied Terebintine to it, with. q. ß. of white Ware. And so this will be a soft ointment, moste conuenient for woūdyng of sinewes. And this kinde of ministracion, must bee continued, vnto the tyme of sealing and ensounding: for whiche purpose. ye maie vse this decoction folowyng, or that, whiche was discriued before, in apostumacions. But ye shall finde this decoction folowyng better, because it doeth ensounde and comforte the member withall: and therefore ye maie boldlie vse it in this place. A good ointmente for woūdes.

Take of Roses, Wirtelles, Wormewood, flowers of Pomegranetes ana. ℥. i. ten Cipres Nuttes, and boile theim in redde Wine, vnto the wastyng of the thirde parte, whiche vse, and applie with a Spunge well pressed, for the repaire of the member. And this was myne order, my frende, whiche in good faith, gat me bothe honestie & profite. This I suppose sufficient, as far as it appertaineth to the helpe of a double wounde. Now is it tyme, to come to the accidens, wherof we mencioned a little before: whiche thynge, yet neuertheless, I would haue omitted, had I not perceiued, that ye were so desirous of it, and doubtlesse, not without good cause. For why, the greatest parte and feate of curyng of woundes or vlcers (whereof by Gods helpe, we shall reason to morowe) standeth in the remouyng of the euill accidentes. And therefore, least I should be seen to defraude you, of your desire, I will ones venter my self for your sakes, vnder this burthen, heuie though it bee. Verelie I can not but moche maruell, how it should bee, that our nature is subiecte to so many chaunces, and so greate ieopardies: when I consider the accidentes, in sewyng woundes, whiche when thei be fallen, thei bryng not onelie the slender witted and learned, To ende a double woūd and begin accidence. Nature subiect to many calamities.

ned, but troublie wittie and farre castyng men also. What thinke you the common sorte of *Chyrurgians* will doe: when thei see learned to seke, to be vncertain, and to run fro medicene, to medicene, thinke ye not, but thei will make light of the matter: if thei see a manne, to bee tormented of paine, burste with apostumacion, vexed with euill complexions, to burne in Feuers, to be rackte with crãpes, to haue Apoplexes, yea, & to be distracte of their wittes to? Therefore least we be reckened of their nomber, and charged with the crime of vnmercifulnes. Lette vs endeuour our selues, to the vttermoste of our possibilitie, that wee maister euery of thẽ with many medicens, when thei befal. For if thei be not well handeled. Thei will robbe vs of our honest name, healthe and profite, and all the paciente of their liues, whiche is their chiefe iewell. Wherefore, we muste bestere vs in the matter diligentlie, when nature is extremelie vexte with dolour: & waie with our selues, whether it come of the breache of continuaunce, or dryng of the wounde, or els by reason of gatheryng of some humerall matter. And if it come by breache of continuaunce, or dryng of the wounde, then shall a moleficatiue be beste, for the openyng thereof. But if it come by heaping of humerall matter, then dryng medicenes shall be beste againste the pain, without any respect of tyme, whiche be mingled of oiles, meale and other dryng simples. These thynges well considered, firste if the wound be pained, throughe lacke of digestiõ, it maie be eased with this.

whẽ the Chirurgiã is put to shame.

Take of softe bread sodden. ℈. Goates milke. ʒ. vi. of oile of Roses, and Camamell, ana. ʒ. ii. and yolkes of three Egges, all whiche dooe mingle together in a potte, the yolkes reserued, and boile it, till the oiles be well dronken vp of the bread, and then take it from the fire, and mingle the yolkes withall. Thus shall you haue, if ye boile it accordyngly, an harde plaster, to be applied warme to the place.

Sorenes.

But what if this your medicen, serueth not to the purpose, haue ye no more plentie of medicenes then in store?

Chyrurgj.

YEs forsothe, that I haue a medicen of greate vertue folowyng. Take a quarter of a pinte, of the decoction of Mallowes, and Violets, or Mutton brothe of the weader, or els of any beast, that menne vse to eate, and lette bread be well steped therewith, and afterward boile it, as it was saied before. But remember to putte a little Saffron in this, as it maie in the former also, if it please the *Chyrurgian*. But if it come of heaping of matter, vse these medicens that followe.

Take of small grounde branne, ℥. iii. of Barlie and Beane meale ana. ʒ. ii. of Camamell, Melilote, and Wormewood, finelie shorne, añ ℥. ß. of odorant Wine, three cupfulles, boilyng theim at the fire, with sufficiente Sape, and in the end put thereto oile of Camamell, and of Roses, ana. ʒ. ii. ß. oile of Dill. ʒ. ß. with a little Saffron. And make

hereof

hereof a soft plaster.after the maner of a Cerote.I warrant you,with these ye shall asswage the dolour, whiche for the moste parte draweth matter to the place,as a cuppyng glasse,namelie if it bee colde.And if it come of heate,then altre the hotte receiptes,accordyng to the necessitie. And when the dolour is ones appeased, ye shall easelie win the Bulwarke, as touchyng the reste of the cure. Now ye shall represse apostumacion,if ye applie the defensiue aboue described,when ye haue let the paciente bleede,with a diuersiue blood lettyng,a clisster goyng before. But if there appere swarte rednesse aboute the wounde, the cause is in an euill complexion, for correctyng whereof, ye maie vse these receiptes.Take oile of Roses. ℥. iii. & mingle the same with the yolkes and whites of twoo Egges, whiche applie,beyng well shaken together in linnen.Or thus.Take.℥.ii.of *Vnguentum Rosatum*,oile of Roses ℥.i.and put them in a Leaden morter: castyng thereto of iuice of Lettise.℥.i.ß.of Letharge.℥.ß.of *Terra Sigellata*.℥.i.and drawe this, till it bee as a fine lentment,wherby ye shall fully remoue,and correct the euill complexion.But if the pacient shall be vexed with any feuer,conuulcion,palsie,alienacion of minde,swonyng, or soche like, by reason of mouyng of the humours:take a Phisicion to you,and he will amend these accidentes. For if I should now order Sirups,and Pocions(albeit that I entend also at more leisure,to speake more of them in that place,but now) I might seme to put my sithe, in an other mānes corn For why, here we talke not of Phisicke,but of *Chyrurgi*,whiche is somewhat contented with Ointmentes,Fomentacions,Plasters,and Leniamentes. This is the money, whiche I had to coigne this daie, to the intente I might bee able to paie you, without farder suite in the Lawe.For ye bound me so straightlie,with an obligacion of an othe. Albeit in this case, euery honeste man will willynglie kepe touche,to discharge his credence to his power.

To correcte a swart woūd.

Sorenes.

H, how rightlie iudge you? But now gentle *Chyrurgi*, in as moche as you haue yelded vs the vse of this daie, let vs depart for the tyme. Howbeit, let vs repaire hether again, I praie you to morowe, to the intent the reste,if any be,maie be paied:and so we receiue the whole some in assuraunce, wherof ye haue giuē vs sore people this earnest penie. And in the meane time,we Sore and Lame,giue thankes to the liuyng God,for his deare benefites, which of his mercie,he haue plentifullie bestowed vpon vs, to releue vs with his giftes,and by his meanes, that wee haue learned, to helpe and heale our selues, when we are lame and sore,whereby we maie be profitable to our comon wealth, I therefore desire you,when you be at leasure,to treate somewhat of vlcers.

God giueth healthe.

Chyrurgj.

Now

what an vlcer is.

NOw an vlcer is, a breach of continuaunce, with putrifaction and rottennesse, caused in processe of tyme. And their breedyng or ingendering, commonlie (as *Auicen* taketh) is of vlcerated breakynges foorthe of pusshes, and of woundes euill handled. Wherefore woundes (as our chieftaine and graunde maister, affirmeth in the firste treatise of vlcers) as sone as their due tyme of digestion, and absterciō is expired. And yet neuertheless, remaine foule and full of corrupcion must be called vlcers properlie, and not woundes: wherof it is a consequent, that euery breache of continuaunce, whiche voideth matter, or virulencie, shall vndoubtedly be called an vlcer. Whereof some bee fathered of an hotte, and some of a colde humour. The vlcers, whiche be founde with rednesse, and itchyng in the edges, come of the hotte: the other, whiche bee without greate rednesse and itche, and haue also wide rootes, are fedde and nourished of colde. Againe, emong vlcers, some bee of small importaunce, and some bee right daungerous. All bee daungerous, whiche breede no *Sanius* matter, when the tyme is to breede: or when some apostumacion is concurrant, whiche shalbe hidden secretlie, without euident cause. For if the apostumacion banishe, by reason of some medicen, hauyng power to worke that effect, it wer no matter, but if it banishe without cause, and lye secretly a lurkyng: Certes, it importeth no good, but euill, as spasmes, destractions and alienacion of minde. Howbeeit there bee also vlcers, as *Auicen* saieth, whiche properly, and as it were of their nature, produce their effectes now and then, as vlcers of the backe, of sinewes, of the knees, of the hanche, and all soche as haue great affiaunce with the Nuke, wherof some bee tractable, & some repine vtterly against *Chirurgi*, in their cure.

All soores voiding virulent matter are called vlcers.

Vlcers bee harde to cure that followe a sickenesse.

All kinde of vlcers be moste harde of cure, whiche succede any sickenesse, and ende thesame, by the waie of euacuacion: For nature vseth to vnburden her self, at that place, from thensforthe, of her euill and vnprofitable superfluities. Likewise bodies, whiche bee accidentall, moistie, or drie, will not easly be cured of their vlcers: as women with childe, and folke sicke of the dropsie: whiche is the caused in the one, through abundaunce of accidentall moisture. In the other, by reason of retained superfluities. Again, drie and ethicall members, maie not easely be ensounded, for wante of good blood: We see the like effecte in olde selie bodies (whiche, what for lacke of digestion of their meates, their naturall heate beyng almoste extinguished, and what for lacke of good blood) bee continually eaten vp of vlcers. Ofte tyme an euill complexion, is cause why, an vlcer is not healed and ensounded. Wherfore in especiall, haue the complexion in consideracion, and neuer rest till ye haue corrected thesame. For why, otherwise the nourishement, which crepeth thether, will be turned into an euil matter, when it is not ruled and maistred of nature. For what is an euill matter els, but corrupted nutriment, whiche nature could not order, ne was able to conuert into the seconde humidities. And to thintent ye maie achiue

this

this well, ye shall bestowe a little laboure, to knowe the natures of simples, and signes of complexions, whiche ye maie learne of *Galen*, in his booke, *de arte medendi*. And spende not your tyme, in trifles and woordes, that passe with the winde, neither in croked and distorted argumentes. For what good shall you dooe to your pacientes, when thei crie for your helpe, when ye haue made a greate sorte of subtill argumentes. Whether there maie be a newtralitie, or meane betwene sickenes and healthy, in any bodie. Again, sith we se that thei, whiche haue made mencion in their bookes, bee all at square, and none whole of other. Why dooe we embrace soche losyng of time, therefore I will aduise you, to followe with all diligence, Maister Jhon *Tagaltius*, whiche groundedlie and pithelie in his doynges, seketh out fruitfull matters, omittyng trifles.

Galen.

Chirurgians doe not agree

On the otherside, the vlcers, whiche maie bee easelie cured, are tho that chaunce in bodies of good complexions, and bee nourished with good blood, without affluence of many superfluities. Emongest whiche some abide in their newlie caused continuaunce, and some fall to discontinuaunce again. The vlcers whiche fall again to discontinuaunce, bee (as *Auicen* teacheth) where flesshe is caused and generated or euer the mundificacion to bee complete. For in as moche as vncleane superfluites, bee there secretlie hidden, it followeth of necessitie, that the continuaunce be loosed and broken vp again. And for this cause, soche breaches of continuaunce and sores, bee reckened for fistulaies, with the learned Physicians.

Vlcers in good complexions, ar lone cured.

Further note here, that there bee fiue kindes of vlcers in generall, an vlcer virulent, filthie, caue, rotten and corrosiue. But me thinketh it is meete firste, or euer we meddle with the cure of these generalles, that we recite the accidentes of vlcers, whiche cumber and hinder vs, in the cure: And when we haue so doen, then shal we recite, and treate of their cures. For in case we corecte not the accidentes, whiche make moste for the knowlege *quod quid est rei*, as *Aristotle* saieth in his bookes *De Anima*, we shall neuer winne the victorie of the vlcers, though we striue right stoutly in the cause, because the accidentes holde of the sore, and be of parte against the cure.

Fiue kindes of Vlcers.

Now the accidentes, whiche happen in vlcers, be these, bledyng, superfluous flesshe, euill in sauour, lippes, dolour, apostumacion, hardenes, corrupted bones, swellyng vaines, and roundnesse, and euery of these require properlie a cure, by them self, whiche if it be denaied thē, when thei call for it, or we shalbe conuented before a Judge, to giue euery manne his owne, or the debt not paied: there maie be no confederacion in amitie with men. Therefore least we be troubled in the law or charged of tirannie, let vs see how we can discharge our handes, of these accidentes, and first of bledyng.

Accidence in vlceres, their names.

Euery fluxe of blood, deare brother Sorenes, commonly proceade from a primitiue. For the antecedente, wee will omitte at this present, least happelie, whiles we passe ouer our owne, and rushe rashely

The fluxe of blood proceadyng of a primitiue.

into other mennes doores, might anon be thruste forthe by the hedde, for theues. Therefore, to auoide this dishonestie, we will onely speake of bleding, comming of a cause priminet. Now therefore amorrosage or bleding, cometh of a late diuision of the continuaunce: or by reason of putrifaction of thesame. In woundes wee finde sweteyng of blood, from a vaine, and somtime wellyng and fletyng of blood, by little and little. A vaine sweateth blood, when he is berefte of his proper couering. Wherefore in this case, we iudge it necessarie, that the Phisicion haste to repaire with gentle medicene, that, whiche was wasted with cruell weapon. This is doen by conuenable sewyng of the wounde, but in case the vesselles be broken, and the blood run at libertie: it is to bee considered, whether the blood run gentlie, or els spring and amounte fierslie in his streme. If it flete mildlie, then it is plain, that it cometh of vaines, and is somwhat grosse, and dimmishe redde: but if it mount on height, be redd, fomyng and clere, it is an arterie. But as touching the cure: these thinges muste firste bee considered, whether the whole vaine be cutte, obserue the order, whiche shall be declared anon. Next consider, whether the wounde be depe, or superficiall. If it be superficiall, applie incarnatiues to it, whiche shall be soche as followe.

Distillyng of blood from the vaines.

Of woundes depe, and not depe.

Take Sarcocoll, Mirrhe, Aloes Epatike, Dragons blood, Mastike ana. as ye shall thinke conueniente. For so of euery of theim, maie bee ordered by your self, accordyng to the pacientes complexion. And with this ye shall withstande this kinde of bledyng, whiche is wonte to comber men verie moche. Afterwarde, when this medicene is caste into the wounde, ye shall rolle small quisettes of linte, and weate the same in the whites of Egges, well shaken and beaten with duste of Bole Armoniacke, and laie theim orderlie in the wounde. These also must be couered with a linnen clothe, well weate in thesame white of Egges, and afterwardes bee bounde, obseruyng alwaie, that the bindyng be handsomely doen, that it cause no dolour. But if the wounde be depe, ye shall consider with diligent heede, whether the gappe maie be sufficientlie stopped, if it bee deepely stitched, and if reason allowe, that ye shall not in any wise omitte the sewyng: that doen, immediatly lette followe a linnen clothe, infused in thesame whites of Egges, and duste aforesaied. If ye see that sewyng will not serue, followe the order, whiche I my self followed, and had euer good successe, as my pacientes can tell and witnesse them selues.

Reperassiues

And first ye shall washe the wounde, with red or binding wine, and that for twoo causes. The one is to comforte the place: the other to washe of the blood, that none maie hinder the sight, to see where the medicene ought to be applied. Againe, that no blood be lefte, to cause corrupcion. For ye shall shortlie after, sele with your instrumēt, what watrishe and filthie sauour it will cause, if ye let any remaine. Now, whē ye are at poinct with these matters, a newe labour and care will handfaste you, that ye shall not bee idle. Then ye shall lute the gappe, or mouthe of the vaines, whiche spout out blood with this medicen.

To stoppe a bleding vain.

℞. The dust or pouder of Galles, Beane meale, and Mill dust. aā. ℈. ii. Jhon Vigos pouder called *Precipitatū*. ℥. i. and mingle them with sufficient white of an Egge, and applie it to the gappe of the vain, as J said. Now if it shall come of putrefaction, laie all incarnatiues apart, and set your minde to the seperacion thereof: whiche ye shall doe with *Vnguentum Egiptiacum*, if the putrifaction be but small, and betwene two partes of the flesshe. And *Egiptiacum* muste bee made, after the descripcion of *Auicen*, euē at home, Wertgrece, Roche Alome, in quantitie partes a like if it be deper then so, then applie the Trochistes, which J will describe in the ende of the boke: whiche will remoue the rotten flesshe, from the good, without greate pain. But this can no manne rightly minister, except he haue seen it ministered before: therfore if ye set your mindes to attain to this, chose some expert *Chyrurgian* for the purpose, whiche cā distinct these thinges in practise. And in good faith, if trouble did not withdrawe me frō practising, J would shewe you this poinct my self.

When to incarnate, and when to seperate a sore.

On the other side, when the vaine is but partlie opened, incontinent ye muste remember these twoo poinctes, to wete, that the vaine must fullie be cutte of, or bee bounden and knitte. The one poincte we call incision of a vaine, thother bindyng of a vaine. Incision is made and vsed, where the thinges before mencioned, did not serue, as some where thei doe not in deede. And this is practised for this purpose, because the endes of the vain beyng cutte of, should runne backe, and be hid within the flesshe, and so bee couered, whereof will insue stoppyng of the vaine. Howbeit, this maie not bee practised indifferentlie in all vaines, but onelie when thei appere small. For when thei bee greate and grosse, then shall you vse one other fetche, not moche vnlike the former. Marke then, before ye make the incision, whether if a smalle drawyng of the flesshe bee made, it were possible to knitte the vaine in the vpper part, whiche thing were moche tolorable in this worke. If that maie not be, cutte of the vaine with an hot Iron, or instrument, made fit to that, or to ỹ like purpose. But take heede, that ye make not thincision to depe, lest ye cut the arterie, which accōpaineth the vain: for there bee fewe vaines, whiche haue not arteries associated with thē. Now one cunning man when he was called to one, who had bled twoo daies, and many right skilfull in the matter, had been in a peck of troubles, aboute staunchyng of the bloode. Perceiuyng by questionyng with theim, that were present, that thei had omitted nothyng, that men commonly vse in soche cases, least he should seme a Dotre, emongest labouring Bees. And again, least he should haue failed them who had laied moche vpon his hed, vsed this feate, wherwith he procured hym selfe profite, and his pacientes sauetie, though men despaired of his life. For some of them that were present, remembred the saiyng of *Auicen*, who saieth, that euill accidentes, are wont to folowe bleding as conuulsions, through emptines, ifbyng procedyng of dryng of the villes of the stomache, and alienacion of minde, with other sinthoms whiche in this case, are argumentes and signes of colde death. For these bee the accidentes that followe bledyng, and when thei appere,

Of incision of small vaines.

Depe incision hurteth the arters.

Euill accidētes followe bledyng.

Signes of death.

thei signifie death to be at hande, but to my purpose. He perced the lip of the wounde, in the vpper part, euen vnto the cutte vaine, and lefte thesame vntouched of the nedle, on the one parte: then conueighed he his nedle vnderneth the vaine, to the other parte, and perced againe the lippe, from the lower to the vpper part, in soche wise that he altered the vain, knittyng the endes of the threde together, and fastyng it to the lippes of the wounde, and thus deliuered he the paciente, euen from deathes dooze, and present daunger. But I saie my frendes, one thyng moze, remember that aboute all your wozkes, of staunchyng of bloud (when ye haue filled the wounde with quisettes) laie some pece of clothe vpon thesame, well weate in water, and Roled Vineger, so that the pece maie compasse the whole member, where the bleding is.

A good practise.

To staunche blood.

Now with soche feates and ingines, shall you triumphe ouer all vnbridled bloodflowynges, with moche praise, and erecte vp worthy monumentes of your actes. We haue now, as it maie be thought, spoken inough and inough of bleding: wherfoze least the tyme faile vs, beyng so swiftlie measured, by the first moueable. Let vs now take the cures of vlcers in hand, where we shall bridle the rest of the accidētes, belonging to vlcers. For if we would treat properly, of euery of thē, it should be a long matter, and displeasaunt. For why? thesame thinges should nedes be iterated, and repeated again, and yet again in diuerse cures.

Sorenes.

BVt yet my brother, me thinketh it were not superfluous, in our cōmunication, if you did shortly declare, oz euer you entred this matter, whereof vlceres take their name in especiall, sithen we haue founde in writyng, that thei are here and there named, of their causes, as of a matter that went befoze, oz els of their accidentes, by reason of their causes.

Chyrurgj.

Sanguine, Tholozike, Apostumacions.

THei be named sanguine, cholozike, flegmatike, & melancholike, accozdyng as any of these humours, shall excessiuely abounde in them. Oz their accidentes, thei call theim harde, caue, fistulous, rotten, cancrous, cozrosiue, dolozous, apostumated, euill lipped, and so forthe, as any accident shall comber the vlcere. Howbeeit the true cause, whereof vlcers take their names, essense and beyng, be but twoo euen, the antecedent, and coniunct: the antecedent, is, where is corruption with an excessiue qualitie of euill humours, procedyng of an inozdinate regimente of life: hauyng power to frete, viciate, and corrupte the partes of the bodies. The cause coniuncte, is nothyng els but a malicious complexion, caused of woundes breakyng forthe, and opened pulses, namely when thei bee euill handeled of *Chyrargians* and Phisicians, as wee see daiely in our time, can also deuide vlceres otherwise. For some be plaine, some depe, and of thesame some harde, some softe: Again some standyng, some runnyng oz crepyng. And like wise, some of them be cozrosiue, some putrified: but because soche definicions, make better foz the dullyng of the witte, then quickenyng.

Antecedent, & Coniuncte.

I purpose not to make any speciall mencion of theim in the cures. Ye maie note, that oft tyme, thei be tourned after some propertie or qualitie of the matter, or sanies, whiche shalbe in them. For our Doctors and chief Phisicians saie, there bee fower kindes of matter, or sanies, whiche the Latines thus terme, and cannot well bee Englished *Sanies, Pus, Virus, Sordities*, whereof thei surname them, with like diriued termes. And accordyng to these nomber and termes, I minde to speake of vlcers here consequently in their order. But first of a sanius vlcer.

Sanies is matter comyng of corrupted blood, or els putrifaction, and somtyme it is taken for poison.

And thus shall we doe, if God so will, when we haue said somwhat of sanies. For in as moche, as we entende to speake of a sanious vlcer. it is reason that we knowe first, what sanies is, whereof it springeth and who be his causes. And by the reason of this, we shal easely know the correction of vlcers, which thing (as we take it) cõsisteth in knowlege of the causes: rectificacion of complexions, and comfortyng of mẽbers. Now sanies is nothyng els, but corrupted foode or nourisheмente which natur was not able to digest, neither tourne into the seconde humours, whiche thei call, glewe, dewe, and the humour vnmed, sanies is caused and generated, when nutritiue matter, comyng or all redie come to a member, maie not be conuerted, into the nature of the member, by reason of the weakenesse of thesame, or superfluities of other members approchyng together. For, as *Galen* writeth, the strong members doe oppresse the weake, and put of their superfluities to them, whiche be tourned into sanies, or virulencie. Wherefore, whẽ we purpose to cure any weake member, wee muste endeuour our self, with all possibilitie, to strengthen it with some medicene cõfortatiue, that it maie put of straunge superfluities. And verely bindyng medicenes, beyng of soche heate, as shall not exceade the naturall heate of the weake part, shall comfort greatly, as *Galen* saieth in the third *De arte medendi*. Thesame effecte haue defensiues: also if thei be likewise qualified. And after what sort this must be doen, the nature of Simples it self, will informe you. Therefore, bestowe some labour, in the searche of simples, to the intent ye maie fetche theim redily, as it were from a store house, and not seeke at all aduenture, by chaunce medly, as thei grope for a pinne in the darke. The like mischief is committed in administracions of ointmentes, whiche be hotte, or moistie of complexion, and bothe the qualities dooe, promote a sore to putrefaction. For heate and moisture, if heate rewle not thesame, then thei are causes at first dashe, to cause putrefaction. As *Aristotle* Prince of Philosophers affirmeth: therefore, who so euer purposeth, to exercise *Chyrurgi*, must labour with all industrie, to knowe the nature of ointementes, at his fingers ende. I speake not of the names of ointcmentes, as the impericks, and some of our men doe, whiche profesle *Chyrurgi*, as sone as thei can name & recite *Vnguentum Basilicum, Nigrum, Aureum, Apostolorum, Egiptiacum, Rosarum, Album Camphoratum, Lythargicum, Rosarum, Ceracinum &c.* whereof thei bragge, and spreade a Pecockes taile againste the simple. But I meane the qualities of ointmentes, whiche must be diuers, in diuers maladies, accor-

Strong mẽbers doe oppresse the weake.

Chirurgians muste knowe Simples.

dyng to our entencion curatiue, in the maladie. For sometyme we cō-
forte, somtyme we moiſte, somewhere we drie, as also oftentimes we
coole, or heate. Therefore, it is not to be marueiled, that soche venter-
lynges and younglinges, stomble so ofte at a Strawe. For why, these
men be vtterly loste in their bookes, and will not from them one fin-
ger breadth, whereof spryngeth many errours, specially when thei
vnderstande not, whyche one learned man recordes, considerynge, spa-
red not to trie out in the matter, in his Aphorismes, saiyng, to worke
after bokes, without perfite knowlege, and fine witte, is a right com-
berous thing. Wherefore I exhorte you, moste dere brethren, that you
order your medicenes, accordyng to the complexion of the member,
and your intencion in the cure. And if it be possible, make your medi-
cenes your self, and truſt not so moche the Apothecaries, least ye be de-
ceiued with the blessed termes, I will not saie cursed, intituled *quid pro
quo*, because he is dedde, who made it. For as menne haue diuers physio-
gnomies, diuers qualities and quantities, with soundrie complexiōs
giuen them partly by influences, and partly by tractes, and diuers re-
gions, so haue the simples: also as greate variaunce, emongest theim
selfe, in as moche as thei bee of sondrie shapes, places, and countrees,
from whens thei acquire proper natures, qualities and powers in
worckyng. Wherefore *Auicen* crieth out in the Chanon of vlcers, saiyng:
Medicamen quidem vnum, secundum quedam corpora facit nasci carnem secundum quedam est corrosiuum:
whyche is thus moche to saie: One medicen in diuers bodies, hath di-
uers effectes and operacions. In one, by reason of the propertie of the
bodie, it causeth flesche to growe: thesame in some other is waistyng,
and right abstersiue, specially, if the bodie be soft and fine. Wherefore
this is inferred, that ointementes should bee made, accordyng as the
complexion of the member shall require. And this sentence toucheth
the fine speached *Cornelius Celsus*, our dearlyng, saiyng: *Ignorari non oportet quod
non omnibus egris eadem auxilia conferunt*: Wherefore, be you wise and circumspecte
in your confections, leaste it bee your chaunce, to fall into the Nod-
dies had I wiste. Now as touchyng the Judgemente of *Sanies*, that
Sanies shall be called good, as *Auicen* saieth, whyche is white, smothe, and
like in euery part: whyche sentence he borowed of *Hyppocrates*, the diuine
Phisicion, in his boke of Prognosticacions, where he saith, *Ea putredo laus
datur. &c.* White *Sanies* is praised, whyche is like ouer all, egall in the vtter
face, and not ill fauoured, the contrary is moste euill. Now if ye will
knowe why *Sanies* should haue these properties, rede *Auicen* in the capiter.
concernyng the iudgemente of *Sanies*, where ye finde euen your fill, of
causes shewed of the saied propertie, whyche ye maie seeke at his han-
des, and not now at myne, for it would drawe vs farder from our pur-
pose. Ye maie also haue respect to *Galen*, vpon the first of the Prognosti-
cacions: where ye shall rede certaine diuine thinges, for the perfite at-
tainmēt of this matter. Ye haue now sufficient what *Sanies* is, wherof
it cometh and of what sort it is. Now we wil ioyne hereunto, the cure
of a Sanious vlcer.

Fooles with bookes, bee worse then vnlearned practicioners

Varietie of Simples.

Auicen.

C. Celsus.

Sanious matter.

Sorenes.

Speake now of vlcers, I praie you, that I and my sore brethren, maie perceiue them plainly.

Chyrurgj.

Wherefore, for your better vnderstandyng, ye shall note, that there bee twoo sortes of vlcers: whereof some bee simple, and some be compounde. I meane not, that thei bee simple absolutely, but simple, after some maner of simplicitie. For why, their beyng is of an euill complexion, breache of continuaunce, and somtyme of composicion, also with a concourse of euill qualities. But I saie, thei be simple, so farfoorthe as thei bee oppolite to vlcers, where accidentes bee founde, lettyng the true ensoundyng of vlcers. For here we call them compounde, whiche haue soche accidentes: wherfore, when I name a sanious vlcer, as we recken the matter, ye shall vnderstande it, of that whiche is fully voide and clere of the saied accidentes, notwithstandyng it be tangled, with some doublenes and composicion. Therefore we will speake first of a simple vlcere, which is in the plain: and then of a simple depreste, or hollowed, whiche dooen, we shall in like maner and order treate of the compounded, from whiche kind, the almightie and mercifull God, preserue vs all.

Two sondrie sortes of Vlcers.

And firste we note, that all vlcers in that and as farfoorthe as thei be vlcers, require dryyng in their cure: whereof there be twoo kindes, the one hotte, and the other colde. Againe, some be with mordicacion and bityng, and some without. All be bityng, whiche in a certain degree of heate, be drie of complexion, whiche is because heate is yoked, and felowshipped with drought, as *Aristotle* moste learnedly first taught as ye maie reade in his bookes of Generacion, and Corrupcion. And he saieth thus, concernyng the mixture of elementes: If the coldnesse of the yearth, were chaunged to heate, it might no longer bee named yearth, but fire. He saieth farder, if the drought of thesame, wer chaūged to moisture, it should lose the name of yearth, and be called water Whereof it followeth, that thinges so dried, in case thei be found with like qualities: thei will not onely waste and gnawe, but also burne, when thei be applied. And this doe the qualities of the fire, and Mercurie Sublimated apartlie shewe. Neuertheless, the one shall bee so moche the lesse of mordicacion or fretyng, as his qualities shall more be oppressed in it, then in the other. And therefore, bee you somewhat the wiser, in chusyng of your simples, least ye take one for an other. Now to the intent ye maie the rather, eschue this foule errour, I will giue you the difference of exiccatiues, or dryyng Simples, whiche wee vse in vlcers. For by the knowlege of theim, ye shall sone come to the cure of vlcers. These exiccatiues bee colde: The three kindes of Saunders, Mirabolanes, *Terra Sigillata*, Dragons bloode, Bole Armoniache, Tutia, Camphire, Ceruse, Letharge, Vermilion, Sinaper, redde Corall, Gum Arabicke: these be hotte, and without bityng or gnawing,

Vlcers hotte colde, and bityng.

Aristotle a good note of Elementes.

Of exiccatiues.

Aloes epatike, Mirrhe, Sarcocol, vnholed Galles. &c. Hotte with bi-
tyng and mordicacion, Uertgrece. Alome. &c. Of these ye maie make
medicenes to the purpose, for all kinde of vlcers, so ye knowe perfitely
the propertie and worckyng of them: ye shall knowe, whether the vlcer
To knowe whether vlcers be hotte or colde. be hot or no, by his edges. For if he be reddish in the edges, it declareth
heate: as also, if the flesshe be remisse redde, and hotte in felyng, whiche
maie be rectified with *Vnguentum Album*, made after this maner.

℞. Oile of Roses. ʒ. vi. Weathers fatte. ʒ. iiii. Marow of the hucle-
bones of Kine. ʒ. ii. white waxe. ʒ. i. ß. Cerusse. ʒ. iii. ß. Camphorie. ʒ.
iii. makyng it to an ointmente, accordyng to the arte, whiche ye shall
applie vpon the vlcers, when ye haue firste caste in this pouder, in the
Vnguentum Album. sore. ℞. Of all the Mirabolanes, of *Terra sigillata*, of redde Corall. ana. ʒ. i
of Cerusse. ʒ. ii. of rochc Alome brent, ʒ. i. of Creuishe shelles. ʒ. i. ſtãpe
all these together, as small as sande, whiche couer, as I saied with
the ointment aboue described. But ſ the flesshe bee so mochc ouergro-
wen, that the lippes doe appere vpon it, ye shall vse *Vnguentum Apostolorum*
for the correction thereof, obseruyng alwaie warely, that the vlcer be
not inflamed again. For some complexions be so tender and soft that
thei will be altered, almoſte at the name thereof, as I sawe my self in
a citezein of Lõdon: whose name I omit, because he hath been vnkind
to our Arte. When I perceiued any sochc cõplexion as he was, I ord-
red my rectificatiue, with sochc cautele, that it should bothe comforte
and rectifie. After this sorte. ℞. Of oile Rosed. ʒ. iiii. of oile Mirtine
ʒ. i. ß. of Beane flower. ʒ. iii. of pouder of Roses, Mirtils, and Cipresse
Nuttes, ana. ʒ. ii. of *Acatia*. ʒ. ii. of Bole Armoniache, of *Terra Sigillata*, ana.
ʒ. i. of newe waxe. ℈. ß. and so make thereof a defensiue, betwene hard
and softe. And this at twoo applications, with *Vnguentum Apostolorum* will
rectifie the member, and make the vlcer redie to a Cicatrice. Thus cu-
red Jhon Backter, the learned *Chyrurgian*, sochc vlceres in a monethe,
where other, whom ye knowe, had theim in hande a yere and more.
Now when the flesshe is suppressed, and ye purpose to skinne the vlcer,
it is moſte expediente, ye vse this Lotion. ℞. Of good clere wine, one
cuppe full, of redde Roses. ℥. ß. of Rosed Honie strained. ʒ. ß, of rochc
Alome, ʒ. iii. and as mochc Saffron, as shalbe able to colour the wine
and sethe all these together, till the Alome be melted, and then moiſte
To make the skin Whole. the vlcere with this liquere, beyng luke warme: And maintain it, as
sone as it maie be, drie the vlcere again, with a fine linnen cloth, that
none of the liquer remain there. For it will cause matter and corrup-
cion, as it befell vnder his handes, who is myne sworne enemie. For
whiles he laboured to skinne the sore, as I did, euen with the same
medicene, he caused holownes in an vlcere. Now when ye haue so
moiſted the vlcere, as is saied, laie yet a little cotten in the vlcere, that
the moisture, in case any remain, be fully dried vp. Appliyng vpon the
Howe to make a Cicatrice. same this ointment, whiche is verie effectuall in worckyng of a *Cicatrice*.

℞. Of oile of Roses and Mirte, ana. ʒ. i. ß. of Uermilonde. ʒ. ii. and
sethe them together, till thei gette a verie blacke hugh, and so shall ye

finiſhe

finiſhe the cure. Lo, here haue you the cure of a ſanious plain vlcere: Now will wee to the hollowe, whereof ye ſhall receiue, large giftes and rewardes, if ye handle your ſelf well, in the reformacion of humours, that fall to the place. Ye knowe that ſharpe humours, will properly frete, and conſume the fleſhe newly growen, and let the growyng of theſame, wherewith the holownes of the vlcere, ſhould bee filled and reſtored. For the reformacion hereof, ſhall followe three intencions. The firſt muſt be to order the life, with conuenable regiment. The ſeconde to keepe of matter, whiche approcheth thether. And the third, to cauſe newe fleſhe to growe, with the ſkinnyng of it. The firſt is had by orderyng of the fore thynges, called not naturall, and chiefly with diete, whiche muſt be wholly bente, to the contrary of the humours and qualities, whiche feede the fore. The repulſe of humours maie be wrought twoo waies: or with competent purgacion, or with ſome vnctious and cataplaſmes, whiche comforte, and put of, as will the defenſiue aboue ordered. Fleſhe is cauſed to growe twoo waies, by lettyng of the contraries, and by appliyng of duſtes and ointmentes, beyng of like qualities. The duſte muſt bee made, by minglyng of the exiccatiues, aboue reherſed, whiche ye muſt indolate, accordyng to your nede. But if ye delite more in ointmentes, ye maie make that, after this maner.

The ſondrie intencions. Of regiment. Of matter. Of growing.

℞. Of the cleareſt Terebintine. ʒ. ii. of Hony roſed and ſtrained. ʒ. i. ß of Plantain water. ʒ. iii. let them ſethe, till the water bee waſted, and put thereto of Barlie and Beane meale, ana. ʒ. ii. of Frankencenſe. ʒ. i with a little Saffron. And ſo this will be an incarnatiue, with ſome ſturring, whiche ye muſt couer with *Vnguentum Album*, aboue deſcribed. Beſides this, the defenſiue there ordered, muſt bee nointed aboute in the circuite, that it bee not inflamed to heate againe. Now if the fleſhe grewe to faſte, it will be ſuppreſſed with *Vnguentum Apoſtolorum*, applied ones or twiſe, or more if nede require. And when that is come to equalitie with the edges, then finiſh your cure, as it was ſaid aboue, in a plain vlcere. There be other feates and engines, whiche can not be written but are left to *Chyrurgians* eſtimacions. For ſomewhile one qualitie, ſomwhiles an other, frouneth or flattereth, and muſte bee ruled now hether, now thether, as a Shepe emongeſt Wolues. Of whiche poincte complaineth *Auicen*, in the entraunce of his worke, ſaiyng: The tradicion of Phiſicke, containeth leſſe, then is neceſſarie for the Phiſicion. For the ouerplus, whiche is lefte to their iudgement and eſtimacion, maie not be expreſſed, and put in writyng. Wherefore, to the intent ye maie gette this iudgement in thynges, left to eſtimacion, ye muſt not lothe, nor be high in the inſteppe, to ſee other experte mennes worke. For there by, with diligent aduertence, ye ſhal aſſuredly gather iudgemente, and bee aſcertained in your inuencions. Now for almoche, as we haue giuen you the taſte, in a hotte ſanious vlcer, wee will bentre (I hope luckelie) the cure of the colde, obſeruyng the ſame maner and order, whiche we vſed tofore in the hotte vlcere.

An incarnatiue.

To abate proude fleſhe.

Auicen.

Now

Cold vlcer.

Now, when a ſanious colde vlcere, cometh to our handes (whiche thyng maie eaſely be perceiued by the ſye: For the fleſhe will be remiſe white, or wanne, notwithſtandyng, that ſometyme dimme paleneſſe cometh to an vlcere, through blood, runnyng with cholere. It is alſo perceiued with feelyng of the hande) now then when ſoche vlcers, I ſaie, come to your handes, ye ſhall not departe in any poinct from the order, whiche before was diſcribed. Neuertheleſſe, we ſaie for certain, that their remedies as farre differ one from the other, as the vlcers in heate and colde. And here wee will begin with the defenſiue, whiche offereth it ſelf, firſte in the cure, where our compoſicion was thus.

A defenſiue.

℞. Of oile of Camomell, and Mirte, ana. ʒ. ii. pouder of Camomel and Melilot, ana. ʒ. ii. pouder of redde Roſes, Mirtelles, and Cipreſſe nuttes, ana. ʒ. i. ß. of Barlie and Beane meale. ʒ. ii. of newe Waxe. q. ß. and ſo make the defenſiue, betwene hard and ſoft, wherwith an ointe the circute of the vlcere. This dooen, begin the cure with this pouder, caſtyng it into the vlcere. ℞. Of Aloes, Mirrhe, Sarcocol, ana. ʒ. ß. of Frankenſence. ʒ. ii. of Dragons blood, and flowers of Pomegranetes, ana. ʒ. iii. of Saffron. ℥. i. and make a pouder of all theſe, coueryng it afterward with this ointment followyng.

A fanatiue.

℞. Of oile of Roſes. ʒ. ii. of oile of Camomel, and Mirte, ana. ʒ. iii. of Weathers fatte. ʒ. iiii. of Henne greace. ʒ. i. of marowe of the Cowe and Harte, ana. ʒ. i. ß. of Letharge. ʒ. ii. of Ceruſe. i. ſeethe theim, till thei bee blacke, and then putte thereto of cleare Terebintine. ʒ. i. ß. of Shippe Pitche. ʒ. i. of newe Waxe. ʒ. ii. and let theim ſeeth a little againe: and when ye haue taken theim of the fire, ſtire theim ſtill, vnto ſoche tyme, as it be congeled and frame, otherwiſe, the minerals will fall to the bottome in a reſidence. This ointmente is *Vnguentum Baſilicum*, after our deſcripcion and entent. Now in caſe the fleſhe appere foggie and fattiſhe, then *Vnguentum Apoſtolorum*, ſhalbe neceſſarie to drie it. For that without queſtion, will bryng it to equalitie of enſoundyng. And then ye maie finiſhe your cure, and ſkinne theſame with the lotion aboue ordered.

A good foundacion.

Now in as moche, as we bee at poincte with the ſimples: or right and congruente, we muſte laie a fundacion for the compounde, ſo that we maie like worke men, builde in the humaine bodie, or repaire ruinous and decaied places, and proppe vp ſoche as are like to fall. Wherfore, ones againe remember the accidentes, before mencioned, to the intent we maie bee able to redreſſe, and amende theim one by one. For where this maie not be obtained, we ſhall to our reproche, be kept frō the true enſoundyng of the vlcere. And therefore we purpoſe, to proſecute the emendement of them, in their order accordyngly. Now when a compounded vlcere is offered vs, lette vs looke what accidentes bee concurraunt, hinderyng the enſounding. For if many maladies or accidentes, were founde in it, we muſt begin at that, whiche doeth moſte comber the vlcere, as *Auicen* ſaieth, if wee will cure a maladie, where diuers accidentes be concurrant: we muſte begin at that, whiche hath

In healing a compounde vlcer, marke the accidents concurrant.

one

one of these three properties *Vna earum est q alia sanari non potest antequam ipsa sanetur vt apostemę. &c.* The one is, where the accidente is soche, that if it bee not first cured, the vlcere maie not be cured, as apostumacion ioined with and vlcere. For in this case saieth he, we followe the cure of the apostumacion, vnto soche time as the malice of the complexion be displaced, and then we followe the cure of the principall. Wherefore, to followe and obserue the Canons, accordingly: we shall order principally our intencions, so that wee firste take in hande the accidente, whiche shall chieflie comber and molestę the paciente and vs in the cure. And the first of these intencions shalbe, to order the pacientes life conuenientlie. Nexte to purge the faultie humour, accordyng to the exigence thereof. Thirdlie, to amende the maliciousnesse of the qualitie, in the vlcere. This last shalbe deuided yet again, accordyng to the dispositiō of the vlcere, requiryng diuers intencions. Now as touchyng the order of life, you maie by your owne iudgement consider, what is to bee doen therein: partlie by his regimente before tyme, and partly in his sickenesse tyme, tournyng his diete to the contrarie qualitie. As thus. If he vsed a colde regiment before, vse hym to hotte, so if drie, moistie, but dooe it moderatlie, and by little and little. For nature can not awaie with sodaine chaunges: Howbeit this is not seen lightly in humours, without long vse of contraries in foodes. We shall knowe to purge the humours, by the shewyng of the sicke water, in twoo pointes, that is, by the colour and substaunce: whereunto is added the residence, with his qualities, moche or little. And by the signification of these well considered, wee maie trie out all the sickes complexion.

First handle the accidence in a cure, and note three thynges.

Regiment of life.

Of vrine considered, in euery sicke or sore man.

For if the vrine shall be thicke in substaunce, and redde in colour: it meaneth, that bloud ruleth the manne. If it be thinne of substaunce, and red of colour: doubt not, but cholere hath the preheminence. But if it be thicke in substaunce, and white of colour, then fleume hath the maistrie: as if the substaunce be thinne, and colour white, melancholie. Now of, and by the residence, ye shall perceiue the tyme to giue pocions, and purgacions: for when that beginneth to appere, it sheweth digestion of the humours to be purged. But there be also refractions of colours, and eleuacions, and depressions of residences, whiche signifie, or the denominaciō and seruice, of the naturall heate, and wastyng of the radicall moisture: whiche thynges, now are not to be prosecuted, because this matter partaine to a Phisicion, whereof if God giue me life, I purpose to treate at conueniente laisure: now let this be sufficiēt for the cure of an vlcer. If ye will knowe how an humour shalbe purged, reade *Leonard Futchius* whiche teacheth to purge, accordyng to the faulte of the humour. Other haue at hand, maister *Vygos* boke of *Chirurgj*, where ye shall finde, euen to the full, how to purge an humour. For if I would distemper pocions, make morselles, and mingle pilles, I should be troublesome vnto you, or ye might hit me in the teeth with the prouerbe: ye sette the Carte before the horsse. For my communicacion should bee vnsauerie, as it fareth with a geste, whiche re-

Of radicall moisture.

garde

gard not delicate iuncates, being filled before. And therefore, leauing these thinges to you as knowen, I will to the emendyng, of the malitiousnesse of an vlcere. when we applie coole to the hotte, and hotte to the colde. Likewise, if the vlcere be moistie, appliyng drie: if drie, appliyng moistie medicenes. We shall refraine his malice by digestion, mundification, corrosion, insicion, and also burnyng and mollifiyng, as it shall please the woorkeman. But when, and how, these meanes shalbe put in vre, that shall we shewe, when we goe aboute to displace the accidentes of vlcers. All whiche thynges we doe orderly, omitting the former matters, for a tyme, because trouble hath preuented me.

Applie contraries.

We haue entreated before, sufficiently of bleding, coming of a cause primatiue, from whens ye must fetche hether, soche thynges as there were spoken. For it were superfluous, to speake more of the matter in this place. Wherfore, being at poinct with that accident, I will make forth to the rest, and speake no more of this. The like would I do with superfluous flesshe, if I had rehersed the cause of it, when we speake of a sanious vlcere. The cause of superfluous flesshe, is to moche moisture and vncleane mundificacion, as *Auicen* thinketh, in the Chapiter of vlceres, saiyng: In some vlcers groweth superfluous flesshe, and in some it groweth not. And the vlceres where it groweth, be thei in the whiche, how moche haste is made, in the repaire of flesshe, before complete mundificacion. Wherefore take you hede, that ye procede not to farre, in moistyng of the flesshe. And as for remedies, the matter is plain, for ỹ we know the cause: but remẽber that ye quicken or delaie, in drought and corrosion, the medicen, according as the matter shall require, and as the flesshe shall be more or lesse, swelled vp with foggie fat. We haue seen that this kinde of maladies, hath not felte, nor forsed of other remedies, and hath required an actually cauterie. If this happen vnder your handes, if easie remedies profite not (of whiche sorte bee *Vnguentum Apostolorum, Egiptiacum*, take a corosiue pouder, and brent Alome) feare not to drie it with an hotte iron also. And if ye shall so doe, and a blisterous crust be risen: ye maie displace it, as we shewed before in our treatise of apostumacions, and then retourne to the cure again.

The cause of superfluous flesshe.

If harde and discouered lippes, bee founde in an vlcere, lettyng the ensoundyng, set all your cure, vpon the displasyng of that euill: omittyng no tyme or hower. For if we doe the contrary, we shall in the hast labour in vaine, and afterwarde bee compelled, to giue ouer the purpose, and take that in hande at latter cast. Therefore to spend no time in vaine, begin with the sheryng or cuttyng of, of the lippes. Ye shall cut them of by little and little, without causyng of greate dolour, if ye applie this pouder, here beneath ordered. For *Auicen* saieth, we should neuer cause dolour in an vlcere, vnlesse we bee constrained to it of necessitie, whiche is, where gentle medicenes serue not, he did not this without foresight. For he was well ware, as a forecastyng man, that there would come after hym, whiche would be more likely, to subuert mankinde, then to preserue: whiche would boast them selues of that,

Auicens prouidence.

that

that thei would no rules of Phisicke in their worhes: but will folowe rather the frantike and pestilent saiyng, of a certain counterfaites of our tyme, whiche haue this in their mouthes, and haue brough it to a common prouerbe to, saiyng: that a wounde will brede wormes, vnder a gentill Phisicions hande. As though ignorannte, and bocherlie cruelcie of the Phisicion, should bee cause of healthe. I speake of the cruelcie, whiche blinde boosardes doe vse, with all counterfeite boldnesse, and coloured diligence, in euery little felon, to the intente, thei maie thereby winne the name of learned, and expert *Chyrurgians*: and not a whit of necessary sharpnesse, whereunto we be induced, bothe by the rules, and autenticall counsaill, of learned Phisicions, and swete perswasions of Poetes. For this saieth the fine witted, and eloquent Naso, *Immedicabile vulnus, est recidendum. &c.* Where the wounde is vncurable, saith he, it must be shorne of, that the holle be not infected withall. Againe, Iuuenall with his satiricall tricke, one Grape draweth an other, only by reason of their aspecte, as one Measelled Hogge, measelleth the whole herde. Virgill also is with vs at our elbowe, saiyng: *Culpam ferro compescite. &c.* Appease, saieth he, the fault out of hande, with the sworde, or euer the cursed infeccion, go farther emong the people. Wherefore, whē ye shall chaunce in soche cures, do that, whiche shal appartain to the preseruacion of the pacient, without all white liuered womānlike feblenes. And if ye so bolde your self, and worke accordingly, the matter well considered, ye shall not be called vnmilde and cruell, but prouident and mecifull: notwithstandyng the blustering blames of your aduersaries, because ye haue saued, and not destroied your paciente. For doubtlesse, many sores will not be mended, without the knife, as Cankers, and others, as *Cornelius Celsus* sheweth in his bookes, of hande woorkyng. We haue now runne out of our race, occasioned by blinde *Chyrargians*, howbeeit, wee haue fonnde nothyng to mocke: their desertes well considered. For who could bee so pacient to heare theim, and would not ware hote in the cause, namely, beyng exasperated daie by daie, of soche men. For thei can not se the good, liue in quiete by them but thei lye in awaite for them, with all indeuoured mischief. Well, I relinquishe this, leaste I should seme, to bee delited in reprehension of men, where my minde is farre distaunte, from that pathe of writyng. Wherfore, let thē go plaie them: we will repaire to our pouder, which ye shal put on the euil fauoured lippes of woundes or sores, which is this. ℞. Of Citrine, Mirabolaines. ʒ. ß. of red Corall. ʒ. ß. of vnholed Galles. ʒ. i. of Dragons blood, of *Terra sigillata*, and Cerusse, ana. ʒ. ii. Wert degrece. ʒ. ii. of Roche Alome brente. ʒ. i. Sarcocoll, Mirrhe, Frankencense, Mastike, ana. ʒ. i. ß. mingle them all, and pouder them finely as Alcocoll, vpon the whiche, ye shall applie *Vnguentum Basilicum*, after the descripcion in the cure of a colde vlcere. And thus must you procede, vntill the accident be remoued, whiche doen, prosecute the cure, as is aboue prescribed. And in case the pouder, by reason of his weakenes, spede not well the matter, ye maie go to stronger medicenes. Whereof

Soft Chirurgians make foule sores, yet Butcherly manglers, marreth all togither.

Dauid: a good note.

Example.

Good counsaill.

How bolde the Chirurgian should be in cure. C. Celsus.

A good pouder.

this is the firſt. ℞. Of oile of Roſes. ʒ. iii. Weathers ſatte. ʒ. ii. marrowe of the huccle bone of a Cowe. ʒ. i. water wherin ſublimatū hath been melted. ʒ. i. ſeeth theim ſoftly together, vnto the tyme the water be waſted: and then put therto. ʒ. i. of Ceruſſe, and ſeeth them againe a little, when it is taken from the fire, ye muſt ſtirre it, till it be thicke. This muſte bee ſpreade on a pece of a clothe, and laied on the ſore: and peraduenture, ye ſhall diſpatch the matter with this: If not, take this in hande: and without doubt, ye ſhall winne the caſtell. But yet be ye hereof warned before hand, that it be not applied in any ſinuie place, leaſte while ye ſeke freedome, ye fall into bondage. As it befell in my friend, when he would bicker with the like vlcere, in a womans foote where he could neuer winne the matter, though he lefte no ſtone vnturned. Neuertheleſſe, if ye bee conſtrained thereto, by any neceſſitie, or euer ye applie this, ye ſhall firſt vſe an vniuerſall purgacion, of the whole bodie, and alſo a comfortatiue to the Nuke, that in caſe there ariſe any Peſtilente fumes, ready to cauſe a conuulſion, or Spaſme: And when ye haue ſo dooen, procede foorthe to the locall medicenes, whiche maie be thus. Whiche is moſte excellent good.

℞. Ceruſſe, Uermilion, Sublimatum, ana. ʒ. iii. mingle them, and and pouder theim finely: wherof ye ſhall ſprinckle, ſo mocbe in the vlcere, as is able (if I maie ſo ſpeake) ſalt the parte, whiche ſhalbe remoued: and incontinent, couer it with this plaſter. whiche ſhall make for the appeaſyng of dolour, and remouing of the eſcharous cruſt. ℞. leaues of Mallowes, Uiolettes, and Lettiſe. ana. ℈. i. ſeeth theim together in Mutton brothe of the Weather, and afterwardes ſtampe thē puttyng thereto. ℔. ß. of Barlie meale, of oile of Roſes complete. ʒ. ii. of Butter. ʒ. iii. and the yolkes of three Egges: with whiche plaiſter ye muſt procede till the cruſt be taken of, and then ye maie proſecute the cure with digeſtiues, abſterſiues, and incarnatiues, as ye were informed afore. If ye worke after this ſorte, and with theſe remedies, accordyng as thei haue been declared: ye ſhall winne your Spurres, in ſoche cures, and great frendſhip. Now in aſmoche, as we be well trained in this, let vs come nerer the accident of dolorous pain, to ſe how we can ridde our handes of that alſo. For why, this is now and then ſo extreme, cruell and ſharpe, that it doeth not onelie exclude the cure of vlcers, but vtterly interdite and ſuſpende almoſte, all the vertues, as well naturall as animall, and ſpirituall. Wherefore of verie right we muſt put our helpyng hande to this alſo.

To remoue an eſcharus ſcab or cruſte.

Example. For as mocbe then, as dolour is as it were a cuppyng glaſſe, in drawyng matter vnto the place, the writers haue vſed mocbe diligence, in appeaſyng of it, conſideryng the accidentes, whiche maie inſue therevpon, as ouerthrowe of the vertue naturall, failyng of ſpirites, and contractions of ſinewes. All whiche accidentes are perilous, & to be doubted in all maladies. Wherefore, to the intent men maie eſchue this by a rule: thei learne men knowlege, in their publicated workes,

that

that it proceadeth of twoo causes, that is: of the breache of continuaunce, and alteracion of qualities. As *Galen* saieth, dolours where as thei be, declare breache of continuaunce, or sodain alteracion of qualities: the continuaunce maie be broken fower waies, by incision, corrosion, breakyng and stretchyng, as in apostumacion. Alteracion is by heate and cold, moisture, drought, and other. Note, what diligence thei tooke, to finde the causes of dolour. Now if dolour arise, by meanes of insicion, as in woundes: the first waie to appease it, is to sewe it, and next to anoint hote oile Omphacine, in the edges and circuite of the wounde. And this must be doen, not ones or twise, but continually, till it be appeased in a greate part. If it come to corrosion, which accident, properly pertaineth to an vlcere: it must be remoued also, if we entende to cure the vlcere. But here note, that there bee twoo causes of the matter, a proper, and a dependyng: the proper cause is, a certaine malignitie, or shrewdnesse in the flesshe, whiche our men call, *proprietas occulta*, the secrete propertie. The cause dependyng is nought els, but euill humours, whiche frete and eate out the flesshe, when thei come to the coniuncte, as doeth cholere, mixte with salte flegme. And certainly, this latter shall neede of euacuacion with *Cassia, Manna, Diacathoolicon*, and other like purgatiues. But as for the former, it shall be ruled after an other order, euen by comfortyng of the edges of the vlcere, with defensiues, able to cherishe and fede, the complexion of the flesshe and with the strong pouder, *Precipitatus*, caste in the vlcere, whose descripcion ye shall finde, at the ende of the treatises. If it come by breaking it is eased by settyng of the bones, and competent bindyng, and situacion of the member. For albeit, the breache bee neuer so well restored, and set in place: there will be yet discontinuaunce, if it be vntowardly set to reste. And as for the settyng of bones, ye shall learne at other mennes handes: for their bookes are replenished, with preceptes and rules for the purpose, specially *Galen. &c.*

Breache of continuaunce or hurtyng of the whole member.

Alteracion, what it is.

Of dolour.

Two causes of matter.

But if alteracion come of extension, or stretchyng, as it is in apostumacions, mollificatiue medicenes shall be best, to prepare the matter to conte foorthe: And *Auicen* sendeth vs to seeche appeacementes, saiyng, the vehemencie also of dolour, causeth vs of necessitie, to vse mollificatiues, or softenyng medicenes. But of trouthe my friende, if it grewe through alteracion of the substaunce, the matter muste bee redressed by the contrary qualities. For ensample. If an vlcere be distẽpered with heate (whiche is perceiued by rednesse in the circuite) it is redressed by a cold ointment. And if the substaunce be fallen to cold, *Vnguentum Rasum*, or some like will qualifie the matter sone. If it be engẽdered with drought, moisture then will pacifie all the grief. Again, if it be disquieted with to moche moisture, drought of an ointment, plaster or dust, wil dispatche it. To be short, if we worke after this maner, we shall discõfite al maner of dolours, caused through excesse of one qualitie, aboue an other. Thus shall we with proper medicens, succor the humain life of mankind, specially when we attain to the cause of the

Alteracion of extension,

When to vse contraries in healyng.

maladie, neither shall begge remedies, as doe these Dogleches, which would bee called practicians, a Gods name, and wote not what practise is. For thei dooe as the childzen dooe in their plaies, whiche when thei liste to haue some sporte, appoincte some marke, and standyng a little of blindfilde, wherle them self about ones or twise on their foot and then gesse to the marke, at all aduenture, in whiche gropyng, thei are founde at laste, when thei thinke theim self sure of it, ferther of, then thei were, where thei stoode at first. Euen so fareth it with these gropyng practicians: for why, thei be not able to distincte, neither tymes of sickenesse, neither know the causes of theim, or properties of ointmentes, as he who bare men in hande, with grauitie of woordes, that he was a practician: and when one demaunded, what qualitie *Vnguentum Rosarum* had, he aunswered with greate deliberacion, a Gods name, hotte, ye Marie sir ȳ the other, a worthie aunswere for suche a practician. Wherefore I exhorte you, to cast awaie all sluggardie, and negligence, that ye maie attain to the knowlege, as well of Simples as of cõpoundes, and stomble not at matters, as thei doe. Ye haue the causes and cure of dolour: now we will goe to an apostumacion, as the order requireth.

Example.

Apostumaciõ concurrante with an vlcer

Now, as touchyng apostumacion, concurrant with vlceres, what should I saie, sithen wee haue largely saied in the matter, when wee spake of apostumacions. But yet to helpe theim, that bee intangled herein: we will talke a little more of it, and put somewhat to the enlargyng of our medicenes, declared before. Then when an vlcere is thus entangled: ye muste vse the remedies, appoincted properly for apostumacions. But in case thei shall not suffice, vse this, wherein ye shall finde suche profite, that for certain, ye shall maruaill not a little at it. But first consider, whether the vlcere be vexed, with an hotte or colde apostumacion. For at that diuersitie, will followe diuersitie of makyng of the medicen. If it be hotte, applie this. ℞ Leaues of Mallowes and Violettes, ana. ℳ. i. of hulled Beanes. ℞. ii. seeth theim all together, vntill the Beanes be soft, whiche doen, stampe theim: and if it be requisite, to put any oile to thesame, put a little Rosed Omphacine, and afterwarde spred it on a clothe, and laie it to the apostumacion, for this will apease and resolue. But if the apostumacion be cold ye shall take thesame plaster again, howbeit ye shall search, and make it otherwise. ℞. Of Mallowe leaues. ℳ. ii. hulled Beanes. ℞. ii. of Barbors lye. q. ß. and seeth them well, after stampe them, and applie it to the place. Certainly, this will woorke moste aptly, for our purpose. But note here, I praie you, that this plaster maie be rectified in our worckyng, accordyng as the lye shall be milde or sharpe. Thus haue ye inough, for the displasyng of this accident, if ye remember these thinges, with the other aboue. Wherefore we will now talke, of hardnesse of vlceres.

Hotte and cold apostumacions.

Hardnes of an vlcere.

Euery good Phisition, my friende, willyng to cure his pacient rightly, will appoincte himself, twoo principall intentions, that is,

is, to preserue and to cure. The firste searcheth for the causes, the other imagineth waies to displace theffect thereof. Therfore to the intent we maye be able to remoue this cause, and withstande the effect, let vs se how many causes hardnes hath. When I was giuen to rede *Chyrurgi*, and delited in the antique bookes, I fell by chaunce vpon *Galens* frist booke, *De simplici medicamentorũ*, where I noted him, to put thre causes of hardenes. For it chaunseth, saieth he, of to moche drought of congeling of matter, ors of fulnesse and replexion. If it come of drought, moisture will ease it. And this must be done with ointmẽtes, plasters, and imbrocations, after the mynde of *Auicen*, Imbrocations bee made with hote water, and Mutton brothe of the weather. Plaistres maie be of all thinges, as ye hard before. Now the ointmentes be of *Mussilages* and sometyme of *Triapharmacon* as *Myrepsi* thinketh. Howbeit, I suppose *Myrepsi* sped it in hardenes, caused of frisyng, and not in drought. For I neuer sawe *Triapharmacon* cause moisture, but in hardenes of congelaciõs or frisyng, it serueth well, if it be made with Vinerger, whiche notably cutteth clammy and biscous humours. If it come of fulnesse (as it is seen in apostumations) euacuations helpeth the matter: as *Hyppocrates* saieth, sickenes whiche come of replexion or fulnesse, bee cured by euacuation. Now if ye minde to resolue it, let it firste be softened with some mollificatiue, and it will the better banishe and transpire, the pores being opened with the mollificatiue. And if it fall to hardenes againe, ripe it againe with the same medicine as *Auicen* writeth in the cure of apostumations, and then let it be resolued. As for the making of these softening medicens, ye must retourne to the treatis of apostumations, wher ye shal finde a special plaster made of Melilote, Sapa or newe wine and lye, and an other of the decoction of Beanes Mallowe leaues. &c. But as for the thirde kinde of hardenesse, partaineth nothing to an vlcere, and for an ende, if the hardenes will not be amẽded by these meanes, frete it with some corrosiue, according to the maner as it was prescribed in the correction, of hard lippes in an vlcere.

To searche the cause and displace the effecte.

Thre causes of hardnesse.

Imbrocatiõ.

Now as concernyng corrosie, or gnawing in an vlcere, wee would treate to the full thereof, if we had not medled with the matter, whẽ we wer about the appesing of dolour, namely, for that that accident is muche more combrous then any of the other. But yet in as muche as we haue there giuen no remedies, we will here haue the matter a litle while inconsideration againe. Wee suppose then that corrosion is termed of that, that it with his sharpenesse, biting, and fretyng, resolueth, walketh, and drieth vp the moistnes of the member, after which resolution, the substance of the flesshe is minished, and so falleth to vlceration. Wherefore, accordyng to our determination, there bee twoo causes of this, the proper, and depending. And as for the proper cause, it is, as wee saied before, a certaine malignitie, or filthinesse in the flesshe, whiche Phisicians call the secrete propertie. And for the displacyng of this, ye muste consider the proportie of the member, and then temper and correct it, with defensiues, linimentes, and ointmentes.

Corrosion or eryng.

made, accordyng to your intention, as is that, which I made, respectyng bothe complection, and purpose in the maladie, or euill.

A good liniemente.

℞. Oile of Roses, Mirte, and Violet, ana. ʒ.i.ſ. Bole Armoniacke, *Terra sigillata*, and Dragons blood ana ℈. ii. *Acasia*. ʒ. iii. pouder of Roses, Mirtilles, and Cipresse Nuttes ana. ʒ.i.ſ. white waxe. ʒ.ſ. make here of a linimente, accordyng to the arte, and an ointe the vlcere and his circuite with the same. In case the hinderaunce come of euill flesche, sprinkle this pouder on it, and ye shall dispatch the malignitie. ℞. Of Citrine, Mirobolanes, of *Terra Sigillata*, of Ceruse, ana. ʒ. iii. of prepared Tutia. ʒ.i.ſ. of Dragons blood. ʒ. ii. of brent Aloue. ʒ. ii. mingle them and let it be a fine pouder, to be caste in the vlcere. Whiche ye shall coAn consumer of deade flesh.uer with the same liniment, sprede in a clothe: or couer it with *Vnguentum album*, or *Vnguentum de Minio*. The cause dependyng, we take it to bee the antecedent, euen a Cholerike humour, mixt with salt flegme, whiche gnaweth the flesche, when it commeth to the coniuncte, or place. Now for the cure of this, we order twoo intentions, the one to kepe of humours yet fletyng, the other to disconfite thē, whiche be alredie flowyng. The firste maie be doen with *Cassiafistula*, *Diacatholicon*, *Manna*, or any like purgatiue. And administracion of the duste and liniment, whiche we ordered now, will accomplishe the other. Howbeit, applie this ointment folowing vpon the pouder.

Antecedent continent.

℞. Oile of Mirt, Roses, and Violettes, aña. ʒ. ii. Weathers fat. ʒ. iii Goates grease. ʒ. i.ſ. Iuise of Colewortes. ʒ. iii. seeth theim together till the iuise be dried, and then put therto. ʒ. iiii. of Vermilion. ʒ. iii. of Ceruse, and. ʒ. ii. of Letharge, and plaie them againe, till thei become very blacke, stirryng them still, that the Mineralles fall not to the botome, and burne. This doen, put yet thereto. ʒ. i. of Terebintine. ʒ. bi of newe waxe, and make it to an ointment, betwene hard and soft, in fiknes of a Cerote. And this will bring the sore to a cicatrice, and fill your hande full of money for your labour.

To make a Cicatrice.

Now rottennes and putrefaction followeth, whose description, I will rehearse, to the intent ye maie thereby be assured of the maladie. Putrefaction is when the dewe breathyng of the spirite, is inhibited and letted in a member, by whom the complection should be maintained and defended. And when this is corrupted, or els letted in his due passage, the moisture of that part is not ruled, and so doeth the parte putrifie and rotte, as *Aristotle* saieth. *iiij. Metheo.* Moisture and heate not ruling thesame, is cause of corrupcion at the first meting. But to saie truthe, me thinketh it hath three causes in all. The firste corrupteth the vitall spirite, with holdyng his due breathyng and passage, as doe stupefactiues or dedde thinges, as Opium, and to coole, repercussiues, thinges lettyng passe, bee grosse, thicke, and clammie humours, whiche by their multitude, thickenes and toughnes, stoppe the priuie spiracles and breathyng pores: but as touchyng thynges that inhibite, thei be causes primitiue. As brusyng, smityng and bindyng to straite. Al these mortifie a member, inhibityng, his spirite and spe-

Of putrifaction, or rottennesse.

cially

cially binding, whiche I sawe befall in a man of muche honestie, lying in the Hospitall of Saincte Bartholomewes. He was pained of a pushe betwene his tooes, and when one, whom ye knowe, had opened it, there gushed foorthe so moche blood, that the *Chyrurgian* thought it beste, to binde the member with a right straite bonde, wherebpon the patiente died the nexte daie. Wherefore it is expedient, that ye beware ye fall not into suche leude ouer sightes, whereby ye should get the name of Bocherlie manquellers, as he did, not without his desert. Marke here also that, that whiche corrupteth, maie twoo waies bee considered. Firste, as it appereth, the waie to putrefaction, nexte putrefaction alredie caused. If ye consider it, in the firste respect, make your recourse to the contrary causes: accordyng to the saiyng of *Hyppocrates*, sickenes caused of replection, be dispatched by euacuacion, whiche doen, the effecte is at a poinct, as *Aristotle* saieth. Remoue the cause and the effecte is remoued. But if ye take on putrifaction the seconde waie, ye must putte on the twoo iyes, whiche *Galen* ascribeth to a good Phisicion. Whereof the right shall beholde the cause, and lefte the effecte, whiche is the putrifaction. The right shall vse contraries to the least applied Ointmentes and plaisters, to repaire the putrefaction, whiche shall be these. ℞. Of Uertdegrece, of roche Alome, and of Honie like partes, with a little Uineger, and haue it to the fire, till the colour alter, from grene to redde, whiche vse, spreadyng this ouer it.

How a patiẽt died by euill cure.

Hyppocrates

Remoue the cause, and the effecte will cease.

Take of Beane meale, of Barlie and Lupine Meale, ana. li. ß. of Barbours lye. q. ß. and seeth them vnto soche tyme, as thei bee well mingled together like a paste, whiche must be spred on a pece of cloth. But note, if the rottennesse be so ferre paste, that it will not be displaced, with *Vnguentum Egiptiacum*, of equall partes, ye maie vse this, which vndoubtedly dispatche it. Take of Honie ʒ. iii. of roche Alome and Uertdegrece, ana. ʒ. ii. of sublimatum. ʒ. iii. incorporate them all together at the fire, till thei be sufficiently sodden, and laie it to the rotten place and then the plaster appointed before. And if there be caused an esthara, remoue it with digestiues, made of Terebintine, and yolkes of Egges, or with Butter. It maie also bee remoued with a plaster, whiche was giuen for apostumacion, opened with a potenciall cauterie: whẽ this is remoued, the vlcere shall be cured, as bee woundes. Now ye se what is to be doen in putrifaction, or filthie sores.

Galen.

To helpe putrifaction. A good medicene.

Sorenes.

What saie you of corrupted bones?

Chyrurgj.

NOw to come to a corrupted bone, the signes of it muste be noted, that ye maie knowe, whether it bee so or not. For it hath proper signes, to be knowen by, as well inwardly, as outwardly. The outward signes bee dulle, and looſe flesh as *Auicen* saieth, in the Chapiter *De ventositate spine*. The signes inwardly maie not bee seen with

Of bones, whiche are corrupted, two thynges considered.

the iye, but be founde with the searcher. For if a man searche it well, he shall not onely finde it secretly frete, but also minished and abated in substaunce. Wherefore, if we finde this faulte, and minde to amende it, we shall aboue all thinges, obserue twoo poinctes, one partaineth to the cure, the other to eschue reproche and infamie. We shall auoide infamie, if we refuse to meddle, with the heddes of greate bones and ioinctes. For if we would worke in soche places, we shall be endaungered of conuulsions, or some euill accidente, by reason of the the fellowship and colligance, whiche thei haue with greate sinewes heddes, of cordes and muscles: whereby we might be vtterly disgraced and shamed, as *Auicen* there declareth largely. And as for the cure (these causes eschewed) maie be obtained, specially if the fault be in the middes of the arme or legge, bones and reedes, with conuenient medicines. There bee also certain kindes of instrumentes, whiche thei calle *Trapanes* and *Raspatories*, very mete for repairing of alterated and corrupted bones. Againe, *Vnguentum Egiptiacum*, made after *Auicens* description, shall bee good, howbeit, ye shall make better spede, if ye vse an actuall cauterie, that is, if ye burne it with an hotte iron. Verely my self, when I chaūsed in soche bones, did euer vse actuall cauteries: because thei comfort and rectifie the weake member. Whereof there be twoo kindes in especiall, the first hath this shape, A, and the parte is plaine, whiche is applied to the bone .C. the other is figured .R. Now in cauterizyng and burnyng, I vse this diligence, to eschue inconuenience. I prepared an other instrument, like a finger of a Gloue, with an hole in the middes, through whiche I put my cauterie, to saue the flesshe from burnyng, this vsed I in plain bones. The seconde was poincted, whiche I vsed in holes, and hollowe places. There maie bee inuented yet, many other formes of instrumentes, for cauterisyng of bones, accordyng as the worke and place shall require.

A good obseruacion.

Auicen.

These figures are in the ende.

Now as touchyng the causes of bones corrupted, thei bee the accident and primitiue: of whiche twoo, the antecedent is the worse. For why, the antecedent will fester the bone, or euer the flesshe bee corrupted, for by reason of the cause primitiue, corrupt and fretyng humors will flete to the bone, and frete it, which *Auicen* termeth *Ventositas spine*. Now how this maie bee knowen and cured, ye shall learne of hym, whiche writeth a speciall treatise of it. For wee minde not to meddle with it, because it would drawe vs farre from our purpose, by reason of the nomber of intencions. The primitiue cause is, what soeuer befalleth from outforthe, as brusyng, incision, alteracion of the aire (I meane not of alteracion of the aire it self, but of alteracion cause in the bone by the aire) and the vse of some ointmentes. And therefore, consider you, whether it come of a wound, or apostumaciō, and so by dilegent calculacion, shal ye come to the cause of the corrupciō. If it procede of apostumacion, corrupt humours be the cause. If it come of a wounde then applicacions of ointmentes, or occursaunce of thaire haue doen it. And if it come of a wounde, then consider again, whether any hole

Alteracion of the aire.

bone

bone were cutte of.or any bone minished,or els any part.Again,there is no difference, whether a bone were taken out violently, or expelled of nature. For *Auicen* saieth, a Fistula maie be feared, where nature expelleth it.Wherefore,if ye couite to knowe,all these particular causes and obseruacions: peruse *Auicen* in that Chapiter,where ye shall finde all thynges,to your full contentacion. This is saied,concernyng corrupted bones. Now in as moche,as our tyme is so shorte by appointment,let vs go forthe to the rest of our communication. Auicen.

Sorenes.

I praie you,what is the cause of Varices,and swellyng?

Chyrurgj.

Of swellynges the cause.

Varices bee swellyng vaines in the legges, filled with Melancholike blood.And this is bredde diuersly:by stoppyng of the splene, wekenesse of the liuer, to muche feeding on meates, that increase Melancholie,long standing and waityng, before men,werines of foote gate, and finally bearing of greate burdens,as it is euidente in them that vse it.And this maladie is verie hard to be redressed,and requireth many intentions and obseruacions in the cure.The first is to order the life conueniently.The.ii.to purge the humour.The third is, to applie conuenable local medicens.Now the regement shalbe to abstain fro meates,whiche bredde Melancholie. As Beefe of the ore Bugle,and Cowe.All salt meates,Pulse, Colewortes,Water birdes, Salte Cheese and grosse wine, with other like.The matter is purged with blood lettyng digestiues and potions. Ye shall tasse the blood of *Basilca*,or liuer vaine,making a large gasshe and hole,that the grosse melancholike blood,maie passe and come foorthe.And it will be the better,and more auaileable a greate deale,if the patient bee exercised by goyng,or some other waie before,so that the humours bee well mingled together.After the bloudletting,these sirupes musse followe,sirupe of *Epithimi*,and of Fumiterre,and then a purgation of pilles *De fumo terre*,or Cappers.All which ye shall your self better indosate,according to the patientes state,then I here make farther mention therof.This is spoken in respecte of the accidente, whiche if ye minde to cure well, applie it to the principall intention in the cure.Now as touching the localles,and matter coniunct:when ye wil cure swelling vaines,first vse an vniuersall purgation,of the whole body,and then come to the particulare intentions, whiche comprehende three considerations. The first putteth of fleting matter, the second remoueth that whiche is fleten. The thirde comforteth the vaines,straineth theim together and resolueth congeled blood.Ye shall kepe of fleeting matter with defensiues,applied vnder the knee,whiche maye be sochе.

Melancholie meates.

Firste to the whole, then to the particulare.

℞. Bole Armoniacke,and claie,ana.ʒ.iii.Dragons blood.ʒ.i.*Terra sigillata*.ʒ.iiii.make them in fine pouder, and incorporate theim, with the white of two Egges:with.ʒ. of oile of Mirtine,and place it vnder

A defensiue vnder the knee

How to bind a member.

der the knee, bindyng it with a rolle indifferintly faste. I saie indifferently fast, because to straite bindyng, wil mortifie the member (whiche were worse then the former euill) neither to slacke. For that is not able to presse the vaines together, neither inhibite the descente, of the Melancholike blood to the place. Therefore lette the bonde be indifferente, so that the blood bee repressed, and the member not mortified.

To open a vain, to purge grosse blood.

When ye haue so dooen, ye shall the daie followyng, smite the vaine, whiche appereth aboue the holones of the foote: makyng a large hole that grosse blood haue his passage and milke, or presse doune the blood with your handes, beginning beneath the defensiue, till a great part of the blood of the vaines be auoided. But note, that ye must bathe all the legge with hotte water, before ye presse doun the blood. When the blood is emptied out, stop the vain, & couer the whole legge with this plaister. ℞. Of Camomell, Melilote, and Wormewoode. ana. ℥. vi. of Mirtilles and red Roses. aã. ℥. iii. of Cipresse nuttes. xx. of *Acatia*. ℥. iii. of Branne. ℥. iiii. of Beane meale, and of Lupine meale aã. ℔i. ß. braie that is to bee braied, and seeth theim in newe white wine, and Barbours lye, wherein these thynges were sodden before, Tamarike, Moline, Smallage, and rootes of Capers, and plaie all together, till it be like paste: after this, put a little Vinegar to it, that it maie the better cut the humours, & so inroll the whole legge therewith. This plaister (if a man consider it well) hath power to drie, to cõfort, to resolue, and to cutte thinne clammie matter, whiche be necessarie pointes, in this troublesome accident. What will ye more? If ye doe thus, ye shall dispatche and rid your handes of it with honestie. But in case the defensiue so drie, and cause dolour, ye muste chaunge the plaister, and commaunde the paciente, to kepe his legge higher then his bodie, alwaie in his bedde, that blood descende not doune again. For this poincte is necessarie, if he will be cured of the maladie: accordyng to the populer prouerbe, *Gamba al & lesto braso al pecto*, whiche willeth the hande to bee kepte at bosome, and the legge in the bedde. And when the pacient is somewhat amended, purge hym againe: for otherwise, it were to be doubted, least he fell to an Idroplie, Pthisicke, Phrensie, and dottyng. For the matter, whiche was wont to descende, would be withholden: and in this case his propertie is to rise, and cause sochе accidentes, as *Hypocrates* saieth, to cure olde and antique emeroides, if one bee not lefte open, putteth the pacient in perill, of an Idroplie, Pthisike, and destruction of minde. And in an other place he saieth, of men that be destracted. A fansie is loosed, at the risyng of the swellyng vaines. Wherefore, if a fansie be dispatched, at the prouocacion of them: it is consequent, that the stoppe of theim, will bee cause of thesame. Wherefore, *Aristotle* hath this generall rule, in his boke of places. If the presence of a thyng be good, the absence of thesame is euill. Therefore, to eschue this euill, we must purge the paciente ones euery moneth, with some purgatiue, which will euacuate the Melancholike humour. There be yet other thynges obserued, as by bindyng, and cuttyng of of vaines,

A plaister for the legge, to resolue.

Purge a sore man, after he is amended, for feare of dropsie, &c.

A conclusion

whiche

whiche, what for Bocherly crueltie, and otherwise daunger of the pacient, I passe them ouer, sith I neuer practized them, nor neuer intend to doe, the cures beyng so perillous, and full of daungers.

Sorenes.

What saie you of a rounde vlcere? Good sir *Chyrurgion.*

Chyrurgj.

SIr, as touchyng roundnes in an vlcere, we nede not to saie any thyng at all. For ye haue sufficiently laboured the demonstratiue scienses, and haue, as I vnderstande right well profited in them. For ye can erecte triangles cutte lines, diuide circles, yea, and square theim also, if it were nede: albeit to this daie, the true squaryng of a circle, hath not been inuented. But to the purpose. If ye will deuide the roundnes of an vlcere, by the Diameter, with an hotte Iron, or other instrumente, ye shall deuide the compassyng of villes, and small heres well inough, whiche is one of the greatest lettes, in the ensoundyng of an vlcere. And so shall you withstande the circuicion, whiche dooen, ye maie prosecute the cure of the cutte, burnyng, or otherwise worxking, to your pleasure. Now for that we haue ridde your handes, of these troublesome accidentes: wee will retourne to the cure, of the capitall vlceres, whereof we made mention before. Whereof the virulent is firste.

Geometrical measures in Chirurgi.

Good Phisicions haue euer vsed to trie out firste, the cause of maladies, and to cutte them of, whiche doen, the disease would easely bee displaced. And in good faithe, this semeth to bee the verie pathwaie, to artificiall curing. Wherfore we also, because we would not swarue from the right waie, of our aunciente maisters, will firste declare the cause of a virulente vlcere, and then order the intencion in the cure. The cause then of a virulente vlcere, is Cholerike humours, whiche become sharpe, by reason of salte flegme, mixte with Cholere, and after thei gette virulencie, by adustiō and burning. For virulenci, is not otherwise bredde, as saieth *Auicen*, but of the subtelnesse of hotte watrie humours, whiche originally procede of euill gouernaunce, and order of life. Therefore, we will firste appoinct the intencions, whiche muste be obserued in their cure: Thei be fiue. The firste ordereth the life, the seconde purgeth the humour, the third kepeth the fluxe of humours. The fowerth drieth them, that be alredie fletyng. The fiueth ensoundeth the vlcere, and comforteth the member. In the first, we must forbid all sharpe, pontike, salted, and hotte thinges, whiche shall be able to alter the blood to heate and adustion, as Ginger, Peper, Cinamon, and giue hym Cheken brothe, Lettise and Borage, as all other thynges, that moderateth the blood, whereof Cheken brothe is thought beste. For it reduceth humours to equalitie, conserueth complexions, and refresheth the vertue. All this is spoken for ensample, that ye take occasion by this, to chuse and refuse thinges conuenient, and disconuenient.

The cause of Sorenes, is firste not considered.

Vlcere virulent, how it growe.

Fiue good intencions.

ueniēt. ye shall purge the matter, if ye giue purgaciōs, that is, thinges that drawe cholere, as *Electuarium de succo Rosarum, Electuarium solutiuum, Diaphinicon*, or some other like in operation. The flure of humours is prohibited, if wee applie this defensiue, in the circuite of the vlcere, fower fingers lesse or more for the same. The defensiue is thus receipted.

A very good defensiue.

Take Bole Armoniacke, and Dragons blood, aā. ʒ. ß. Beane meale ʒ. i. pouder of Roses and Myrtilles, ana. ʒ. iii. oile of Myrt. ʒ. iiii. iuice of Houseleke. ʒ. i. Weathers fatte. ʒ. ß. with a little Ware: seeth the oile and fatte, with the iuice, till the iuice bee wasted, and then putte to the remnaunt, makyng it to an ointment, after the arte, and order it, as it was now saied. And as for the dryng of humours, vse the dryng simples: howbeit, there must bee diuersitie in compoundyng of theim, accordyng to the natures and complexions, whereof one maie be thus.

Take ashes of Dill, of burnte Leade, and of *Terra Sigillata*, ana. ʒ. i. Letharge of siluer, flowers of Pomegranettes, and vnholed Galles. ʒ. i. ß of Creuis shelles, or house Snailes burnt, of Cerusse, ana. ʒ. ii. of roche Alome burnte. ℈. i. mingle theim all together, and pouder it finelie, whiche vse for dryng. And if this profite not, vse the redde pouder, called *Precepitas*, doubtles this will rectifie the vlcer, and digest it. And here note by the waie, that digestion is not caulyng of mattre (as some vnlearnedlie holdeth opinion) but it is proportionating of humours, to the naturall heate, so that nature is animated, to expulse theim, define it thus. Digestion is an ingrossyng of thinne humours, and thinnyng of thicke thynges, with some preparance, to the expullyng. And for this purpose, wee compounde hotte digestiues, in colde maladies, and colde in hotte. Finallie, we ensounde with *Vnguentum de Murio, Triapharmacon, Vnguentum Camphoratum, et de Cerussa*: Or spredde the defensiue aforesaied, in the vlcere. This also that followeth is verie good.

Digestion causeth not matter, but it is the proportionatyng of the humour.

Take oile of Myrte. ʒ. ii. of Rosed Omphacine. ʒ. i. of Weathers fat ʒ. ii. of Vermilion. ʒ. ß. of Cerusse. ʒ. i. seeth them till thei be blacke, puttyng thereto at the ende. ʒ. ß. of newe Ware. And after it is taken of the fire, incorporate it with. ʒ. iii. of Camphere, and. ʒ. ii. of prepared Tutie, and so will it be an ointment, like a Cerote. And this will comfort the member, amende the complexion, and bryng the vlcer to skinning. Now for skinning of it, washe it with Alome water, which was prescribed before, in skinnyng of vlceres: But one thyng I warne you of, if ye see that the vlcere be enlarged, with these dryng medicens, ye must laie them apart, and vse ealier medicens. The signe of to moche dryng, or abstersion by ointmentes will be this. The sore will be like an apostumated sore, and the paciente shall feele paine, nippyng, and bityng, as *Auicen* saieth. Wherefore I will ye forget in nowise, this tokē and signe, because it will be moche for your aduauntage.

A signe of ouermoche dryng a sore member.

Sorenes.

I praie you saie some thyng, of filthie vlceres?

Chirurgj.

IT is euident to see, what glottonous & rauenyng kinde of liuyng we vse, by the alteracion of our blood: whiche is not onely altered to heate, and adustion, but also to foule rottennes. In good faith, reason would we should forsee, that wee fell not to soche excessiue eatyng and drinkyng, whereof might insue, sharpe, filthie, and corrupt humours: whiche cause vlceracion, when thei come thei come to the coniuncte, and afterward feede the vlcere. Well, let them bee their own workemen, and drinke as thei brewe: we wil to our purpose. And first let vs note, what surdities, filthie and corrupt rottennes is. Thei define it, to be a certain white thicke matter, congeled, propense blackenesse, and like lies. This kinde of matter properly, requireth abstercion, and skowryng, as virulencie doeth dryng. More ouer, there bee twoo kindes, a plain and holowe filthie vlcere, whiche require fower intencions: the first ordereth the like: the seconde pourgeth the humours: the thirde wipeth and scowreth of the filthe: the fowerth pertaineth to ensoundyng: ye shall order the like, as in a virulent vlcere, because these twoo differ not, but by the waie of more, or lesse. And therefore, the diet shall respect, specially the qualitie, whiche we there respected in the order. Likewise must the purgatiue be, as there was saied. And the filthe shalbe skowred awaie, with these medicenes followyng. ℞. Of rosed Honie strained. ʒ.ii. of clere Terebintine. ʒ.iii. plaie them together, till thei bee well mingled, and then put a. q. ß. of Barlie flower, and a little Saffron to it. And it will bee a good mundificatiue, for the purpose. But if this shall not serue, let this followe.

Glotonie is no small enemie to nature

Of filthie matter, what it is.

Fower infections, in twoo kindes of vlceres.

A good perfite mundificacion.

Take of clere Terebintine. ʒ.iii. of rosed Honie strained. ʒ.ii. of the iuice of Smallage. ʒ. ß. seeth theim to the wastyng of the iuice, then puete. q. ß. of Barlie meale to it. ʒ. ß. of Frankensence ʒ.i. of Sarcocol, and a little Saffron, and let it be a soft absterssiue, that maie bee laied in the vlcere, with tentes: And if ye bee sette besides the stoole in this then, make this. ℞. of cleare Terebitine, of Rosed Honie strained ana. ʒ.iii. Iuice of Planten. ʒ.ii. iuice of Dogges toungue. ʒ.i. ß. of Sarcocoll, Frankensence, Wirrhe and Aloes Epatike, ana. ʒ.i. plaie all together, till halfe the iuice bee wasted, but stirre it continually, leaste it burne. After this, let it bee strained, and applied in the vlcere, whether it be plaine or hollowe. But if the praie shall yet escape your nettes, make this, wherewith doubtlesse ye haue your purpose.

Take of Barbours lye. ʒ.iiii. of redde pouder *Precipitatus*. ʒ.i. ß. of Rosed Honie strained. ʒ.ii. mingle theim well together, and doubtles ye shall scower and drie the vlcere, with this absterssiue. For where as there be but twoo moistures, bred in an vlcere, as *Galen* writeth: whereof the one requireth abstersion, the other dryng. Bothe are respected and considered in this medicene, as it maie easely appere, if a manne consider the simples well. Now ye shall incarnate the sore with ointmentes, that contrary the straunge qualitie of the vlcere: as with hot if the vlcere be colde, and with cold, if it be hotte. For what is ensoun-

To scower and drie all vlcers, plaine or hollowe.

Contraries when to vse them.

dyng of discontinued partes, but to rectifie the qualitie, whiche shorteth and hindereth the vertue nutritiue, and to qualifie the complexcion of the member. For if ye doo thus, nature beyng fortified, will of her self cause flesshe to growe, as it appereth not onely in man, but also in brute beastes. And therefore, I compounde no other ointmentes in this case, then wer ordered before, in the cures of hote and cold vlcers, whither ye maie resort, when ye shall nede. Thus moche haue I said, of the plain filthie vlcere. Now wil we to the holowe and cauie vlcer.

Nature nurisheth her self.

Why should men maruaile, if men of olde tyme, came to the knowlege of Natures sickneſse and causes: for asmoche as thei wer taught, euen by the leding of nature, which thei of that tyme, more diligently obserued then we doe: And therefore, thei came to meruailous greate knowlege, whiche we in these daies, attaine not vnto, because we obserue not in like case. I saie this, in cõsideracion of a Moulde warpes moinyng vnder grounde: whiche gaue me occasion to obseruacions, in a cauie vlcere. For because I was presente, where a Gardener stopped the mouthe of the yearthy, or hole, where afterwardes (because the cause was not remoued) seuen Moldwarpes came out by sondrie tymes. Truely I noted it, thinkyng it worthie of consideracion in the cure, wherefore, when we be minded, to handle this cure, in his right kinde, we muste trie out the cause, whiche wee seke by humours, accidentes, and qualities of the matter. And therefore, when ye minde the cure of any soche vlcere, consider aduisedly, whether any of the foresaied accidentes by the cause, why the sore refuseth ensoundyng. And if any soche be founde there, and ye thinke that the accidentes, bee the verie lette: retourne then to the correccion of that accidente, whiche hindereth your purpose, and when ye haue amended that, ye shal haue your desire. Now, if the cause be founde in none of theim, then marke the matter, whether it be sanious, virulent, or filthie, and then, accordyng as ye finde it, so resorte to the cure, of the capitalle vlcers, and worke as is there appointed, for in so doyng, you shall be assured, to quite your self of it. On thother side, if humours be the cause, whiche is lightly perceiued, by the colours of the flesshe ye muste purge theim: For if it bee ruddie and itchyng, it declareth Cholere. On the other parte, if it bee white, it is a token of flegme, and so of Melancholie, if the colour be dimme and broune. Wherefore, if ye shall alwaie behaue your self thus, in your worckyng, ye shall not staie, but haue your ye still to the marke, whereat you intende to shoote.

An example of Talpus or Molewarpe.

Amende an euill accidẽce and then the cure will prospere.

Here should we speake of a festered vlcere, vnlesse wee had talked of the matter, when we treated of the accidentes of vlcers, where ye shal finde the causes of it, and the cure. Therefore, ye muste make your repaire thither, when nede requireth, and not looke, that I should double it again. Now haue I, my friende, paied my debte, and discharged my bonde, accordyng to my promise: it shall bee your parte, to beare with my trauell, and to take my diligẽce in good worthe. And though my stampes bee not so fine, to coigne soche riche money parauenture

as ye looked for: yet haue I laboured diligentlie, to giue you currante money, whiche I truſt to content you. Wherefore thus remaine, that ye be diligent labourers in this, and then within ſmall tyme, ye ſhall ſwimme without Corke, and trauerſe greate ſtreames, by the aide of theſe thynges. But if hereafter ye ſhall looke, to bee holden vp by the chinne (whiche I thinke not) ye muſt procure, and retaine ſome other. For I maie not attende vpon you, for buſineſſe that I haue, my deare friende Sorenes.

Sorenes.

IO ſaie for my ſelf, and my fellowes (whiche I maie, becauſe I knowe their mindes) wee thanke you, as farre as we bee able to ſaie or thinke, for your faithfull paiemente, brotherly loue, and gentle curteſie. Ye haue ſo finely coigned all, ſo orderly laied it foorthe euery ſome by it ſelf, and ſo gentelly deliuered it, that wee cannot chooſe, but allowe it, and highly commende it. But one thing greueth me (I thinke it doeth my fellowes alſo) that ye leaue vs in the ſtreame to ſwimme without helpe. Ye knowe right well, gentell *Chyrurgi*, what a nomber of gulphes, bee in the ſtreame of *Chyrurgj*, whiche ye haue not medled withall, it require the helpe of an experte wooreman. Wherefore, we ſhall deſire you, to graunt vs ſome aide. Certainly we will repaire to you againe, for other thynges, whiche we will ſhewe you, at your laiſure.

Chyrurgj.

WEll, your deſires maie dooe moche with me, howbeeit, I maie not promiſe at this preſente, all your deſires or requeſtes: but of the hedde, I will ſaie ſome thyng.

Sorenes.

MArie we praie you, ſhewe vs the cures of the hedde, when it is wounded, and in perill. For the hed is the prince of members, whoſe cures are moſte harde, and ſo bid you fare well.

Chyrurgj.

AO man, deare Sorenes, that coueiteth to gratifie other, vſeth to make light of his frendes requeſtes, but rather embraceth theim, with all deareneſſe of mynde, ſpecially if the thyng truely aſked, ſhall bee righteous and honeſte, or bring the partie, who is required to no hinderaunce. For if thoſe poinctes ſhould appere in any requeſte: their peticiõs would ſeme diſhoneſte, and worthie of repulſe. For why, honeſtie and righteouſneſſe, ſhould not pleaſe the deſired, more then the deſirer. Verely, menne ſhould bee farre of, from the waie, if thei thought, that Juſtice and honeſtie, might be acquired, by other mennes loſſe, and diſcommoditie. Wherefore, ſeyng wee conſider, that the matter, whiche we coueite to gette all our eſtimacion (for we deſire to

Dishoneſt requeſte and friendſhip.

here you talke of the maladies, that come of a cause primatiue in the hedde, with their cures) shall be no lesse to you profitable, then to our selues, quiet of consience.

Sorenes.

WHy should we not boldly require this: namely, sith both of vs, you to declare, and we to hear, be moste at leisure at this presente tyme. We haue also good cause our selfe in that our consience dooeth stirre, and encourage vs forth, besides the charitable loue, whiche ye owe emõg our selues, miserably afflicted, in soche causes. Again, if wee did demaunde any thing rashelie, perchaunce euen that, whiche should be pleasaunt to other men, might worthilie be denaied vs. For why, rashnes semeth to import twoo thinges: vnrighteousnes in the demaunder, or els vanitie in the thing demaunded. Yet for as moche as our sute is right iuste and honeste, and you pleasaunte Maister *Chyrurgi*, gentle and free harted to your friendes: let it bee your will and pleasure, to reason with vs, concernyng the matter, to the intente we through your apte and wise communication, maie declare so many daungers in the hedde (whereunto these common practisians, rushe out on with all haste, as dooeth Tom a Bedlem, in his naked prograce) but redresse thesame, if any soch chaunce, vnder our simple plain handes. For you are the man, as we doe thinke, who is skilfull to cure hurtes in the hedde, and auoide daungers in thesame. And this did we perceiue right well, not onelie at other tymes, but specially in the places, where wounded men are kepte, where ye helped greuous and perilous chaunses in the hedde. Go to then gentle maister, and folowe your friendes desire, whiche be in greate loue with you. And thus doyng, ye shall doe vs presently greate pleasure, and vnto our posteritie. And albeit, ye can not receiue worthie rewarde, at our handes, for so greate a benefite: yet the almightie God, who doe see no good tourne vn rewarded, nor vice vnpunished, will recompence your paine, and prospere you in your actes and dedes, who euer be praised, for himselfe and his woorkes. *Amen.*

Chyrurgi.

THE beginnyng of your matter, albeeit, I did well perceiue it, yet by meanes the tale was somewhat long, it was almoste fallen out of my remembraunce, whiche I beyng febled, and fallen into decaie. with moche labour of minde, & anguishe that I take for my poore friendes. For accordyng to the debte of our corrupte nature, thei are decessed, and hath giuẽ vp their soules, to whõ the mercifull God, not in respecte of their good deedes, but at the contemplacion of his own bountifull clemencie, graunt endlesse rest and saluaciõ with his sainctes and elected. But yet as farre as I can remember, I noted in some, what we are bound to doe, for our frendes and acquaintaunce,

in

in consideracion of our familier conuersacion. Of truthe wee are not ignorannt, dere frendes, how hard a thing it is for vs, at this present, to satisfie your desire, specially, for as moche as my minde doeth not onely take care, but melteth awaie in floodes of sorowe: for the great affliccion I daily feele. Is it possible, that I should cõtent your desires with like woordes as I vsed, when I talked of woundes, apostumacions, & vlceres? Uerely, I would I might gratifie you, so that ye should coueite no farther in the matter. But alas, I am rackt and tourmented within my self, when I feele and consider, mine insufficiencie and vntowardnes. But yet, least I should be seen, to tourne my backe, and giue my deareste friendes a repulse or an *vltimum vale* (who bee as myne own iyes) yet I will take the matter, for your sakes vpõ me. Neuertheless, this would I desire, and obtain at your handes, that none should interrupt me in my tale: but in soche places, where I ende my whole matter. For the time is very short for our matter, whiche we minde to finishe. And certainly, if I thought otherwise, nothyng wer better to me, thã to be questioned with, in euery doubt, which you shal not nede.

Sorenes.

Gentle sir, ye haue mosse happely preuented vs. For the matter, whiche wee were appoincted, to gette at your handes, or euer we came hether, by praier or fauour, that haue you offered of your self. Therefore, seyng we are agreed of the matter, set on a Gods name, and luckely make the onsette. For there maie not be greater pleasure to vs, then to heare your woordes, and maner of talke, so that the precious fruite and profite, whiche we looke for in especiall, be preferred, for that is the matter.

Chyrurgj.

Noted, deare Sorenes, and your friendes, that R. R. in his famous worke, vnder whose banner I serued mosse and gat all that I haue, at his handes, or not, without his especiall fauour: did fatherlie admonische his scholers and hearers, that thei should to their possibilitie, trie and searche out, the causes of diseases. Otherwise, thei should attempte, to cure one thing for an other, and giue Chalke for Cheese. And if thei did so, thei should greatly erre in the cure: or rather prouide a beare, to helpe their pacientes to their graue. Wherefore, I haue determined with my self, sith your will is so, that I shall daunger my self in the matter, to recite vnto you the sicknesses, which happen in the hedde, with their causes. And this doe I, to the intente we fall not vnaduisedlie in that, had I wiste, whereof we mencioned before. Thei bee fiue in nomber, that is to saie, apostumacion, vlcere, wounde, bruse, and breakyng. But as touchyng apostumacions, and vlceres without, wee will here make no further a dooe, because wee haue sufficientlie spoken of it before, in our former treatise of woundes: wherevnto ye maie repaire at your pleasure. But as for bru-

Chalke for Cheese.

Fiue causes that doe hurt the hedde.

ſes, woundes and breakynges, we will laie our foundaciō, as farre as our witte ſhall extende. Ye haue the maladies, wherefore, wee maie procede to the cauſes and cures.

The cauſe of bruſes, what thei are.

And firſte, we will begin at a bruſe or cruſhyng, whoſe cauſes bee falles and ſtrokes, whereof followeth the member, of the continuance broken. And here wee vſe this terme, of the continuaunce, broken, or bruſe: after a large maner, for euery riuyng or cruſhyng of mannes fleſhe, whiche maie bee twoo waies, that is to ſaie, by meanes of a wounde, and without a wounde. As a bruſe, whiche ſhall be without wounde, maie eaſely be cured, except the bone, whiche is vnder it, bee riuen, the ſkin remainyng whole and ſounde. Whiche hurte, the ſicke hymſelf, will ſhewe to the *Chyrurgian*, by certaine ſignes, as by often ſcratchyng, or touchyng of the place with the nailes, or by ſome other meanes. But if it be ſo, that ye can not be perſwaded, by the pacientes ſhewyng: or if ye be driuen to and fro, and reaſonyng the matter with your ſelf, as in ſoche caſes, mennes mindes bee pluckte, now hether, now thether. Ye muſt conſider the ſmiter, of what ſtrength and force, he might be of, and wherewith the ſtroke was inflicted: as in like maner the place alſo, whether any thing fell on the hed, from an height. For the higher that the place is, and the mightier the ſmiter, ſo moche the greater and worſe muſt the bruſe be deamed. For heauie thynges. fallyng towardes their naturall place, are found of greater force and violence, at the ende of their diſcene and fall, then at the beginnyng, when thei were firſt loſed of their ſtaies. Theſe thinges conſidered, ye ſhall make inciſion vnto the ſcalpe, rulyng theſame after ſoche ſorte, as ſhall bee declared afterwarde, when wee ſpeake of riuynges of the ſcalpe, with depreſſion of the bone. On the other ſide, ye geſſe by the ſaied ſignes, that the bone remain ſounde and vnbroken, then ſet all your intente, to the cure of the bruſe: whiche ſhall ſtande in a reſolutiue medicene, beyng ſomewhat bindyng withall, if ye feare of putrefaccion. For what ſoeuer is bruſed or cruſhed, muſt nedes putrefie, as *Galen* writeth. But I ſuppoſe, ye are minded to aſke me a queſtiō. How it is, that reſolutiues ſhould bee applied in bruſes, wherein is greate concurſe, and ſhewyng of matter, for aſmoche repercuſſiues ſhould be vſed, as was ſaied, at the beginnyng of ſoche matters. Ye haue well and trimlie doubted at the matter: for this ſhall make moche for the cure of a bruſe, in greate perill, wherof ye ſhall diligently marke, that effuſion of blood, doeth immediatlie folowe vpon a bruſe, becauſe the vaines bee violently cutte of, and the mouthes opened. And the blood whiche ſhall ſo ones be ſhewed forthe, can neuer returne backe, into the vaines again. Wherefore, ſeyng it is without the veſſelles, it muſt nedes putrefie, & ſo conſequently, corrupt and rotte the fleſhe. For this purpoſe gentle reſolutiues, beyng bindyng thynges withall, muſt bee applied at the beginnyng: where the one reſolueth the blood, and the other being contrary in working, cloſeth the vain, that no more commeth forthe. And hereof appereth the ignorauncie, and ouerſight of

How to finde out a ſtripe, by what tokens.

Of inſicion in the hedde.

Of blood running the chief cauſe and the hurte that do followe the ſame.

theſe

these imperites, and vagabonde *Chyrurgians*. For thei minister repercussiues, at the beginnyng of euery bruse, without resolutiues: whereof followeth inficion of necessitie, if thei will auoide putrefaccion. And therefore I will giue you the medicen, whiche euer is vsed in soche cases, that ye faule not in the like reprehension and shame.

Take Camomell, Melilotte, branne, ana. ℥.i. of Beanes, Lupines and Barlie meale, ana. ℥.ii. of Mirtilles, ℥.ii. of Cipresse nuttes. rv. braie soche thynges as ought to be braied finelie, and then seeth al in newe wine and Barbours lye, vnto the tyme it bee like a Cerote. And at the ende, ye shall put these oiles to thesame, that is, of Dille, of Camomell, and of Mirte, ana. ℥.i: But note, here the oiles must bee vsed, where no putrefaccion is. For in case of putrefaccion, I would vtterly forbidthem. Then plaie them again, till the oiles bee well incorporated: and afterward applie it warme. Marke well this medicen. For it were a long matter, and to moche for one daie, to recite to you, howe many haue been cured, by the helpe of this medicen alone. But if the bruse be concurraunt with a wounde, or euer ye worke in the matter: ye must diligently consider with your self, whether the rimme or pannicule, whiche from out foorthe, couereth the scalpe, bee cutte or not. And if it be not cutte, the wounde muste be cured, as we shewed in the treatise of woundes, sauyng that the digestiue muste bee made, with Rosed Omphacine, and yolkes of Egges, ouer whiche, ye muste euer applie this medicene, whiche we aboue recited. For it will kepe of putrefaccion, and harde corrupted blood. And after this maner, procede foorthe in the cure, till sanious matter be generated, that doen, laie aparte the digestiue, and applie an abstersiue, in his place. Which maie bee thus. ℞. Of clere Terebintine. ℥.ii. of Sirupe of Roses. ℥.i. ß. of Plantane water. ℥. ß. plaie theim together, till the water bee wasted, and then put therto. q. ß. of Barly meale, and a little Saffron as maie be able, to colour the mundificatiue. But take it of the fire, or euer ye put to the meale, and see it bee well stirred, whiles it be well incorporated together. Now, when ye haue thus doen, ye maie vse it, and applie euer thesame *Vnguentum Basilicum*, after this descripcion.

Many men haue been cured by this medicene.

A good abstersiue for the heede.

Take oile of Roses and Camomell, ana. ℥.iii. oile of Mirtin. ℥.i. ß. plaie theim together, till thei acquire theim a blacke hugh, and then put these drugges to them, of cleare Terebintine. ℥.ii. of Ship pitche ℥.i. of newe waxe. ℥.ii. ß. And plaie them again a little, and so take it of the fire, and stirre it cõtinually, till it be thicke. And for almoche as these woundes, by reason of moche sensibilitie of the parte, bee oftentyme vexed, with an *Erisipelæ*: this place asketh to shewe, howe we withstande that troublesome maladie. And to the entente ye maie so doe, note this, concernyng an *Erisipelæ*, or Cholorike apostumacion, and put it depely in minde. It is this. In Erisipela maie happē, by reason of boilyng of the humour, or for that that corrupted matter, is retained within. Whiche thing we saw we our self come to passe, by reason of matter, abidyng within, in one worthie capitain. Now this thyng is

Vnguentum Basilicum.

Erisipele, is a hotte redde, rounde inflamacion sore, or cholorike boile, with a feuer in the bodie.

Diseales comyng of fulnes, are helped by emptines.

cured by purgyng of the cause: As *Hyppocrates* saieth *Quecunq; egreditudines ex plenitudine fiunt, euacuatio sanat.* If it bee sharpened and chafed, through heate and boilyng of the Cholerike humour: anointe it with *Vnguentum Rosatum* and lute the wound with the same, as the best learned *Chyrurgiãs* did vse. For if mordicacion or heate bee caused, by meanes of ointementes: it will be pacified through coldnesse, whiche is in the medicene. After ye are at point with this, couer the holle wounde with this.

Clothes applied to a wounded hed

℞. Of Rosed Omphacine, and oile Myrtine, ana. ʒ. ii. of *Vnguentum Rosatum*. ʒ. i. of Popilion. ʒ. ß. of white Waxe. ʒ. iii. and melte all at the fire: this doen and prepared, infuse a linnen clothe in the same ointement, and see it be all to weated in it, and then take it forthe, and caste it in colde water, that it maie be thicke again. This clothe also muste be applied to the hed, for feare of a noiyng of the place: and be applied where the heare was shauen of. Moreouer, ye shall forme and shape one other clothe, after the same maner, with the saied ointmente, so that ye maie make permutation, at euen and morning, of the clothes But if the panicule or rimme be cutte, and the bone discouered, ye shal neede more diligence and circumspeccion, whiles ye searche, whether the bone be clouen, or riuen in peces. And if neither of these faultes be founde, then is nothing els to bee dooen, other wise then in woundes, saueyng that this pouder shall bee sprinckled, where the bone was discouered and opened. ℞. Aloes epatike, Sarcocoll, Myrrhe, ana. ʒ. iii. Frankensence. ʒ. i. ß. Flowerdeluce. ʒ. ß. & lette it be in fine pouder, for the saied vse. And as for farther prosecucion of the matter, ye shall do as in the cure of woundes. But in case the bone bee riuen, an other maner of cure will handfast you: whiche will bee farre distaunte, and vnlike the former. And to the intent ye maie be able, to ascertain your self, in soche clifftes and reuynges, ye shall here note the signes and tokens, that follow we clifftes and riuynges of a bone.

A pouder for the hedde.

Signes of broken bones in the hedde.

These thynges bee signes of a broken bone, vomityng, daasyng of yes, vertige or swinyng, blindnes and fallyng. All whiche muste bee vnderstande, to happen at that presente, when the stroke was giuen. And sometyme an apoplex, a dumpishe priuacion of sense, and a feuer with a vehement horrour and colde doe ensue. Now were the pacient taken of a Feuer, without colde, there were no greate daunger in the matter, for that accidente cometh oft tyme, of a priuate cause, whiche moueth the accident. And where it is not possible, but the body should bee replete, or vacante of superfluous humours, so it can not bee, but there should insue greate diffrence, at that diuersitie. For if this kind of breakyng, occupie a vacant bodie, the pacient will bee without Feuer: but if it fall to a replete bodie, ladē with euill humours, the Physicians maie thinke the stroke to bee daungerous, and harde of cure. For wee haue this lesson of *Auicen*, saiyng: all woundes and vlcers bee daungerous, whiche chaunce vpon superfluities, of a waiwarde and froward bodie. And albeit, it be daungerous, if the pacient bee taken of a Feuer, at the beginnyng, yet is the matter more suspecte, if he bee inflamed

Dangerous woundes, how to know them.

inflamed with Feuers, three or fower daies, after the stroke was giuē: because this should spryng of putrefied bloode, retained within the scalpe vpon the rimmes, whiche thing is knowen by the increasyng of the accidentes. Notwithstandyng, this maie be also, when sanious matter is a generatyng. For why, *Hyppocrates* affirmeth in his Aphorismous, that dolours and Feuers will happen, more at generatyng of matter, then when it is generated. But this maie easely bee discouered: For here the accidentes fall and bee a laied, but there thei bee augmented and increased. Therefore, when soche accidentes shall insue vpon a stroke, euen thesame daie, ye maie well iudge, that the breacke or breakyng is complete. Whiche if ye minde to cure rightly, ye shall foorthwith prouide these thynges before your yes. Firste, when the matter is come to that poincte, that ye must make incision, feare not to cutte the wound, after the maner of a triangle, or one right angle, or els of a crosse, and remoue the flesshe from the bones. When ye haue so doen, fill vp the wounde with small quisettes, well weate before in the whites of Egges. Howbeeit, note and obserue this alwaies, that the quisettes, whiche shall touche the bone, muste bee weate in hotte wine, for feare of alteryng and spotting of the bone: if thei wer weate in whites of Egges, by reason of the coldnes. For why, *Hyppocrates* saith. *Frigidum inimicum neruis, ossibus, celebro & spinali medullæ, calidum vtile & amicum.* Colde is an enemie to the sinewes, bones, teeth, braine, and the Nuke, or marowe of the backe. But heate is profitable and frendly, and therefore colde must be kepte from the skulle, least we stomble at that blocke by errour. Now this operacion finished, ye shall giue the pacient in commaundement, to reste hymself: after that maner vntill the nexte mornyng, prescribyng him an order, how he shall rule himself, & his diete. His diete shalbe to eate Wheate bread, or tried and boiled Barlie with Almond milke, and drinke boiled Borage water, for the space of fower daies: and after the fowerth daie is paste, giue hym Weaton, for Barlie breade, dipped in Cheken brothe, or brothe of Mutton of the Weather, leaste the sicke bee ouermoche weakened, with the slender diatte. Now the nexte daie, retourne to your paciente, and open his wounde gentelly, whiche doen, searche the bone well and warely, with a searcher of siluer, whiche must neither be to blunt, to ouer runne the rimmes, or clifftes, neither so small or fine, that it should enter into them. Ye shall searche it thus. Drawe the searcher to and fro, pretelie vpon the bone: and if it slide plainly without staie, it is a signe the scalpe is sauke and sound. But if it staie, and finde some let, ye maie then thinke well, that the bone is clouen and cutte. But now, in as moche as we speake of rimmes, and because thei be diuers, this place requireth, to distincte them properly, or euer we medle further in the cure.

How to cutte to the ende to heale.

How cold is hurteth.

A diatte.

How to serch a wounde.

Fillures or chappes.

Fillures or chinkes, bee caused in the the hedde twoo waies, with a thyng, whiche giueth a blunte stripe, or els with a thyng, whiche cutteth. If it be with a thyng, that giueth a blunte stripe, the thing properly, is called a clifte or a riuyng. And if it bee with a cutte, it is

called

called a chinke or a clifte. And all these varrie in lengthe shortnesse, largenesse, and smalnes. thei varrie also otherwise. For euery of them I saie, the chinke and clifte, maie bee with depression of the bone, or without depression. For an instrumente, whiche cutteth, maie cause depression, namely, if it bee thicke or blunte. And albeit, thei agree in the former poinctes, yet thei differ in this, that is to saie, the clifte, which is caused by a bruse, is euer thought to be with penetracion, or through goyng and percyng of the bone, where it is not a like alwaie in a cutte or incision. I saie this of mennes scalpes, and not of childrē. For in children, whiche be within seuen yere of age: we maie be deceiued, as we see by experience. For why, soche sculles will bee infolded, because thei bee not yet hardened ne strengthed: and moisture also aboundeth in them, whiche propertie is not founde in mennes scalpes that are come to ripe age. For mennes scalpes will riue, and bee cutte through, rather then be infolded, by reason of the hardnes, & drought of the bone. Wherefore, men that are come to hardnesse, are depriued of this, whiche is founde in tender age. And after what sorte, euery of these maie bee cured, we shall declare orderly, when we haue firste premised the intencions, whiche must needes bee obserued, if we intende warelie, to eschue daungers in soche cases. And as sone as we shall be at poinct with this, we shall accōplishe our promise, bothe of a riuyng or clifte, with the depression of the bone.

A clift in the hedde.

Presupposing then the regement of life, these be the chiefe and principall intencions aboute this cure: that is to wete, to conserue the cōpleccion of the member, in his proper state, to prohibite apostumacions, and to applie localle medicenes fitte for the purpose. Certes we maie conserue the compleccion, and rectifie it, if it bee decaied, with emplasters, as *Auicen* writeth in the chapiter, of the woundyng of the shinne of the hedde. *Et principium quidem consistit in plastris & erit rectificatio. &c.* The beginnyng standeth in plasters, and so will the rectificacion bee sone had. We shall preuent or put of apostumacions, if we shall worke the thynges, whiche the pacientes strengthy shallbe able to abide & suffer, as we haue commaundement in thesame place. And doubtles, the disposicion of the bodie, shall awaie with it well inough, if we procede no farther, then till the cause of apostumacion, be intercepted and cut of. These be the causes of an hotte apostumacion, *Siphac*, a gobbette of a bone, prickyng the vtter rimme, whiche is called *Dura* matter, annoysaunce of tentes, cold approchyng to the rimmes or pannicules, plentie of meate and drinke, and the secrete euill (as thei call it) whiche I vnderstande, to be a certaine malignitie of complexion, and superfluities of frowarde bodies: whiche we shall preuent and cutte of, by purgation and blood lettyng. The pacient shall bee purged, accordyng to the significacion of his vrine. For why, that will shewe the humour, whiche is excessiue in the bodie, as we saied in the cure of vlcers. And as touchyng blood lettyng, it hath, as he saieth, twoo intencions: the one to make euacuacion, and the other to prohibite, or withdraw we.

Auicen.

What thyng doe anoie the brain moste.

Purge the pacient, accordyng to the vrine,

But

But where we treate of blood lettyng, I praie you of good felowship, note this well: for it shall greatlie make for the preseruacio, and sauegard of your pacient, which is sore, and for your self also.

Note, derelie beloued, that it maie chaunce, that the sicke come vnder your handes, the same daie he was wounded, or els after the fowerth. From the first daie vnto the fowerth exquisiuely, you maie vse diuerse blood lettyng, because this is the tyme, when matter causyng apostumacion, vseth to flowe, and turne againe to the place. And this blood letting must be made in the common vaine, called *Mediana*, of the oppolite arme. Here ye shall diligentlie marke, and take heede, that ye erre not, in the signification of this woorde *opposite*, as some haue, which were not seen in this woorde at all. For this woorde *opposite*, signifieth contrarietie, as when a thing is placed, ouer againste the contrarie part. Wherefore, the partes of the right side, maie not properly be *opposite* one to an other, within them self, but partes of the right side, to the partes of the lefte. This will appere in the shape of mannes bodie, whiche is erected and figured, after the maner of a quadrant, albeeit, it bee not fully square and shaped, with equalitie of corners, as is a true quadrant or square. Now it is euident, that this quadrangle, in maner is measured, with twoo Diameters, whiche also properlie bee *opposite*. So hauyng respecte to this quadrangle, it shall be an easie matter to see, on whether parte the vaine shal bee opened. And this blood lettyng, as we saied before, is made for twoo purposes, accordyng as the cause requireth, that is to weete, to make euacuacion, or els to diuerte or tourne awaie the blood, to the *opposite* parte, If your entent bee to tourne a side the blood, it muste bee doen in the *opposite* parte. For ensample: When the wonnde is in the lefte side, a vaine of the right side shall be opened, and contrarilie. When the wounde in the right side, a vaine of the lefte, whiche must bee the common. On the other parte, if your purpose be onely to make euacuacion, ye shall worke the feate in the vaine, whiche is moste proper to the parte wounded. As bee the vaines in both handes, called *Cephalicæ*, that is the hedde vaines: whiche will voide matter and blood from the hedde. Wherfore, thei doe amisse and euilly, yea, maliciouslie, to whiche indifferentlie taketh blood, of the one, or other hande at the beginnyng, where the intent should bee to diuerte, and tourne awaie the blood by fleubotomie. For thei make euacuacion, and tourne not awaie the blood, to the contrarie parte, and so consequentlie cause thei the feabled member, to be more feable and decaied in soche wise, that other mẽbers send thither their superfluities, as he saieth, *Quicquid delirant reges plectuntur achiui*. What fault soeuer be committed, emongest the high counsailes, the poor people suffreth for it. For it is certain, that the mẽber is febled, as sone as it is wounded. Wherfore in so doing, thei open the waie to apostumacion whiles thei thinke to preuent and stoppe it, and become occasion of the pacientes death. And thus craftelie woorke the Imperikes and Heathen bagabounde, coueityng not onelie to slea, and suppe the Christian blood, but

A goodlie note for the Chirurgion in his cure.

To let blood on the contrary part, whyy it must be by reason.

Mā is made Geometrically in order.

Example of blood letting.

Woorse menne are corrected, for great mẽnes faultes.

but vtterrlie to extinguiſhe the Chriſtian name, if it were poſſible. Yet a Gods name, we can abide to call theim vnto vs, and intertaine theim with all gentleneſſe, where we ſhould not onely forbidde them the arte, but alſo treade theim vnder our feete, and make theim bonde ſlaues, as the Turkes doe vs Chriſtian menne, when thei take vs, and vſe vs worſe then dogges.

When to let blood, twoo tymes in one place, & why.

Now, in caſe the bodie bee full, and repleniſhed with humours, ye ſhall let your pacient blede againe, in theſame place, where ye let him blood before. But if the appſtumacion were in the clenſyng places, as vnder the arme holes, flankes, and eares, I would in no wiſe lette my pacient blede, for that maladie: becauſe I finde not, why I ſhould ſo doe. For an apoſtumacion maie not a riſe, in the emunctorie places, but by euilnes or malignitie, of ſome principall member, or by reaſon of the ſuperfluities, of ſome member adiacen. If the place bee apoſtumated through matter, expelled from a principall member: Fleubotomie were not to the purpoſe, becauſe the matter might bee reuoked inward, whiche nature had put foorthe. Neither ſhould it bee well to the purpoſe alſo, if the ſwellyng came of ſuperfluities, of the nexte partes therevnto. For we ſhould putte the matter from the vnnoble and petite member, and burdein againe the principall with it, whereof would enſue greate inconuenienſes and daungers. We be alſo forboden to vſe repercuſſiues, for feare of the like daungers, in the ſaied emunctorie or runnyng places. (But if I had occaſion, in as moche as we liue, and haue a doe with niſe, fooliſhe, and wilfull people, whiche call for thinges to their lauktie, in ſoche wiſe, that we muſt woorke againſt our rules, to ſatiſfie their luſtes: I would open in that caſe, the *Baſilica* or liuer vaine. And it ſhall make no matter, whether ye open the vaine in the right ſide, or lefte, ſo the apoſtumacion bee in the vpper parte of the bodie: but in caſe the apoſtumacion, be in the lower part, blood maie be taken frō the liuer vaines, in the foote of the *oppoſite* part, accordyng as ye ſhall thinke it moſte conueniente. Howbeit, it will be ſurer, and farther from perille, to take blood of the Liuer, in theſame parte of the foote. For it were ieopardie, leaſte ſome humiditie, retained in the glandeous fleſhe, might by ſtirryng and angeryng of the matter, cauſe apoſtumacions. Well, I haue ſaied inough, as touching blood letting, now wee will to the locall medicenes, whiche ſhall bee declared in the cure. Wherefore, lette vs come to the cure of a breche in the ſcalpe, namely of a cliffe, or a riuyng: and firſte here marke this figure for blood lettyng, here after this place.

If an apoſtumacion bee in the miſt of the vpper part of the bodie, thā to blede either lefte arme, or els right is well.

But

Under the tōg are. iii. vaines, whiche ar good to be opened a-gainst Apople-xia, Anginæ, & stoppyng of the spirites of aspi-racion, and re-spiraciō, and all the euils of the mouthe, toung, and throate.

K.

The vaine cal-led Sciatica, & cometh from be neth the knee, dounward, and are. ii. in nom-ber, & are good to be opened in warme water, to help the swel iyng of the se-crete members and also ỹ paine called Sciatica

Q

Saphena, co-meth from the holownes vn-der the knee, as Sciatica doeth It is in the in-side of the ancle and is opened for the Splene Matrix. &c.

P.

The vaine of the forhed, to be opened against franzie, Megrē ache in the hed, forgetfulnesse, and forenesse in the yes. &c. and this vain spring from the out-ward throate vaine.

Y.

Vena externa

or Cephalica in the arme, is o-pened with a large cutte, not depe, to let forth grosse matter, clense the hed,

from all gre-ues, as fallig sickness, dim-nes of hed. &c

A.

Mediana, whiche is in the middeste, it is the chief organe or spryng of the blood, it must bee opened to help the sides Midrife, sto-macke, hotte feuers. &c.

D.

Vena interna, or Basilica, comyng from the harte and liuer, by this vaine is a si-newe like to it, in which is contained the spirite of life, and vnder the same ar migh tie sinewes, therefore it is perilous to o-pen that vain but by greate knowledge, but it help to bee opened a-gainst pleuri-sie, pestilence. &c.

B.

A braunch of Cephalica in the hande.

H.

fenus brachij

G.

Saluatella

E.

These three last ar of smal force to open because little blood do cum from thē, but yet to open these smal vai nes in warm water, dooe helpe Apo-plexia.

But yet or euer we take the cure in hand, I thinke it moche appar-taining to our duetie, to shewe what waie we minde, to folowe in the cures. For I haue found twoo, after *Auicen*, whereof the one doeth one-ly moiste, and the other onely drie. But to saie trouthe, neither of thē

liketh me, by it selfe a lone. For if I vsed the waie of moistyng, in a bruse, I might well doubt of putrefaccion, because this waie greatly promoteth putrefaccion. For it is doen with oiles, and yolkes of Egges, whiche cause putrefaccion in a bruised place. On the other parte, the waie of dryuyng dooen, with *Aqua vitæ*, and the pouder, whiche *Auicen* describeth in the Chapiter, *De incisione cutis*, before alleged, doeth not fullie contente me, though it haue twoo partes: whereof the one defendeth from putrifaccion, but the other parteth not the bruled. Therefore, because I would not fall, in either extremitie of onely dryyng, or onelie moistyng: I haue gathered a certaine waie of them bothe, consistyng betwene theim bothe. For it shall altogether haue vertue, to drie and to moiste, because, as I iudge, medicenes for the hedde, muste actuallie moiste, and drie potencially. For by the helpe of drought, we preserue the compleccion of the bone, and pannicles, whiche be dry of complexion, as *Galen* writeth. And by moisture, wee procure digestion, if any thing were tourned and bruled. All these thinges shall wee obtaine, with Rosed Honie strained, *Aqua vitæ*, and the pouder, whiche wee shall order in the cure. Neither must you maruell at the matter, my friende Sozenes, and your felowes, as did one, whē he heard a man saie, that Honie was moiste in kelyng, and dryyng in vertue and worckyng. Verelie of his corpulencie, if I maie so saie, it moisteth, but as touchyng his qualities & vertue, his operacion is dryyng. But it was no wounder, that the young Philosopher, did not perceiue the matter: Alas he had not yet rede ouer bookes of simples, neither the principles of Philosophie. Ladie Ignoraunce caused hym to muse, but not to searche the cause, as did the Philosophers, as *Aristotle* writeth, in his supernaturalles. He would not haue maruelled, if he had rede *Aristotle* concernyng the minglyng of the Elementes: whereby he should haue easely perceiued, that Honie is of the qualities, whereof I reported it to be: by reason of the compleccion in mingling, if it be aduisedly cōsidered, accordyng to his essence and nature. And if there shall be any manne, whiche shall not perceiue throughly, the nature of the Simples, contained in medicenes, yet lette hym assuredly perswade hymselfe, that I will describe no other waie of cure, then I haue writtē: and haue gote therby, bothe profite and good well spent time, ye haue heard the cautelles and prouisions, whiche I reckon necessarie. Now will I orderlie describe you the cure.

When to drie and when to moist a wound in the hedde.

Then, when ye finde a cliffe, by reason of a bruse, ye shall obserue this order: if ye minde to cure it rightlie, in his kinde. Firste, before all other thynges, consider whether it be with depression, and infoldyng of the bone or not. For if it bee with depression, or infoldyng, all that, whiche is bruled, must nedes be taken foorthe: because it would otherwise prouoke, to some apostumaciō. For why, in that case it could not be otherwise, but some gobet of bone, would be vnder the scalpe, prickyng the vtter rimme, or dura matter. And in this case heare thē not, whiche shall counsaill and perswade, to remoue parte of the bruled,

Beware of sharpe prickyng bones in the hed, for hurtyng of the braine.

and

and to leaue parte. For these men can not remoue the whole cause, in as moche as in euery little parte of the bruised bone, maie be some shiuer, whiche by prickyng will come to apostumacion. Therefore to auoide, and eschue the saied cause, let vs take forthe all the bruised. But if the clifte be founde, without depressyng of the bone, ye maie not cut out altogether, but onely make an holle in that part, where the matter shall moste easely come foorthe. And to the performaunce of this worke, ye haue three proper instrumentes, the Sawe, the Chesell, and Wimble, emongest which, we haue moste nede of the Wimble, because I finde in it moste commoditie, then in other instrumentes.

Sawe, Chesill, and Wimble for the hed

Firste, it will lightlie make the hole, yea, and that without moche molestyng of the pacient: whiche thyng can not bee doen, without raspatorie. Againe, it will make an hole and euentacion, meete for the passage of matter. Howbeit, there is one great discommoditie, in this instrumente, whiche is, it will lightlie pearce the braine, if it bee not handeled of a right experte woorke manne, in that behalfe. But this chaunseth vnder his handes, who alwaies tourneth the Wimble aboute, after one maner of fashion, where he should vse a trimmelyng kinde of mouyng the Wimble. For if the Wimble passe throughe, by the rounde mouyng, and so touche the dura matter, it will cutte and rent thesame, whiche dooeth lightly happen in a tremblyng mouyng. For if it touched the dura matter, it might well pricke her, but not pearce her through. Wherefore, it would leaue her whole and sounde. And therfore, who so would exercise, this feate, ought to haue a light hande, and wittie hedde together, with a sadde iudgement, and not to be taken from emong them, that haue vsed to handle grosse matters, and occupacions: as diggyng or Plowyng, heauyng of timber, and curryng of horses. For their handes be hardeined with labours, and maie not lightlie feele, when it is through the bone, if thei laie lode on their woorke. And therefore, this woorke muste bee dooen, with moste exquisite diligent, and circumspeccion, leaste we slea men, whiles we labour to preserue them. For this cause, you must giue some attendaunce to theim, whiche handle this woorke manlike: so that ye maie the better, and with more sauegarde, attempte this cure afterward. Now, as sone as the sealpe shalbee holed, ye shall with all spede possible, power in so moche Rosed Honie strained, as shall bee able to couer the rimme of the braine. This hast is made, least the aire be entred in, and made alteracion in *Ciphèlica*, nexte power *Aqua vitæ* vpon the Honie, till the hole shall be filled, whereunto ye shall caste so moche of the pouder, as maie rise the depth of a knifes thickenesse, from the rimme.

The wimble is beste to perse the hed, to purge forth matter, if it be vsed discretly

A wittie hed and a steddie hande, is fitte for a good Chirurgian.

Make haste in the cure of the hedde, to defende the aire, whiche will corrupt.

℞. Aloes Epatike, Sarcocol, Mirrhe, ana. ʒ.i. ß. Incense, ʒ.i. Dragons blood. ʒ. ß. and. ℈. ß. of Saffron, mingle theim together, and pouder them finely, for the vse we spake of. All this doe we, to saue the cõpleccion of the bone, and pannicles, after the minde of *Auicen* and *Galen*, as is alledged before. When ye haue thus dooen, take so moche of a

Sponge.as maie be sufficient to fil the hole:and this is doen for twoo considerations. The firste is to exclude,the noiaunce of tentes. For a Sponge will giue place to the stretching of the braine,and tentes can not but somewhiles cause apostumacion,by reason of the resistaunce and stubbernesse. The other cause is,that the matter be sone drawen forthe,frō the pannicles. For it might alter,if it remained any while, or els be imprisoned,whiche is no rare and straunge thyng,to se daily in the cures,of these light and common practicians. After all this fill the wounde with *Aqua vitæ*,pouder, and linte: applyng vpon thesame a peece of clothe,anointed with *Vnguentum Basilicum* aboue described, to the intent the medicenes be retained there. And when ye haue accomplished,all these thynges in order, laie this plaister on the hedde shauen.

Woorke tenderly in the wound of the hedde.

A verie good emplaister for the hedde.

Take Camomel,Melilote,ana.ℨ.iii.Wirtilles.ℨ.ii.Cipresse nutes.ℨv.redde Roses,and Wormwood,ana.ℨ.i. Beane meale,and Lupine meale, ana.℥.iiii. Braie all that ought to bee braied, and seeth them altogether,in newe white wine,and Barbours lye,of like porcions,vnto soche tyme as it shall be like a Cerote. After this,spreade it on a clothe warme,and applie it to the hed. This plaister is vsed for many purposes. Firste, to comforte the hedde,by strengthyng of the compleccion,next to defende from colde,and rectifie the aire,whiche is inclosed. This is it that *Auicen* saieth: *Oportet vt vehemens caueatur frigus,etiam in æstate, quoniam in eo est timor magnus.* Ye muste beware of vehemente colde,though it were in Sommer,because there is great feare in it. He meaneth that the aire muste bee rectified,namelie,whiche entreth into the hedde,at the openyng of the scalpe. For some will go in, whether ye will or not to fulfill the rome,in as moche as nature, can not suffre any place,to be vacant,or emptie,as the Philosopher dooe write. He meaneth not that the whole aire of the Chamber, ought to bee rectified, as some practicians thinke,and would faine be seen, to be circumspect in the matter. Thirdly,to procure digestion. Fowerthly, to drawe ranious matter, as sone as it is generated,& retained in the Sponge. Fiuethly,to resolue the matter,whiche is wonte to cause apostumacion. For ofte times (as saieth *Galen*, whom *Auicen* citeth) apostumacion followeth whatsoeuer instrument ye vse, whiche ye shall preuente and eschue,if ye applie the former plaister on the hed. And this maie easely appere, if a man consider diligently,the Simples in the plaisters. Now,thus shall you procede in the cure, vnto soche tyme as the Cicatrice shall be produced: alwaie iteratyng and renewyng, the former medicenes, as often as thei shalbe old,and dismitted. But in almoche,as the flesh groweth here aboue his place,ye shall represse and kepe it doun, with roche Alome brent,applyng it alwaie, in the circuite of the superfluous flesche. But moderate the Alome in small quantitie, that it cause no dolour, by reason of his bityng, and mordicacion. This is the selfe same maner, whiche hetherunto haue been vsed in cures, wherewith haue been holpen aboue many hundred persones,in our tyme: but I nede not here make rehearsall of them,sith a manifest thyng shal nede

Take heede of colde,in a wounde of the hedde.

There is no place emptie, for aire filleth euery open place.

To correcte proude flesche.

no witnesses. But I saie, I remember one thing, whiche was almoste forgotten negligētly, and is necessarie to be obserued, about openyng of a scalpe, whiche is this. When ye open the scalpe, in soche cures, and make an hole for the forsaid purposes: be you ware that ye touch not any seame of the scalpe. Thei be fiue in nomber, twoo vncomplet and false, and three true seames. The first is named *Coronal*, of a croune, because the crounes be worne in that place, & it is in the former parte of the hed: the seconde *Lambda* or *Lauda*, whiche is in the hinder part of the hedde. The third true seame, *Sagittal*, like an arrowe, vnder the partyng of the heere, whense one ende toucheth the seame *Coronal*, and the other *Lambda*, in the hinder part: the twoo false seames, be at sides in the regions, or plattes in the temples. Now in case any clifte or chinne, touche either of the twoo, we muste vse moche diligence, and circumspeccion. Note here also, that cliftes and chinnes, maie chaunce in the saied seames: other in length, whiche is, when the clift together with the seame, maketh. iiii. streight angles. Or els in bredth. If it chaunce in length, the bone must needes be bored, & holed on bothe sides of the seame, because the particion of dura matter, maie not bee touched in the woorke. I saie, it must nedes be holed on bothe sides, for as moche as it maie bee, that blood bee fallen from the vaines, in bothe partes, and there bee congeled. For if we would feele, or woorke in the seame where dura matter is bounde and staied (as doe thei, whiche come fro practise to *Chyrurgj*) wee might well feare and doubte, of suffocacion of the braine, because the rimme beyng losed, should presse it doune, and so choke it. And that wee should make no soche losyng of *Cephalica* in the place: we are admonished of *Cornelius Celsus*, in the chapter *De caluariæ curatione*. Howbeit, he doeth it in cōsideracion of *Hyppocrates* cōfession, where to the profite of his posteritie: confesseth that he was deceiued, woorkyng in a seame. Wherefore, ye shall not woorke in any seame, least ye bee deceiued, as was *Hyppocrates*, prince of Philicians. But if the fissure or *membrana* chaunse in bredth, ye shall make holes in the same, in bothe sides of the seame: alwaies obseruyng this, that neither particion, neither seame be touched at all. When these holes be made, ye shall finishe the *Cura*, accordyng to the order and maner, as was before prescribed. And as for the chinke, ye shall doe in like maner, if ye be assured, that it perce and rumme through the scalpe. On the other side, if it go not through that parte of the scalpe: whiche thei call *vitrea tabula*, that is, the Glassie table but onely cometh to the Spongious bone. Ye shall procede to the cure, with *Aqua vitæ*, and the pouder alone, whiche shalbe sufficient. Now if ye liste, ye maie plain and abate the bone, about the riuen place, wherof will folowe soner incarnacion, and cauling of the Cicatrice. These be rules, and order in the cures, which are not moche vsed, and yet vsed in harde maladies procedyng of a cause primitiue. Now therefore, haue you that, whiche ye so earnestlie haue required: I gift in myne opinion, as greate as my poore knowlege is able to bryng to passe, shortlie for the helpe of mankinde, whiche is in sorenes, but yet keepe these

Fiue seames in the scalpe.

Sagittalis siue discriminalis.

How suffocacio in ỳ brain maie come.

thynges long with my self, to the intent I might ones at least, so some content your mindes. But whether I haue so doen, as myne entente was, I am vncertaine. For why, I am become in these treatises, as one that buildeth his house, in the middes of the market steede, about the whiche, as touchyng the height, and breadth, the lokers therebpō arise alteracion, and controuersie, where as the builder thought his worke, of conuenient proporcion. So feare I, least perchaunce my doyng, shall seme to some, abiecte and base, and to some other, to obscure or darke. But certes, in asmoche as I am not able, to please all sortes, I thought it best, to retain the meane waie in speaking, specially sith I neuer liked, to flie ouer the toppes of trees: but plainly to go a softe pase, and as it wer with a leadden foote, to thintēt, that who so listed to ouer gette me, might the easiar attain, without painfull trauell in their iourney. And thus gentle Sorenes: wishyng God to sende thee health, and vs to mete merily again. I make an ende with a Cautery good for thy purpose: and a rule to helpe the stone.

Sorenes.

But first how make you the red pouder, for the parting water?

Chyrurgj.

A goodly water of greate strength, to seperate metall good for to cōsume rotten flesshe.

YOu must make it thus. ℞. Of water wherewith Goldsmithes, doe seperate golde and siluer, whiche is grene, when it haue seperated the mettalles: of this take. ʒ. vi. of Quicksiluer. ʒ. iiii. mingle theim together, and put them either into a little stone Limbeche, or Still, or els into one of Uenice glasse, well luted with clate, bothe the hedde of the Still, and the parte wherebpō it standeth: and also the receiuer, where into it droppeth, that none passe awaie. Distill it on a softe fire, in a close furneis. Your partyng water is thus made. ℞. Salte Peter, Alome roche, and Romain Uitriall, ana. ℔. ii. beate theim together in a Morter, then put it into a double glasse, well luted, or so stopped, that no aire doe transpire, or go forthe: this will make a singuler good water, drope one gutta or drop vpon the grounde, and you shall see it boile, as though it were on the fire. These thynges are profitable, to the woorke of *Chyrurgj*, in foule sores and vlceres: here is good occasion ministered, to speake of the makyng of medicenes. But I refarre that, to the booke of Compoundes, where there are not onely good store of them, but also good medicens: no lesse profitable to *Chyrurgj*, then nedefull to Phisicke.

Sorenes.

Now how make you Lye, to open, in the maner of a Cauterie?

Chyrurgj.

A good Lye for a Cautery

MAke it after this fashion. ℞. A pretie rounde tubbe of twoo gallons, with a hole in the bottom, stopped, putte into this tubbe, asshes of the Asshe tree. Make a hole in the middes, to put in a pottell or more, of vnslecked Lime, & powre vpon it quickly

quickly hote Lye, as moche as shall couer the Lime, and with al spede couer it with Asshes, that the aire maie be kept in, for twoo daies: the thirde vnstoppe the hole, and let the water distille, from the Lime and Asshes, and keepe this in a close vessell. This will quickly open any parte that is sore, as apustumacions without paine: and if an Egge will not sinke in it, but flete, then it is good Lye, for the purpose.

Sorenes.

THere are good pouders, profitable to your Arte, I praie you learne me some of theim, to clense dedde flesshe: and as for the booke of Compoundes, I will reade that at more leisure.

Chyrurgj.

I will teache you to make a trosse, to clense rotten flesshe, whiche is. ℞. Water of Planten. ʒ. vi. Mercurie well sublimated, and made in pouder. ʒ. ß. Seeth theim in a little panne, to the consumyng of the fowerth parte: then let it stand. xii. howers, after knede it with a little Beane meale, and roule theim vp into a trosse. Note also, that you muste mingle so moche Vermilion, with the Beane meale, as will colour it: and drie this trosse, in an Ouen, or hotte Sonne.

A good pouder for rotten flesshe.

Sorenes.

How make you a potenciall Cauterie?

Chyrurgj.

AND make a Cauterie. ℞. Of the strongest Sope Lie, asmoche as will suffise, put it in a brasen kettle. Put. ʒ. i. ß. Romain Vitriall, let all seeth vntill the liquer be consumed, then gather vp the some, that doe remaine: and kepe this to open apostumacions. For in openyng without pain, this doe excell all other.

A potenciall Cauterie.

Sorenes.

BVT that the tyme is farre spente, and I haue put you to moche paines, els I would haue learned some thing, to haue taken awaie grauell and stone, from the kidneis, raines, and bladder.

Chyrurgj.

AT this present, I haue no time conuenient, to serue that turne at large: it requireth no small trauell. For like as emong all mortall euilles, the stone is the greatest: so the cure is moste cunnyng. Notwithstãdyng, I shall by Gods grace intreate, here after at large, the diate, the proper medicenes: cure, and cuttyng of the stone. But yet in the meane time, let the pacient kepe him warme Eate no salt fisshe, or flesshe burnt, rosted meates, harde Chese: or slimie thynges, ingenderers of vilos humours, grosse or clammie. Or drinke hotte wines, or eate venison, or any water foule: or be costiffe bellied, or keepe their backe hotte. &c. The signes of the stone are euidente, as paines in the raines, bladder, yarde, loines. &c. With painfull lamen-

For the stone a good regimente.

tyng and criyng, stoppyng of the vrine. &c. The causes are many, as of parentes, of euill diatte, with many euill accidentes. The vrine often tymes doe declare, the euilles of those partes, as *Hyppocrates* in the thirde parte of the ir. of his *Aphorismes* affirmeth, saiyng: *Si sanguinem aut pus mingat renum aut vesicæ exulcerationem significat.* To make water, or pisse blood, or els filthy matter: it signifieth Sores and Biles, either in the Raines, or els in the bladder: And assuredly, soche sores and vlcers, come from the stone whiche doe excoriate, frette, cutte, and causeth bothe bloode and matter without vrin, to come forth at the yarde. But somtime pure blood is pissed, of the breakyng of a vaine: and sometyme from women, for the secrete infirmitie, or naturall passion, through clensyng of termes. But grauell in the vrine, betokeneth the stone in the bladder, saieth *Hyppocrates lib. iij. Aphorism. Quibus in vrina velut arenula subsistunt, iis vesica laborat calculo.* Furdermore, it is thaut possible, for old people to be helped, in the raines or bladder, for the stone. Specially in greate glotonous people, as drunkardes with Ale and Bere: or els them, whiche were neuer satisfied with Lecherie in their youth. &c. Howbeeit, to speake a little, for the helpe thereof, twoo thynges must be considered. Firste, the preseruatiue. Secondlie, the curatiue, the preseruatiue, by good diatte, and wholsome regiment of life, as what ye doe eate, the maner of eatyng and drinkyng. The tyme, the place, the qualitie and the quantitie, of thesaied meates and drinkes: as meate of light digestion, cleane bread without bran. Not to be to moche hote or cold, neither moche trauell, or sitting still idle, but good exercise. &c. And note, when the stone is in the bladder, then it is harder, then that which is in the raines, & more burnt. Now, if your grauell commeth of heate, or through hotte accidentes, as with hotte wines, labour. &c. Then followe *C. Galens* Syrupe whiche is moste excellent also, in this our age, and is thus made.

Hyppocrates.

Why matter come from the yarde.

Why men doe pisse blood.

A reward for Lecherie.

Preseruatiue Curatiue.

Galens Syruppe for the stone.

℞. Syrupe of Endiue, of Sorell, of water Lillis, ana. ℥. v. the waters of Fenel, of Endiue, ana. ℥. i. mingle them together. and giue the paciente to drinke, Morning and Euening: and anointe the Raines, with *Galens* colde ointment, whiche is written in the Compoundes.

Sorenes.

But what remedie, when the stone cometh of colde?

Chyrurgj.

When the stone cometh of colde.

GALEN must put to his helpyng hande, whiche willeth, whē soche contraries dooe happen, when nature is so chaunged, from heate into coldnesse, or if it were colde from the beginnyng. Then to helpe with warme thinges, to dissolue, and this was his remeadie. ℞. *Theriace Galeni.* ℥. i. Sirup of the barkes of the Citri. ℥. i. warme water, as of *Cardus Benedictus. &c.* ℥. ii. mingle them together, and giue your paciente, or take it your selfe ten daies: For it is no light trifling medicene, but moste effectuall and substaunciall, inuented by *Galen.* And like as in hotte burnyng of the stone, to drinke cleane Whaie, or Butter milke is good, and to eate Purslen. Euen so in the

case

case of coldnes: Hares flesshe, sodden with Capers, and yong Nettles is beste, and a morynges to eate halfe an vnce of newe drawen *Cassiafistula* mingled with Suger: and to drinke Whaie of Goates milke. Oh that men would forsee, the euilles against nature, as Feuers, Pose, Lipres Goutes, Stone, Cancers. &c. And take in hand to helpe them, in their firste spring, and then thei would bee sone helped. Asexample. Fire and water, are good seruauntes, but euill maisters. For if thei get the victory, who can rule thē, the proke is manifest: as it is easie to quench a fire in the beginnyng: but when it haue gotten holde, of the thacke sparres, beames. &c. then it is to late. So when vile humour, haue incensed the bloode, vaines. &c. And haue gotten the victorie, rebellyng againste good nature: then it is either to late, or els to harde, to putte then awaie, and bring nature again, to his good estate. Yet it hurteth little the Phisicions, *Chyrurgions*, and Apothicaries, to vtter their knowlege, and also their wares, with promises faire and false, in matters paste cure. For golde hath no corrupcion, although it bee gotten with a corrupted conscience: But to our matter. Take thynges in dewe tyme, for time will neuer be called again, doe what you can. Howbeit while as the bodie is yet liuyng, there is lefte some helpe, to releue, or repaire it againe: and in soche case of grauell, or the stone, what haue euer doen more pleasure, then Clisters, or Enema, ministered beneath at the fundment, nothing truely, cutting excepted. Yet in cuttyng, vnlesse the *Chyrurgian* be verie cunnyng, the pacient will sone crie: *Quare de vlla tua eduxisti me?* And although the *Chyrurgian* haue great knowlege, yet one pacient doe skante scape, emong an hundred, happie manne by his dole. On the other side, there be soche bodies, when thei are newlie clensed, and deliuered from grauell, or the stone: eftsone the bodies are soche, that thei haue it againe as painfull, as at the first tyme. And some of those bodies, haue the propertie of the North winde, in dryng, or turnyng into duste: And other some haue the propertie of Frost, to coagulate, to make colde, and tourne softe thynges into hardnesse, as Yse is. Therefore in soche euilles doe thus. Make a Clister after this maner.

Good potage for the stone.

Wenne doce wante prouidence, to forsee their owne euilles.

Fire and water bee good seruauntes, but euill maisters.

Cuttyng of the stone, is perilous.

Examples.

℞. *Milium solis*, or els the berries of Alkakengi. ℥. vi. cleane runnyng water. li. iiii. seeth this vntill the water be halfe cōsumed, then strain it, of this water take a pinte or more, for your Clister, puttyng thereunto the oiles of Dill, Chamomell, and newe Butter, ana. ℥. ii. and a little Salt: thus is your Clister finished and made, minister it warme but not skaldyng. Though this seme a plain Clister, yet it is marueilous good in woorkyng: and clenseth not onelie grauell, but also helpe the cholliche, and paines in the guttes. When ye haue ministered this then folowyng within three daies, minister this, for it is of great vertue. ℞. Of the decoccion of Mallowes, Parietorie, Colewortes, Holihocke, Smalage, Sitrach, Polipodium, *Cardus benedictus*, Alkakengi sede of eche like quantitie of these. li. i. Oiles of Dill, of Camomell, of Lillies, ana. ℥. i. ß. Butter. ℥. ii. *Hiera simplex*. ℥. i. and a little Salt, mingle all together, and warme put into the Clister bladder, and minister, as is afore

A goodlie Clister for to help the stone

Another singuler good Clister.

afore saied. If you haue not this choise of oiles, you maie take common oile of Oliues: this Clister is moste excellente good, for the stone and grauell: it haue vertue to open, cleanse, waste, and shower without daunger, perill or hurte. When this is doen spedely, haue this Cataplasme at hande, and warme aplie it to the pained place: whether it bee in the raines, or the lowest part of the bellie, or flankes, let it bee doen often tymes, haue twoo in store, to laie vnto the place warme, one after an other, it is thus made in good order.

A good Cataplasme for the stone.

℞. The leaues and stalkes of Prasium, of Wallowes, of Holihock ana. ℥. iii. sodden in the brothe, wherein a Weather hedde haue been sodden. Seeth herein also the rootes of Wallowes, well beaten in a morter. ℔. i. the musslege of Fenigreke, & Flaxe seede, ana. ℔. v. then let it be strained forth strōgly, to this iuice put the oiles of Dill, Chamomell, white Lillis, ana. ʒ. iiii. fresh Butter. ʒ. vi. Honie. ʒ. v. boile al togither in a cleane panne, put in branne of Barlie, and meale, temper all with a sticke, vntill it come to the thicknesse of soft paste: spread it in two seuerall Cataplasmas, and warme applie one of them after after an other, to the dolorous place. And when one is colde, then applie on thother often times, this is of a singuler operacion: with this, that greate learned manne, maister Doctor *Marianus* haue doen moche good, and this I haue also proued many tymes. Then to make the matter perfite, giue your pacient to drinke *Benedicta laxatiue* ʒ. vi. tempered with cleane odoriferous, warme white wine, a quarter of a pinte or more, when this is doen: wrap hym in warme clothes, with hed well couered, and so let him sweate. And this clenseth the raines and bladder, equall with any other: excepte you will hasarde your life, in cuttyng. Furdermore, note a greate secrete, whiche I doe disclose for the sake of mankinde. Let the paciente haue the stilled waters, of Saxifrage, Perietarie, Persilie, *Filipendula*, and Smalege, altogether ana. ʒ. iii. and putte into this water, this precious pouder followyng. ℞. ℔. ß. or. ℞. ℞. Perselie rootes cleane washed and scraped, I meane their rindes, and Percelie seede, aā. ʒ. vi. or more, and. ʒ. viii. of the flowers of *Iringium*, or the sea Thistil, and also *Iringium* rootes, and the rootes of *Cardus Benedictus*. ana. ʒ. ß. Cutte your rootes finelie and thin, and put al togither in a close vessell, into the Ouen, vntill thei bee drie, and then make pouder: keepe it close from aire. And when occasion dooe serue, temper your forsaied quantitie into your waters, or els while wine or Chicken brothe, drinke it warme. Also note well this Syruppe for the stone, wherein the pacient maie take euery seconde night warme

A drinke for the stone.

A moste worthie pouder for the stone.

A Syruppe for the stone.

ʒ. ii. ℞. Rootes of Holihocke. ʒ. iiii. the leaues of Wallowes, *Filipendula*, and Perietarie, ana ℥. ii. the seede of Perselie, Fenegrece, and flaxe ana. ʒ. i. *Iuiubes* in nomber. xxx. clene scraped Liquoris. ℔. i. the rootes of *Sparagus*, *Cardus Benedictus*, *Iringium*, Perselie and Fenill, aā. ʒ. ii. ß. seeth al these in. ℥. ℔. waight of cleane runnyng, or well water, vnto the third part be wasted: then strain it, & put vnto this decoccion ℔. i. ß. of clene white Suger, stirre it, and make your Syruppe, and kepe it in a close double glasse,

glasse. These forsaied thinges are excellent good, to be sodden in clene white wine, puttyng therebnto .li.i. of the white *Guiacum* rased, and put in a vessell of three gallons, made close in the mouthe: and so put into a faire greate hollowe Caldron of water, and so to seeth fower howers, then take it from the fire, and stande vntill it be colde. Then open it, and strain it, and kepe it close, to drinke at all times.

Richard Bullein his practise for the stone.

And thus also haue Richard Bullein, a zealous louer in Phisicke: more for the consolacion & help of thafflicted sicke people, beyng poore then for the lucre & gaine, of the money of the welthie and riche. This man I saie, although he professeth comfortable cordialles, and heauenly medicenes for the soule, beyng a deuine: yet he hath good experience of many infirmities and sicknesses, infecting the bodies of mankinde, and haue doen many goodly cures, whiche I doe leaue vnwritten, bothe for the prolixitie of tyme, and also for that no adulacion, flatterie, or any priuate affeccion should appere, or be suspected in him the aucthour hereof, towardes hym the saied Richarde Bullein, because he is his naturall borne brother: but to the matter, his medicene for the grauel in the raines and stone. And thus he writeth in his pretie worke, whiche if it please God, shall hereafter come to the profite of the common wealthe, of the Englishe nacion. And this is his compendious order: Saieth he, the greate dolour, flegmon, or vlcere of the raines, by the whiche raines, vrine is conueied into the bladder. &c. or the stone in the bladder: dooe cause greate paines in making of vrine, whiche vrine is often stopped, or els pisseth little stones, with excoriacion, and blood. Where grauell, and ragged stones, commyng of grosse, salte hotte matter, viscuous humours: after long hotte burnyng Feuers, euill diatte, Chese, olde poudered Beefe, Bacon, Venison, salte Fishe, hotte wine haue been vsed in diatte. The stone is oftener in the bladders of the leane hotte men, whiche haue larger vesselles, then in fat persones hauyng small vesselles, and colde moiste fatte bodies. &c.

The stone, saith he, after the minde of *Galen*, in the raines is lighter, lesser, softer, and redder, declinyng somewhat into graines, but in the bladder, it is greater, heauier, harder, greuouser, in colour whitishe, or more adust, and bothe these are daungerous, and skante curable. After one is .xl. yere olde: as saieth *Hyppocrates. Aphoris. Quicunque nephretici sunt non sanantur post quadraginta annos.* Who so haue the passion in the raines, after .xl. yeres, is paste cure: the regiment in the cure is double. The first is, to prohibite the generacion of the stone. The seconde is to displace, or remoue it, when it is growen. The firste intencion haue fiue thynges, not naturallie, directly contrary against the stone. As aire, grosse, mistie, cloudie. &c. to be fled, for it doeth ingender grosse matter.

Two thinges cõsidered and the stone, for the cure of the same.

Meates and drinkes, as grosse wine, and salte meates, burnt thynges, colde water, whiche will bryng grosse matter, and brede stone.

Labour imoderate, to moche exercise, which ingrosseth the blood.

Solitarinesse, moche studie, no trauell, or lecherie imoderate, whiche are greate enemies to nature.

Greate

Greate affliccion of the mynde, watchyng, fastyng, &c.

To helpe these euilles, doe thus, as folowe.

Use meates of light digestion, in due tyme, place, and order.

Moderate labour betwene meales, to helpe digestion, and make the bodie strong: and to beware of listes, wrastlynges, &c. that will hurte the body, beyng vsed imoderatly.

Of all thynges to beware of Idlenesse, the mother of euilles, and nourisher of as many sicknesses to the bodie, as is made through glotonie: and speciall, of to moche copulacion carnall.

Use pleasaunt Musicke, and thynges to delite the spirites: for Melancholi, whiche is colde and drie, is a greate furderer of the stone: and when these are doen, vse these thynges folowyng.

R. Bullens Siruppe for the stone.

℞. Syruppe of the twoo rootes, Honie of Roses, Syruppe of Vineger simple, Syruppe of Fenell, Syruppe of Saxifrage, ana. ℥. ß. the water of Fenill, of Wormewodde, of Persilie, of Maidenhere, of Alkakengi, ana. ℥. i. mingle theim, and temper theim warme, and drinke this often times, mornyng and euening, vntill the matter flegmatike bee digested. Then vse this potion, to purge the saied digested matter in this order followyng. ℞. Of the decoccion of the fower greate hot rootes, into whom put these seedes, Percelie, Saxifrage, Anisseedes, Smalage, Fenell, *Asparagus*, ana. ʒ. i. seeth these together, then strain it, and put into thesame, *Electuari de Casia, Diacatholiconis*, ana. ʒ. iii. *Diaphæniconis*, ʒ. ii. ß, mingle theim in warme drinke, with Honie of Roses, to make it swete, and drinke it warme in the morning, within fower daies folowyng, swallowe these Pilles followyng, whiche are of greate vertue.

R. Bullein his electuarie for the stone.

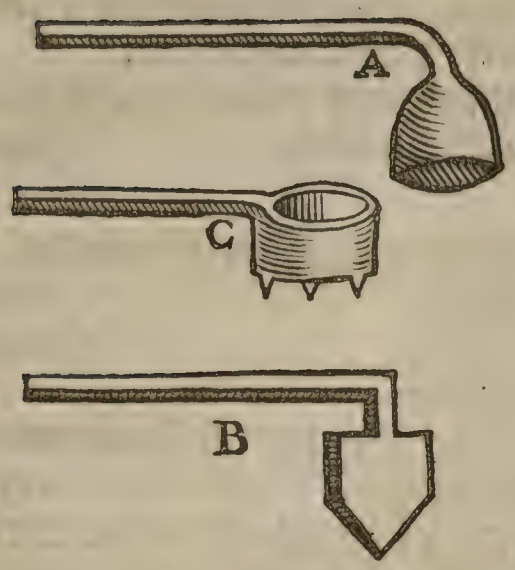
R. Bullein his Pilles for the stone.

℞. Pilles of *Hiera Nicolai*, ʒ. i. ß. make fiue pilles in number, rounde, newe and gilted, and take them earely. Drinking the brothe of a Chekin, with. ii. howers followyng. Then applie this implaster warme in to the raines, the daie nexte after your Pilles.

Richard Bullein his emplaster for the stone.

℞. Crummes of twoo manchettes newe baken, and thirtie Figges thyee yellowe yolkes of Egges, Saffron. ʒ. i. freshe Butter. ℥. ii. swete Rose water. ℥. vi. let all stande in a morter tenne howers, then beate al with a pestle. Then spreade it vpon a clothe, and verie warme applie it to the raines, renue it stil warme, and applie it to the raines again. Then haue at hande this Clister followyng, to take after the emplaster haue remained, by the space of fiftene howers. ℞. Oile of Dille ℥. vi. clene white wine. ℥. vii. newe freshe Butter. ℥. iiii. Capons and Duckes greace, without Salt, *Cassiafistula*, newe drawen from the Cane, ℥. ß. the yolke of one Egge, with a verie little fine white Salte, temper all in a panne, to the order for a Clister, and warme put it into the bladder, and so minister towardes euenyng, and assuredlie, these bee goodlie remeadies for the stone. The whole regimente for the stone, the saied Richard Bullein, shall by Goddes grace, shortly come forthe, to the profite of the common people.

R. Bullein his Cister for the stone.



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¶ *The ende of the Dialogue, betwne the Sore manne, and the Chyrurgian By william Bulleyn. Marche. 1562.*

IN this place good reader, but that infortunate happe haue preuented me with lettes, els assuredly, I would haue written at lēgth, the whole large *Anatomie* of the bodie of mankind: but here I do ende, onely with the names of these bones, at this present time, vntill hereafter, if God will suffer me to doe more, I am then yours.

i.Os frontis vel coronale:
ij.Ossa furculæ,
ij.Ossa petrosa, vel lapidosa.
ij.Os laude.
i.Os basilare, vel polimorphon.
ij.Ossa nasi.
ij.Ossa colatorij.
xx.Ossa mandibulæ, super.
ij.Ossa mandibule infer.
xxx.Ossa spondilia. vera & mendose
ij.Parietalia.
ij.Spatule vtriusq.
Humerj
Os adiutorij.
ij. { *Focile vel radius.*
xviij.Ossa manuum digito.
x.Ossa pectinis manum.
ij.Ossa focile minus & brachorum.
xxiiij.Caste vere & non vere.
Malleolj.

vij.Ossa thoracis.
i.Os cordis
j.Os Epiglottale
ij.Ossa ancarum
ij.Patella & rotula gen.
ij.Ossa cbaab tibiarum
ij.Canna tibiarum
ij.Os nauicularis, boc nauifama.
viij.Ossa plantæ pedis.
ij.Os balistæ
ij.Tubercula femoris
Os maius tibiæ
Crus
Cubitus
iij.Ossa caude
j.Ossa pectus
Ossa digitorum pedum quæ numero sunt.xxviij.
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A tergo & a fronte me finxisti. *Psal.139.*

Whereas through sondrie lettes, and also swifte printyng of these Dialogues, many errours haue been committed, yet by Gods grace, thei shalbe shortly all amended: And in the meane tyme, good reader, beware of these faultes here noted, and take all the reste in the better part, and helpe to amende them in the readyng I praie you.

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Sicknes.

How make you Alypta Muſchata?

Health.

FIrſt take the beſt gū of Laudanū. ʒ. iii. of Storax or Styrax Calamita. ʒ. ß. of ligne Aloes. ʒ. ii. ſtacte or the fatteſt part of Mirrhe. ʒ. i. of Amber. ʒ. camphire. ℈. i. ß. of Muſke. ℈. ß. of Roſe, water aſmoch as you will. This doeth helpe children, whiche be ſhort winded, and the ſtraightnes of the breaſt and wombe, whiche cannot kepe their milke, of this we maie make excellent perfumes, whiche noble men be accuſtomed to vſe, it is oftentimes mixed with electuaries.

Sicknes.

How make you your owne Antidotari, **whiche you vſe your ſelf?**

Health.

FIrſte take of Mirrhe. ℈. i. of Opium, whiche is the iuce of blacke Popie. ℈. xviii. of Amonum. ℈. vi. of Percely ℈. xv. of Smalage ſeede. ℈. xii. of Squinantum. ℈. ix. Caſſiſiſtula. ℈. iiii. white Peter. ℈. iiii. blacke Peper ℈. xv. of the beſte Muſtarde. ℈. xii. Storax. ℈. vi. Siler Montan. ℈. iiii. of the beſt Mithrydatum Andromachi ℈. v. of Honie clarified, as moche as will ſuffice, and as you iudge meete. The quantitie whiche ſhall bee receiued at one tyme, of this is. ʒ. ii. Take your Storax with Honie, ſprinkell or caſte the other on drie, ſeth your Opium with ſwete wine, ſoden to the thirde parte, vntill it ſhall bee as thicke as Honie. This is good againſt a quarten Ague, long hedache, the turnyng ſickнes, the fallyng euill, ouermoche waking, franſines, the pain of the yes, reumes, tothache, ſhortnes of winde, ſighyng, olde coughes from the lunges: it cauſeth alſo the ſpitell to be thicker, and apt to auoide, taken with Hydromell, whiche is made of Honie and water ſoden together, and if a man doe ſpit bloud, then it muſt be taken with Acetum mulſum, whiche is made of Vinegar and Honie, or elſe it ought to bee receiued with Vinegar, mixed with water, or with. ʒ. ii. of the iuce of Knotgraſſe, or Plantan, howbeit, you muſt adde or diminiſhe, accordyng to the ſtrength of the paciente. It is alſo a preſent remedie for the ſtomake, for it conſumeth ſuperfluous humors, and cauſeth a good apetite. It cureth the Hikeope and ſtopeth vomityng, it moueth a man to auoide winde, bothe from the liuer, ſtomack, and lower partes. It helpeth paine of the liuer, the yelowe Jaunes, and all diſeaſes of Melancholie, the griefe and heauines

The goodlie vertues of Sincritum.

nes of the splene: it ingendreth good couler, it purgeth doune warde fleume and choler, it doth distribute meate disgested into his partes, it prouoketh vrine, and causeth the grauell in the raines and bladder to auoide, it cureth Illica & collica passio, taken with drinke it moueth a man to the stoole, and cureth inflamacions in shorte time, it doth mitigate the gnawyng and paine in the belly, it doth heale and take away the ouermuche stretchyng forthe of the Matrice, whan it cannot be easelie taken in at the mouthe: then let it be ministred with the iuice of Fenegreke at the fundament, and so it will take away the payne in al the lower partes, it doth cuer all diseases of the matrice, it asswageth the paine of women which labour of childe, it cureth the Mother and drawyng vp of the Matrice and stretchyng of the same, it stoppeth vn naturall purgations and purgeth corrupt and superfluous humours it stoppeth Flures of bloud from the Mattice, if it be taken alone or with olde wine, we may also vse this in the goute of the feete, and in Arthritica passio, whiche is a weakenes in all the ioinctes of superfluous humours Spasmus, called the crampe or contraction of sinewes.

Sicknes.

For as muche as you haue shewed me the vertue of sundrie simples before, now would I gladly learne how to cōpound medicines of sundrie kindes, to helpe me now in the time of sickneſſe, and first what is Aromaticum Rosarum and howe should it be made.

Health.

Gabrielis Ioannis Damascen. Nicholai Myrep. Leonardus Fuc. De cō. Medican.

First take cleane redde Roses. ʒ. xv. and the best Liqueris scraped. ʒ. vii. Lingni Aloes, Sanders yellow, ana. ʒ. iii. Cinamom ʒ. v. Macis, Cloues, ana. ʒ. ii. ß. Gum Tragaranthi, ana. ʒ. ii. ℈. ii. Nutmegges, the greate Cardamom called the graine of Paradise, Galangall. ʒ. i. Spickenard, Amber grisee. ℈. ii. an Muscke. ℈. i. A cleane white Suger, as much as will suffice, and so dissolue all together in the pure syrup of redde Roses.

Sickenes.

what is this to my helpe beyng Sicke.

Health.

This healeth the weakenes of the Stomacke, and dothe comfort al the principall partes of the bodie, and wyll clense corrupte humors, foule and grose matter remaynyng in the breast and stomacke: it also refresheth the braine and comforteth the hearte, and causeth good digestiō, and drieth vp superfluous moister in the goutes. And euen so reporteth Nicholaus Myrepsi, Gabriell, Johannis Damascenus, and Leonardus Fucchius, men learned and daiely approued to whom we must geue credens as to most worthy teachers.

Sicke-

Sicknes.

GOd is so iust and merciful that he wil nether suffer any vice vnpunished or vertue vnrewarded. Therfore these men haue receiued the fruites of thier owne labours, being good instrumentes to comforte the troubled, and heale the sicke that be aflicted with sundrie infirmities. Where as an infinite numbre thorough the beastly abusyng them selues, be plaged with their fonde foolish delites as inordinate riotes, banquetes, surfetes, actes venerus, wrath, and other passions which bryngeth them all to my house, except diet with his brother quiete, and merie man meete these companions in the waie, and tourne them backe again, into the plesaunte Paleis of you goodman Health, whiche in all poinctes are contrarie to me poore sicknes, now subiecte to all miseries, as feuers &c. Yet of charitee shewe me some holsome medicine for diuers infirmites.

Health.

I Shall shew thee a very excellent medicen against sundrie infirmities, whom Leonardus Fucchius in his cõpounding of medicens doeth greatly commende, and it is thus made. Take of Alarabacca, Balme seede, Henbane seede, ana. ʒ. ii. ß. of Cloues, Mirrhe, Cipres, Opium, ana. ʒ. ii. the iuce of Balme, Cinamom, Folium Indictum, Setwall, Ginger, Coste, Cozall, Casiafistula, the Gumme Tragantum, Spike, wilde fenell, Franbinsence, Eupzorbe, Stozax Calamita, Cardamonium, Siler, Montan, Mustarde, Saxafrage, Dill, Anisede, ana. ʒ. ii. Ligni Aloes, Rubarbe, Rhapontike, the confeccion called Alipta muschata, the Otters stones, Galinga, Opopanax, the fruite Anacardin, Masticke, Brimstone vnsleked, Pionie, Seholme, Roses, Time, Gladian, Peneriall, bothe rounde and long, Aristologia, Gentian, the outward rinde of mandzage, Germander, Baiberies, yelowe Carottes, ana, Valarian rotes, long Peper, white Peper, the woode of Balme, called Xylobalsami, Carawaies, Amonium Parselie, Louage, Rewe sede, ana. ʒ. ß. fine Golde, little Perles, smale Fishes, called of the Apoticaries Vnguis odoratus, the bone in the hart of the redde Deare, the shauing of Iueri, Calamus Aromaticus, Pelletarie of Spaine, ana. ℈. xi. of Honie asmoche as you iudge mete. Fucchius in libr. comp. Medicum. Aurea Alexandrina Nicholaj.

Sickenes.

And what is the vertue of this.

Health.

IT helpeth reumes of the hedde, whiche come of colde, the moistnes and runnyng of the iyes, the tothe ache, and hedde ache, if the forehed be therewith anointed, it doeth also cure the fallyng euill, madnes, turnyng sickenes of the hed, and

to conclude, all maner of diseases, whiche be aboute the hedde, it healeth also those, whiche be troubled with the cough, or haue superfluitie of humours in the breast, the gnawyng and grippyng of the mouth of the stomach, whiche the Grecians call Dispepsia, and the Latines Appetitus prostratus, whiche is a corrupted appetite, it cureth spittyng of bloud, and the ache in the hippe, or huckelbone of humours, it asswageth also the Colike, and scoureth the reines, it prouoketh a man to pisse, and cureth the strangurian, breaketh the stone congeled, and taketh awaie all diseases in the bellie, it cureth quotidian and tercian Agues, take with the iuce of Stichados, in the beginning of the fittes.

Sickenes.

I Doe hartely thanke you. I praie God I maie receiue comforte by your holsome composicion, called Aurea Alexandrine. Now sir, for as moche as I haue red the bare names, bothe of simples and compoundes, euen as menne passyng through Citees, fieldes, wooddes and riuers, smally regardyng their vertues, condicions or properties, euen so haue I doen, but now if it shall please your mastership, that in short questiõs, you shewe me the Compounding of Aromaticum Garyophillatum.

Health.

WHerunto are we mortall wightes borne, but one to help the other, the poore to the riche, the wise to learne the ingnorant, the whole to cõfort the sicke. For we whiche now bee in good health, and fele no griefe, ones shall decaie, and fall into your miserable estate, and finishyng our tyme in dolour, agonie and paine. And thus I am perswaded, that our liues can not bee prolonged one minute: for the almightie haue set our course and ende, whiche we maie not passe no more then the Sonne, Moone and the Starres, can goo out of their course and order, whiche thei be placed in. But Medicine easeth, maketh cleane, and comforteth nature, taketh awaie paine, but prolongeth no life, and thus our Diuines saie. But I beyng thy Poticarie, neighbour Sickenes, dwellyng nere thy doore, will teache thee many goodly medicines: and now how thou shouldest make Aromaticũ Gariophillatum. Firste take of Cloues. ʒ. vii. Mace, Setwall, Galinga, yelowe Saunders, Trochisdiarodonis, Cinamõ, ligni Aloes, Spicknard, long Peper, the great Cardamõ ana. ʒ. i. Roses. ʒ. iiii. grated Licores, Gallia muschata, Folium, Indicũ, Cubebes, ana. ℈. iii. of Amber. ʒ. i. of Muske ℈. ß. of syrup of Pomecitron, as moche as you iudge mete. This comforteth the stomacke and the hart, stoppeth vomityng and the dispolicion vnto vomiting, it consumeth also the corrupt humours in the stomach, and doeth nourishe all the principall members it causeth heate, and dissolueth winde.

Sicknes.

Yow

How make you Acaciæ?

Health.

TAke the plant or branch of a Bulles or slow tree, with the fruit and laie it in a vessell certaine houres, and so let it stande, then seth it vpon a fire, and streine forthe the licour, the which streined, seth it on the fire againe, vntill it bee thicke, and then kepe it in fine vessels like shelles, and so drie it.

Sicknes.

How make you Auryli.

Health.

TAke Wheate and beate it lightly, not to small, and put it into a vessell of glasse, and couer it with water, so that the water be aboue it, twoo or three fingers, and so let it stande by the space of a Night: in the Morning presse it doune well, vnto the substaunce, whiche Amilum is made of, doe dissende to the bottome, afterwarde straine it with a Siue, and cast awaie the Bran, whiche swimeth on the water aboue, let the residue, whiche shall make Amilum, stand til it goo doune to the botome of the vessell, and the water swim aboue, then caste forthe the water softly, so that nothing remaine, and drie it with a little Cotten: let this be doen in Somer, and also Sonne dried lest it ware sower, and so corrupte. Couer the vessell with a fine cloth. that nothyng fall in: If you will make this in Winter, then you must take greate hede, that it be not sower, ye must also prouide, that it bee sone dried, either in the Sonne, or in the Wind, or in the fire, and thus you maie make Amilum of Rice.

Sicknes.

How make you Aquæ odorifera, whiche is swete water.

Health.

TAke of Rose water. li. iiii. Storax Calamita, Beniamen, Cloues ana. ʒ. i. of Muske, Ciuet, Amber Grece, ana. ℈. xx. of Camphire. ʒ. ii. some put vnto this. ʒ. i. of Ligni Aloes, let thē be put into a vessell of glasse, couered with a couer, hauyng holes in it, then let them boile in a vessell full of water, as it is in a Balneo Marie, whiche is a glasse or vessel, set within an other greater on the fire: this doen straine them with a fine linen clothe, and so to be reserued in a vessell in the Sonne, by the space of. xb. daies, and then it will proue an odoriferus water moste pleasaunt.

Sicknes.

How make you Benedicta.

Health.

FIrst take of the best Turbeth, Suger, ana. ʒ. x. Diagridion. ʒ. v wilde Liles, Roses, ana. ʒ. v. Cloues, Spicknarde, Ginger, Safron, Saxafrage, long Peper, Amonium, Cardamoniũ, Smalege sede, Salgem, Galinga, Mace, Carowes, Fenell, Spenage, Kneholme, or Buchers Bromme, Gromell seede ana. ʒ. i. of Honie asmuch as will suffice. This dooeth cure the wekenes of the iointes, and the cold goute in the feete, it doeth also purge the reinges and the blader.

Sicknes.

How make you Balsamum artificiall.

Health.

FIrst take Turpentine. ʒ. xii. gumme Elomi. ʒ. v. of Rosen. ʒ. iii. let them be melted together, and when thei be molten, mingell these pouders folowing, of Aristologia longa ʒ. ii. of Dragons bloud. ʒ. iii. make these in greate peces. This medicine dooeth heale bothe newe and olde woundes, and chiefly, those that be aboute the hedde.

Sicknes.

How make you Confectio dulcis de musco.

Health.

FIrst take of Safron, the swete roote Doronicke, Setwall, Ligni Aloes, Mace ana. ʒ. ii. white Perles, silke in pouder, Amber, redde Coral, ana. ʒ. ii. ß. the confection, called Gallia Muscata, Spicknarde, Folium Indicum, Cloues, ana. ʒ. i. Ginger, Cubebes, long Peper, ana. ʒ. i. ß, Muske. ʒ. i. ↄ. ii. make this with Honie not clarified, the fowerth parte of the weight of all the other. This doeth cure the tremblyng of the harte, and all diseases of the of Melancholie, and those men, whiche be heauie without a cause, it remedieth also the diseases about the braine, as the tournyng sickines, and falling euill, the writhyng or pullyng of the necke, or the mouthe on the one side, and all diseases of the lunges, and shortnes of winde.

Sicknes.

How make you Confectio Hamech.

Health.

FIrste take the fower kindes of Mirabolans. ʒ. iiii. Rubarbe ana. ʒ. ii. Agarike, Coloquintida, Polipodi of the Oke ana. ʒ. xviii. Worme woode, Tyme, Sene, ana. ʒ. i. Violettes. ʒ. xv. the flower of harder Tyme. ʒ. ii. Anisede, Roses, Fenell, ana. ʒ. vi. the iuice of Fumitari. ʒi. i. Prunes in nomber. lx. of Raisens, of Corraines the stones taken out. ʒ. vi. powre all these into a vessell of glasse, whiche hath a straight mouthe, and stop the mouthe, by the space of. v. daies, afterward let them boile ones, then strain them, and dissolue into the strainyng

straining of Cassia fistula. ℥.iii of the fruit of the wilde Date tree, called Thamarinde. ℥.v. of Manna or swete dewe ʒ.ii. breake them with your hande, and straine them. Then caste on Suger li.i. of Scammoni. ℥.i.ß. seth them vntill thei shalbe as thicke as Honie, then caste vppon them, the pouder of all the fiue kindes of Mirabolans, Reubarbe Fumiterie seede ana. ʒ.iii. Anisseede, Spicknarde ana. ʒ.i. This cureth all diseases, whiche come of fleume and choler, but chiefly the ryngeworme, scabbes, keper, cankers, and soche others.

Sicknes.

How make you Cerotum Stomachale.

Health.

FIrst take of redde Roses. ʒ.xx. of Worme woode leaues. ʒ.xv. of Masticke. ʒ.xx. Spicknarde. ʒ.x. beate them small, then take of virgine waxe. ℥.iiii. oile of Roses. li.i.ß. make your confection there bee some, whiche dooe washe the oile and the waxe, and then resolue them with a gentill fire, and afterwarde mingell them with the other, and so it is iudged better. This doeth mitigate inflamacions, and hote impostumes, whiche be in the stomacke and liuer.

Sicknes.

How make you a confection for the iyes.

Health.

FIrst take of white Leade washed. ʒ.x. of Amile ʒ.iiii. of gumme Arabike, and Trangantum ana. ʒ. ii. of Camphire. ʒ.ß. make these into pouder, and dissolue them in Rose water, afterward make thereof little balles.

Sicknes.

How make you conserue of Bugloss.

Health.

FIrste take of the leaues of Bugloss li. iii. beate them in a morter of stone, and then caste vpon theim li. iii. of Suger, make your conserue like Opiata, whiche is a thin Electuarie. This comforteth the stomacke, and healeth diseases, whiche come of Melancholie, the sownyng and tremblyng of the harte, it purgeth also Cholere.

Sicknes.

How make you a conserue of Rosemarie?

Health.

FIrst take of the flowers of Rosemarie, li.ß. of suger, li.i.ß. make your conserue. This doeth comfort a moiste braine, and molify hard & stife members, it also purgeth Melancholie and fleume.

Sicknes.

How make you a conserue of Borage or Buglosse.

Health.

FIrste take of the flowers of Borage. ℥. iiii. Suger. ℥. xii. make your conserue, accordyng to the arte. This doeth remedie the trembryng of the harte and sownyng, it also purgeth Melancholie, and causeth a man to be merie.

Sicknes.

How make you conserue of Roses.

Health.

FIrst take of Rose leaues. li. i. beate them in a stone morter, and caste vpon theim of Suger. li. iii. make your conserue after the fashion of Opiata. This doeth comfort the stomache, hart and all the principall partes, it molifieth also those partes, which be hard and purgeth Melancholie.

Sicknes.

How make you a conserue of Violettes.

Health.

FIrst take the flowers of Violettes. li. i. beate them in a morter of stone, and caste vpon theim. lib. i. of Suger, make your conserue accordingly. This dooeth cure inflamacions of Choler, quenche the thirst, and moueth a man to the stoole.

Sicknes.

How make you a conserue of Maiden heere.

Health.

FIrste take of Maiden heere. li. beate them and put Suger vnto them, as in the other. This helpeth the Pluraſie, deceases of Melancholie, and red Choler, and the Splen or Milte.

Sicknes.

How make you a conserue of Gladian.

Health.

FIrst take of the rootes of Gladian. li. seth it in water, vntill it be well soden, afterwarde drie it, and searse it through a Siue then set it on the fire againe, and put. lib. iii. of Suger vnto it make this conserue like to the Electuarie Opiata. This remedieth deceases of the braine and senewes, with all soche as come of fleume.

Sicknes.

How make you a conserue of Enulacampana.

Health.

TAke of the roote of Enulacampana. ℔i. ii. seeth it well, afterwarde drie it, then searce it through a Sine, and then set on the fire again, and put. ℔i. vi. of Suger vnto it. This doeth comfort the stomacke, and principall partes against fleume, and help the hart.

Sicknes.

How make you a conserue of Cychory, or Succhory?

Health.

FIrst take the Succhory flowers. ℔i. i. beate theim in a morter of stone, and caste vpon theim. ℔i. iii. of Suger. This purgeth Melancholie and Choler.

Sicknes.

How make you conserue of Sorell?

Health.

FIrst take the leaues of Sorell. ℔i. ß. beat it as you did the other, cast vpon them of Suger. ℔i. ß. This helpeth Choloricke persones.

Sicknes.

How make you Conditum Cotoneorum?

Health.

TAke as many Quinces as you iudge conuenient, and seth them and take the decoction of them. ℔i. iii. of Suger. ℔i. i. seeth them well, and reserue theim, some Apoticaries put in the whites of Egges, when thei be clarified. I will also teache thee an other waie to make this confecciō. Take of the seede or kirnell of Quinces. ʒ. iiii. tempre theim by the space of halfe a daie, with. ℔i. iii. of the iuice of Quinces, then boile them alittle, and straine them, and caste vpon thē ℔i. ii. of Suger, afterwarde seeth them well, and kepe them in boxes.

I will also teache thee an other waie, to make an other confection of thesame. Take of Quinces. ℔i. vi. when thei be sodden, put vnto thē ℔i. iii. of Suger, and seeth theim well, as you did before, kepe theim in little boxes.

Sicknes.

How make you Diagalinga.

Health.

FIrst take of Galinga, ligni Aloes, ana. ʒ. vi. of Cloues, Mace, Louage, ana. ʒ. iii. Ginger, longe Peper, Cinamon, white Peper. ʒ. i. ß. of Calaminte, Mintes, and dried. ana. ʒ. i. of the lesser Cardamoniū, Spichnarde, Louage seede, Fenell sede, Anesseede, Carowaies ana. ʒ. x. of Calamus Aromaticus. ʒ. i. of the best Suger. ʒ. x. ß. of Honie clarified, almoche as will suffice. This doeth cure the deceases,

ſes, that come of winde and belchyng, whiche ſemeth ſharpe in the mouthe like Vineger, it is proued to cauſe good digeſtion, & fortefieth the weakenes of the ſtomacke and liuer beyng colde.

Sicknes.

How make you Diacyminum Nicholai.

Health.

TAke of Cummin laied in vineger, by the ſpace of a daie, and afterward dried. ʒ. viii. ℈. i. of Cinamom, Cloues ana. ʒ. ii. ß. black Peper, Ginger ana. ʒ. ii. ℊ. v. of Galinga, Sauerie, Calamint ana. ʒ. i. ℈. ii. Charuill ſeede, Louage, ana. ʒ. i. ℊ. xiii. longe Peper. ʒ. i. Spicknarde, Cardamom, Nutmegges, ana. ℈. ii. ß. of Honie almoche as you iudge conueniente. This helpeth the ſtomacke and principall partes, whiche be troubled with winde, it cauſeth good digeſtion, and bringeth heate to the ſtomacke, & other principall partes that be cold.

Sicknes.

How make you Diambra of Meſuæ.

Health.

TAke of Cinamō, Doronicke, Cloues, Mace, Nutmegges, leaues of Galinga and Spicknarde. ʒ. iii. the greate and leſſer Cardamom, ana. ʒ. i. of Ginger, Saunders, ligni Aloes, longe Peper ana. ʒ. ii. of Imber. ʒ. i. of Muke. ʒ. ß. make it with the beſt Suger, and the water of Roſes. This comforteth the braine, harte, ſtomacke, and all the principall members, it cauſeth good digeſtion, and maketh a man merie, and ingendreth heate in the principall partes, it is very comfortable to olde men, and thoſe whiche be cold of nature and complection, to women alſo, and cureth the deceaſes of the matrice.

Sicknes.

How make you Dimargariton calidum.

Health.

TAke of Cloues, Cinamon, Spicknarde, ligni Aloes, Galinga, Liquores, Trochiſci Diarodonis, and little balles of Violettes añ. ʒ. i. ß. Nutmegges, Mace, the confectiō of Muſke, Setwall, Reubarbe, Storax Calamita ana. ʒ. i. Perles, Ginger, the bone in the harte of the redde Deare, the ſhauyng of Iuori, Vnguis odoratus. ʒ. ß. Muſke, Imber, Cardamon, Louage, Baſell ſeede ana. ℈. i. ℊ. ii. of Camphire ℊ. vi. of Mel Roſatum, almoche as will ſuffice. This doeth cure the weakenes of all the bodie, ſounyng, and faintyng, bothe of the ſtomacke, and alſo of the harte, and comforteth the liuely partes, and thoſe that bee penſiffe and ſadde without a cauſe, it cureth the cough and conſumpcion, it doeth alſo recouer thoſe, whiche be weake with long deceaſed.

Sicknes.

Sicknes.

How make you Diamargaritum frigidum.

Health.

TAke the.iii. kindes of Saũders, the flowers of Roses, and Violettes, the seedes of Melons, Trochisti Diarodon, rawe Silke, made in pouder, ana.ʒ.ii. the bone in the hart of the red Deare, Spodium, Dozonike, the roote bothe of red and white Behen, Spicknarde, Safron, ana.ↄ.ii. Shauyng of Iuerie, flower, gentill Saphire, Iacinte, Emeraude, Sozell, and Endif seede, Ligni Aloes, graie Amber, ana.ʒ.ß. of fine golde. ʒ.i. Camphire. ↄ.i. of Muske. ℊ.ii. mixe thẽ and make therof a pouder: putting in perles. ↄ.i. and Currals red and white, ana. ↄ.i.ß. and white Suger.

Sicknes.

How make you Diathameron of Dates.

Health.

TAke of Cloues, Ginger, ana. ʒ.v. ℊ.xvi. of Cinamom. ʒ.iii. of the substance of Dates, Galanga, Spicknarde, Setwal, Coste, Pelletarie of Spain, whit and red Cozal, the gumme Rhaponticum, Spike, Fruite, Inacardium, Date stones, Balme seede, Anis seede, Ginniper seede, ana. ʒ.i. ↄ.ii. of fine Golde, the bone of the Hart of the Red Deare, ana. ↄ.ii.ß. of the shauing of Iuerie, of Muske, ana ↄ.ii. of Amber. ↄ.i. of Honie Roset asmuch as you iudge best, but few Apoticaries do make this, for it is not greatly vsed, yet some do occupie it verie muche. This will recouer a man from daunger of death vnto life. It also helpeth those that be shorte winded or haue any disease in the winde pipe, or haue the coughe or be in a consumption, it cureth also all diseases of the breast and stomacke, the dropsie & paine in the raines, it bringeth mirth, it maketh a man lustie and fat.

Sicknes.

How make you Diarodon Abbatis.

Health.

TAke of white and red Saunders, an. ʒ.ii.ß. of gumme Arabike and Tragantum, Spody, ana. ↄ.ii. Asarabacca, Mastick, Anisseede, Fenell, Cinamon, Rewbarbe, Basill seede, Berberies, wilde Succhozie seede, Pozseline seede, white Popie seede, seedes of Gourdes, Cucumers, Melons, Citozons, ana. ↄ.ß. Suger candie, Roses, ana. ʒ.i. ʒ.iii. of Camphure. ℊ.vii. of Muske. ʒ.i. make this with the sirup of Rose water. This helpeth the yelow ganders, weaknes of the liuer, consumptions, diseases aboute the harte, and those whiche be troubled with the heate aboute the stomacke, longes or the whole bodie, and also those which be recouered, from longe and litle agues.

Sicknes.

How

How make you Diacalamintha.

Health.

FIrst take Calamintes, Peneriall, Hysope, blacke Peper, Siler Montan, Percellie ana. ʒ.ii. ℈.ii. of Louage. ʒ.i. ℈.i. of Smallege, Aminthyine, Dill, Anisseede, Cinamom, Ginger ana. ℈.ii. of Honie asmuche as will suffice. This cureth diceases of the stomach whiche come of colde, causeth digestion, and chiefly in olde men, it taketh awaie the cough, whiche doeth come of a colde cause.

Sicknes.

How make you Diatreon Pepereon.

Health.

TAke of the Pepers. ʒ. bii. ß. Ginger, Time, Anisseede. ʒ. iii. Spiknerde, ana, Amonium, Cinamom, ana. aure. Casia fistula siler Montan, Enula, Campana dried, ana, aure. ß. make it with Hony clarified. This doth engender heate in the stomacke and bealy, it remoueth all paien of flumatike causes, it purgeth the stomacke of raw humors, and helpeth digestion.

Sicknes.

How make you Dyarreos.

Health.

TAke of Flowerdelice. ʒ. i. Sugar Candie, Tragantum, ana. ʒ. iii. mingle them and so make them in pouder.

Sicknes.

How make you Diairis Salamonis.

Health.

TAke of flowerdelyce. ʒ. i. Peneriall, Hisope, Licores, ana. ʒ. bi the gumme Tragantum, Almondes, Pineaples, Cinamon, Ginger, Peper, ana. ʒ. iii. Figges, Dates, Reasons, of Corans picked, ana. ʒ. iii. ß. of redde Storax. ʒ. iii. of Hony asmuch as will suffice. This is ministred against the Coughe, shortnes of winde, and also restoreth the speche loste.

Sickenes.

How make you Diatragacantha calida.

Health.

TAke of Gumme Tragantum Hisope, an. ʒ. iii. Pineaples bothe kindes of Almondes Blaunched, Linseede. ana. ʒ. bi. seede of fenegreke Cinamon, ana. ʒ. ß. Licores, Ginger, ana. ʒ. ii. make a pouder of these. This is good against the hardnes and straightnes of the breast which cometh of a grose and colde cause.

Sicknes.

Sicknes.

How make you Diatrangacantha Frigida.

Health.

Take of white Tragantum. ʒ. ii. gumme Arabike. ʒ. ii. ʒ. ii. of Amili. ʒ. ß. of Liqueris. ʒ. ii. of Penedis. ʒ. iii. the foure greater colde seedes, pared & picked, ana. ʒ. ii. of Camphere. ℈. ß. of the sirup of Violets, as muche as will suffice. This doth cure all diseases aboute the lunges, breast, and those whiche be in a consumption, and euell likyng, the Pluraſie, Cough, and those which be hotte and drie the roughnes of the tongue, and the weason, let the pacient hold it in his mouthe, and swalowe it doune, when it is melted.

Sicknes.

How make you Dyamoron.

Health.

Take of the iuce of Mulberies. ƙi. ß. the iuce of blacke beries and straberies. ƙi. of Hony. ƙi. ß. swete wine sodden to the third part ʒ. iii. make it after this forme. Take your iuce, let it boile with your Hony and sweete wine vppon a softe fier in a vessell of glasse or tinne, vntil it be wel sodden, and to know when it is well sodden you must take a drop of it, and lay it vpon a Marbel stone, and if it will abide vpon the stone, and cleaue like thick Honi, the stone being turned on the one side, then it is well sodden, and this doen strain it and kepe it in a vessell of Tinne. This is very good against sores in the throte, & al kindes of strangling, & paines in the mouthe, to gagaris therwith.

Sicknes.

How make you Dyacodium.

Health.

Take. x. heades of ripe blacke Popie of a meane bignes, cast vpō thē. ƙi. ii. ß. of raine water, and if thei be more moiste then drie, then let them lie in the water a day and a night, but if they be drier let them lie longer, after this seeth them vntil two partes of the water be consumed, then straine theim, then put in swete wine. ʒ. iiß. good Honie. ʒ. i. then seth it again, and put in Acacia, Hypocistis, Safron, Myrrhe, and the flowers of Pomgranettes, ana. ʒ. iii. and seeth it againe, this helpe Catars, paines in the lunges, and cause slepe.

Sicknes.

How make you Dyaprasium.

Health.

Take of grene Horehounde. ʒ. b. ß. Tragantiū, Pine apples, swete Almondes, of a kind of Nuttes called Pistici, the substaunce of Dates, Figges, Raisens of Corans, the stones taken out, ana ʒ. iii. ß. Cinamum, Cloues, Nutmegges, Mace, Galinga, ligni Aloes,

Spicknarde, Ginger, Setwall, Lichozes, Rhapontike Anacadin, Rozax Calamita, Galbanum, Turpentine washed, Mastike, Mirrhe Flowerdelice, Aristologia, Rotunda, the roote of Cipzes, blacke peper Anisseede, Fenell, Dyll, Smalage seede, Parslie, Saxifrage, ana. ʒ. ii. wilde Lilles, Organne, Wormewoode, Squinantum, Cardimonium, white Peper, Carowaies, Louage, Daylie, ana. ʒ. ii. ß. Peletozie of Spayne, water Mintes, Peneriall, Dittan, Coste, Sauerie, Basill, Pionie, longe Peper, Amonium, Ozobus ana. ʒ. i. ℈. iii. the woode of Balme, Calia fistula, Cozall, Shauyng of Iuozie, Balme seede, yelowe Carittes, ana. ʒ. ß. Mulke, Amber, the bone in the hearte of the redde Deare, ana. ℥. xiiii. of hony clarified, as much as you iudge sufficient make it after this sozt folowing, put into. li. iii. of Hony, and of grene Hozehound, Betony, & yong Pine aples pared, ana. ʒ. b. put also vnto thē. ʒ iii. of the best old wine, & let them boile together with a soft fier vntill the wyne be consumed, let your Figges be made cleane with in and without, dresse lykewyse your Dates, and let your Realyngs be piched, and then dresse also your Pine appels, Almondes and the nuttes, Pistaci, drye euery one of theim by them selues, afterward beate them in a Mozter, and put vnto them Turpentine washed, after this beate all again, and let them be tempered with the same Hony, in the Mozter where they were befoze, and mingle theim with the spices whiche we haue spoken of befoze. This dothe cure the weakenesse of the stomacke, chiefly Reumes, and the brayne which is colde, the turnyng sickenes, the eye sight, the winde pipe troubled with grose fleam it doth also mitigate the tothe ache. The iuce. This is ministred in all Flures, & chiefly in the bludy Flur, with the decoction of rain water, in the whiche Spidie was sodden in, oz with Rose water, it stoppeth also the Flur of meate vndigested, which the Phisicios cal Lienteria.

Sicknes.

How make you Diapapauer.

Health.

FIrst take of white Popie. ʒ xxb. sweet Almondes blāched, Kirnels of Pineappel, gumme Arabike and Tragantum, the iuce of Liqueris ana. ʒ x. of Amili, ʒ iiii. of Purslen seede, & Lettise seede, kirnels of Quinces, ana. ʒ iii. of Saffron. ʒ i. of Penedis. ʒ iiii. take of the syzup of Popie almuch as will suffyce. This helpeth those which be in consumption, and those whiche can not sleape.

Sicknes.

How make you Diacurcuma.

Health.

TAke of Tragacāth, Safrō of Azarabacca, parsly, yelow Carrits Anisede, smalage sede, aā. ʒ. iiii. Reubarbe, wilde fenel, Spicknard, ana. ʒ. bi. Cost, Mirtle beries, Caliafistula, Squinantum Balme seede, Mader, the iuce of Wozmewoodde, Egremoni, & Balme

ana

ana.ʒ ii. Calamus, Aramaticus, Cinamum, ana.ʒ. i.ß. wilde Garlike, Ceterach, the iuce of Liqueres.ʒ.ii. ß. the gumme Tragātū.ʒ.i. make it with clarified Hony. This cureth olde diseases, and the euell liuyng and deformitie of the body, when the meate beyng receiued doeth not nourishe, that is corrupt in the body: it also healeth the Dropsie, and diseases of the Liuer and the Splene whan thei be harde or indurate, it purgeth the stomacke of corrupt humors cold and windy, it mitigateth payne in the raynes and blader, and prouoketh vryne.

Sicknes.

How make you Diasatirion.

Health.

TAke of the rootes of Satirion whiche be like stones, the garden Parsnipe, the Nuttes called Pistaci, Pineaple seede, Cloues ana.ʒ.xii. Ginger, Anisseede, Rochet, Birdes tongue or Stichworte.ʒ.v. Cinamum, cloue Garlike.ʒ.ii.ß. of Muske, ℈. vii. make it after this forme, put the rootes of Satyrion in so much clarified Honie as will suffice, let also the Parsnipes and Pineaple seede bee well beaten by them selues, and then put thē into thesame Hony, and stirryng them well, suffer them to seeth a certein space, then mingle with them your Pineapels and the nuttes Pistaci well stamped, and when thei haue boiled a littell while, take them from the fier, and put vnto thē the pouders of the spices, and at the laste put in your Muske with Rose water. This doth restore and fortefie the weakenes of the reines of the blader, it prouoketh vrin, and moueth a man to haue greate deuocion, to praie in Venus temple, or to be Venerus.

The two stones of Satyrion or Orches, the one will flete, and thother sinke in water.

Sicknes.

How make you Diaprunes solutiue.

Health.

FIrst take a hundred Damsones, and put theym into a Tinne vessell with so much water, that they may be well couered and let them boyle well till they be softe, afterward take them from the fyre, and when your water is so colde that it is but luke warme, then take them forthe, and put them into a Syue ouer a great vessell and chafe your Prunes so long with your handes, that nothynge remaine but stones and skins. Then put into the water, in the whiche the Damsons were sodden in before.ʒ. i.ß. of Uyolettes, and boyle them, and make a syrupe with.li.ii. of Suger, into the which Sirup put the substance of the Prunes, let them seeth vntill they be thicke, and then put into the same water.ʒ. i. of Casiasistula washed, putte therto also.ʒ.i. of the fruite Thamarinde, dissolued and strained into the same water, remember also that ye boyle in the same of Prunes ʒ.i. of Uyolettes, seeth them well, stiryng them continually, and whē they be sodden, take them from the fyre, and sprinckle on these pouders folowyng, Saunders, Spodie, Reubarbe, Roses, Uiolets, Pur-

ſline ſeede, ſuccorie ſeede, Berberies, the iuce of Licores, the Gumme Tragantum, ana. ʒ. iii. of the foure greater colde ſeedes, ana. ʒ. i. if ye will make it laxatiue, put vnto euery pounde when it is taken frō the fire. ʒ ß. of Scamonie Diapruines not loſyng this, is miniſtred in hote and burnyng Agues, and chiefly in Synocha, whiche is a continuall Feuer of aboundaunce of bloud, in this Ague it may ſafely be miniſtered in the beginnyng, increaſe, and at all times, and without Diagridion it maie be geuen at all houres of the daie, and with Diagridion, but in the mornyng, and that circūſpectly, becauſe it is very laxatiue.

Sickneſs.

How make you Diaphœnicon.

Health.

Take of Dates infuſed in Vineger three days and three nightes ʒ. vi. ʒ. i. of Penedis, which be litle wrethes of Suger, deſolued in the decoction of Barly. ʒ. iii. ʒ. i. of blanched Almones. ʒ. xv. of Turbyth. ʒ. ii. ß. of Scamonie, ʒ. vi. Ginger, longe Peper, the flowers of drie Rue, Cinamum, Mace, ligni Aloes, Aniſſeede, Fenell ſeede, yelow Carottes, Galinga, ana. ʒ. ii. beate them well, and make them with clarified Hony. This doth cure mixt Agues of diuers humours the Coliche & paine in the belly, it purgeth all rawe humours of cold.

Sickneſs.

How make you Diacartami.

Health.

Take the roote of Tragantum. ʒ ß. the ſubſtāce of Quinces. ʒ. i. thickeſt chiſes of Saffron. ʒ. iiii. of white Ginger. ʒ. ii. Diagridion. ʒ. iii. white Turbithe. ʒ. vi. Manna or ſweete dewe, Mel Roſatum ſtrayned, ʒ. i. of Suger. ʒ. viii. wylde Lilles. ʒ. iiii. make an electuari, puttyng vnto it aſmuch Hony as will ſuffice. This purgeth choler and fleume.

Sickneſs.

How make you Diacorallium magiſtrale.

Health.

Firſte take of the ſpices of the confection Diarodon Abbatis, whiche I did ſpeake of before. ʒ. iiii. of both Corralles, litle peeces of Perles, ana. ʒ ß. beate them to fine pouder, and put vnto them of Suger reſolued in the water of Roſes. ʒ. viii. ß. make them into ſmall peeces. This doth comfort the harte and ſtomacke, and chiefly thoſe which haue ben longe ſicke of colde.

Sickneſs.

How make you Diacaſiafiſtula pro ænematibus or Gliſters.

Health.

Health.

FIrst take of flowers of Violets, the leaues of Malowes, Marcurie and Parietarie, ana. ℥. of wormewod, ℥. ß. take al these grene & yong, make a decoction of these in a sufficiēt quantitie of water, then straine them, and pressyng them with your handes into this strainer, you must dissolue a. ℔i. of Cassiatistula ℈. ℔i. of the best Hony or suger. This purgeth and moueth a man to the stole, it is very expedient for tender & delicate parsons, because it is gentle in operaciō.

Sicknes.

How make you Dyasene.

Health.

TAke of ligni Aloes, Cloues, Galinga, Mitumges Foliū indicū, Mace, Cinamum ana. ʒ. ii. the stone Lazure. ʒ. i. of Sene twise asmuch as of all the other of saffron. ʒ. i. of the shauynge of Iuorie, Spodie, Anacardin, the bone in the hearte of the redde Deare, littell fysshes called Unguis odoratus, ana. ʒ. ii. wylde Lylles. ʒ. i. berries of Myrtes, Gentian, Bayberies, Elebrius, Ynger or Bereloote ana. ʒ. ii. Walnuttes made in pouder, in number. xv. of Amber. ℈. ii. of Hony asmuche as wyll suffice. To heale the Leprie, some phisicion mingle with these serpentes flesshe. This doth remedie all diseases of Malancholy & madnes, the gnawyng and gryppyng about the mouth of the stomacke called Cardiaca passio, it taketh away heuines, quarten Agues, and diseases of the splene.

Sickenes.

How make you decoctio Pectoralis.

Health.

FIrst take of drie Hysop, Maidēhere, Figges, Sebestes, Raisens of Corantes, Barley, Liquores, ana. equall partes, boyle these together in a sufficient quantitie of water, then strain them, & so reserue them. This alwageth all paine about the brest, it cureth al so the cough and horsenes, and if Aster be put in, it helpeth the reume.

Sicknes.

How make you Decoctio comunis.

Health.

FIrst take of Prunes, wylde Dates, Raysons or Corans, Violets, Lyquores, Barley, ana, equal partes, boyle them in a sufficient quantitie of water, then straine them, and kepe them. This decoction is muche vsed in hot Agues and other hote diseases, and whan the yere is hote, to temper medicines with all, which be receiued in such hote Agues all times. This decoctiō is chaunged accordyng to the diuersitee of diseases, because some be hotter then other.

Sicknes.

How make you Electuarium Catholicum.

Health.

FIrst take Sene & Caſiakiſtula newe drawē, Thamarinde, ana. ʒ. vii. Reubarbe, Violets, Polipodie, Aniſſeede, ana. ʒ. iiii. the foure greater colde ſeedes, ana. ʒ. i. take. lb. i. of Polipodie, and beate it, and ſeeth it well in water and ſtraine it, then make a ſyrupe with the beſte ſuger, temper your Caſiakiſtula and your Thanarinde together, and whan the Decoction is almoſt made, put them into it with the other ſpices, and ſo make the electuarie. This is miniſtred in hote and burning Agues, becauſe it doth molifie, diſpers and comfort, it doth alſo cure diſeaſes of the lyuer, of the Splene.

Sicknes.

How make you Electuarium Roſatum.

Health.

TAke of Sugar, the iuce of Roſes ana. li. i. ß. of the three Saunders ana. ʒ. vi. of Spodie. ʒ. iii. of Diagridion. ʒ. xii. of Champhire. ℈. i. temper it after the forme of an Electuarie, with a Syrup made of theſame Sugar and Roſes. This doeth purge Choler eaſely, and healeth hote diſeaſes in the ioinctes, the hedde ache, the paine of the iyes, tournyng ſickneſs, and it hath been proued againſte the yelowe Jaunes.

Sicknes.

How make you Electuarium de pſyllio.

Health.

TAke of the iuce of Bugloſſe, bothe harde and the wilde, the iuces of Endiue and Smalege, ſodden al togethyer and fined, ana li. ii. Aniſeede, Sene, ana. ʒ. ß. of Maidenhere. ℈. i. the iuce of Fumitarie. ʒ. iii. of Aſarabacca. ʒ. iii. Spicknarde. ʒ. ii. lette theim lye a daie and a night, then ſette theim on the fire, and ſuffer theim to boile ones, then caſte vpon theim. ʒ. iii. of Violettes, of the harder Time. ʒ. ii, boile them ones again, but with a ſoſte fire, then ſtrain them, and when thei be ſtrained, put vnto them. ʒ. iii. of Fliewoꝛte, and let them all ſtande a daie and a night, but ſtirre thē continually, this doen, preſſe foꝛthe the ſlymie ſappe of them, and take li. iiii. of it, and put vnto it. li. ß. of fine Suger of Scammonie, roſted in an aple. ʒ. iii. ß. after this ſet it on the fire againe, and ſeeth it alittle, and then put into it of Trochici Diarodon, Trochiſkes of Spodie and Trochiſki de Rubarbarie ana. ʒ. i. little balles of Barbaries. ʒ. ß. then make your Aſarabacca into a groſſe pouder, that it maie bee the moꝛe laxatiue, you maie put alſo to theſe confections, grene Violettes, and diꝛie Damaſcens. This purgeth yelowe Choler, and healeth

Fliewoꝛte is called Pſyllion.

the

the turnyng sickness of the hed, whiche cometh of a cholorike humor.

Sicknes.

How make you Electuarium inde maioris.

Health.

TAke Cinamom, Cloues, Spicknard, Roses, Casiafistula, Mace Cypresse, ana. ʒ. iiii. yelow Saunders. ʒ. ii. ß. ligni Aloes, Nutmegges, ana. ʒ. ii. Turbith. ʒ. i. of Suger Penedis ana. ʒ. xx. Gallinga, Cardamom, Asarabacca, Mastike ana. ʒ. i. ß. of Scamonie. ʒ. xii. beate these altogether with the oile of Almondes, then take of the iuce of Quinces, Pōgranetes, the iuce of Smalege, fenell ana ℞i. ß. seeth these iuces with clarified Honie, vntill thei bee thicke, and then make the Electuarie with the other spices. This purgeth superfluous humours, and chiefly flegmatike and corrupt humours in the stomacke, in the other principall partes, it dissolueth winde, and cureth those diseases, whiche come thereof, as the paine of the stomache and the inwarde partes, the Collike and paine in the raines, it doeth also consume corrupte humours in the iointes.

Cardemum is the grayne of Paradise.

Sicknes.

How make you Electuarium stomachi, to comfort the breast.

Health.

TAke the beries of Mirtes finely beaten. ʒ. xii. of Roses, Spodie Manna, whiche is the flower of frankensence, of the tyre Pepers, of yelowe Saunders, the flowers of the wilde Pomgarnettes, gumme Arabike, ana. ʒ. i. ß. the kernelles of the Pomgarnets, made in pouder. ʒ. vii. of Coriander steeped in Vineger, and made in pouder. ʒ. iii. Sorell and Plantan seede, of Roses, ana. ʒ. ii. breake thē all well, and rubbe them with your handes, then put theim into Sorel water, and so make your electuarie. This comforteth the stomache and the inward partes, it stoppeth a lasche, whiche cometh of to strong a purgacion, and moueth a man to meate.

Sickenes.

How make you Electuarium de Gemmis.

Health.

TAke of white Perles. ʒ. ii. little peces of Saphire, Iacinct, Corneline, Emeraudes, Granettes, ana. ʒ. i. ß. Setwall, the swete roote Doronike, the rinde of Pomecitron, Mace, Balell seede, ana. ʒ. ii. red Corall, Amber, shauyng of Iuorie, ana. ʒ. ii. rootes bothe of the white and redde Behen, Ginger, long Peper, Spicknard, Folium Indecum, Safron, Cardamom, ana. ʒ. i. of Trochisti Diarodon, ligni Aloes, ana. ʒ. b. Cinamom, Galinga, zurubeth, whiche is a kinde of Setwall, ana. ʒ. i. ß. thinne peces of Golde and Siluer, ana

Doronicum a roote whiche growe in Mauritania Ruellius call it Arnabo.

aur. ß. of Muske. ʒ. ß. make your Electuarie with Hony, of Emblici, which is the fourthe kinde of Mirabolans with Roses strained in equall partes asmuch as wil suffice. This healeth colde diseases of the brayne, harte, stomacke, and the Matrice, it is a medecine proued against the tremblyng of the harte, sayntyng and sounyng, the weaknes of the stomacke, pensifenes, solitarines, Kinges and noble men haue vsed this for their comforte, it causeth them to be bolde spirited, the bodie to smell well, and ingender to the face good colour.

Sicknes.

How make you Emplastrum diachilon album.

Health.

Take of Fenegrike, Lynseede, the roote of Holioke, presse oute of all these the slimy sape, and take of it one part, and of Litharge wel beaten, and closed from drosse, one part. ß. of olde and clere oyle. iii. partes, beate the Litharge and the oyle longe, in a morter of stone with an yrone pestel. Then boyle them on the fier softly, stiryng them vntill the Litharge runne together, then take it from the fier, & suffer it to coule, after this take the slimie sape, and boyle it once. Thē cast by littell and by littell, the slimy sape of the herbes vpon the Litharge and the Oyle, beatyng them with a pestell, till it be thicke: ye may put vnto this emplaster, the fine pouder of Flowerdelice, & you may vse for your cōmon Oile, which is salet Oyle, the oyle of Flowerdelice, some mingle with this the slimy sappe of Melilot. This emplaster is very good against impostumes and hardnes of the liuer and splene or stomacke, swellyng aboute the tyrote, and all hardnes of euery place.

Sicknes.

How make you Emplastrum diachylon magnum.

Health.

Take of Litharge broken and sifted. ʒ. xii. oyles of Flowerdelice Camomile, Dyll, ana. ʒ. viii. of the slimy sape of Lynside, Fenegryke, Holyoke rootes, Figges, Reasons of Coxans, and of the fat in the belly of the Seele fishe, the iuce of Flowerdelice, Squilla, and of Hysop, ana. ʒ. xii. ß. of Turpentin. ʒ. iii. the gumme of Pineaple tree, yelow Waxe, ana. ʒ. ii. make it after this fashion: beate the Lytharge and the oyles which we did speake of before in a Morter of stone, with a leaden pestel, by the space of halfe an houre, then let thē boyle vpon a softe fire, stiryng it continually til it be thicke, then take it from the fyre, and suffer it to coule, afterwarde take the slimy sape with the other, and boyle them vntill they be hard, then take it of and lay it vpon a Marbell stone, and make it in great peeces. This emplaster is stronger in operacion, and better to ripe, and to resolue al hardnes and inflamacions, and is daily vsed of good Chirurgians, for the excellent vertue therof.

Sicknes.

Sicknes.

How make you Emplastrum de Mucilaginibus.

Health.

Take you the slimie sape of Holiohe seede, of Linseede, of the inner rinde of the Elme tree, of Fenegreke, aā. ʒ.iiii.ß. of the oile of Camamyle, of Lylles, and of Dill, ana. ʒ.i.ß. of Amoniacum galbanum, Opopanax, Serapinum ana. ʒ.ß. of new waxe. ʒ.xx. of Saffron. ʒ.ii. Turpentine ʒ. ii. make it emplaster accordyngly. This emplaster doth molifie all hardnes of apostumacions.

Sicknes.

How make you Emplastrum ad stomachum.

Health.

Take of ligni Aloes, wormewode, gumme Arabike, Mastike, Cipers, Coste, Ginger, ana. ʒ.ß. Calamus Aromaticus of the tineft, Frankinsence, Aloes, ana. ʒ.iii. ʒ.iii. Cloues, Mace, Cynamum, Spicknard, Nutmigges, the cōfection called Gallia Muschata Squinantum, ana. ʒ.i.ß. mingle all these together, with the confection called Mina Aromatica, whiche is made of Quinces, Peares, and suche other bindyng thynges, laye all vpon a clothe, and parfume thē with the wood of Aloes. This emplaster doeth comfort the stomache and liuer, it encreaseth also heate in them and make digestion perfite.

Sicknes.

How make you Emplastrum de granis Iavvri.

Health.

Take of fine Frankensens, Mastike, Mirrhe, ana. ʒ.i. of Baiberies. ʒ.ii. of Cipers, Coste ana. ʒ.ß. clarified Honie, almoche as will suffice to make it, then spreede it vpon a clothe, and so laie it to the sore. This is a very excellent plaster against the Dropsie, and wil alwage all swellynges of winde, if you triple the quantitie of Cipers, and put vnto the plaster also a little quantitie of Cowes donge, or Goates dries, it doeth also allwage all grifes, whiche come of colde winde, and chiefly the paine of the stomache, bealie, raines, matrice, and blader.

Sicknes.

How make you Emplastrum de Melilote.

Health.

Take Melilote, and Fenegreke ana. ʒ. vi. the flowers of Camamil Baiberies, the rote of Holiohe, Wormewood, ana. ʒ.iii. Smalege sede, wilde Carrowes, Flowerdelice, Cipers, Spicknard, Caliafistula Annie Aniffede. ʒ.ii.ß. Margerā. ʒ.iii. Ammoniacum. ʒ.x. Storax, Calaca, Bdellū, ana. ʒ.v. Turpentine. ʒ.i.ß.xii. Figges, the fat of a Gaote

Buche

Bucke, Reisons, ana. ʒ.ii.ß. Ware. ʒ. vi. Oile of Spike, asmoche as will suffice to beate them in. This emplaster doth molifie all hardnes of the stomack, liuer, splene, and al inward parts.

Sicknes.

How make you Emplastrum coronem, a plaster of greate vertue.

Health.

Take of the Pitche, whiche is aboute shippes, pressed or strained of ana. ʒ. ii, ʒ. iii. of Serapinum. ʒ. ii. of Amoniacum, Turpentine, drie Pitche, Safron, ana. ʒ. i, ʒ. iii. of Aloes, Frankensence Mirrhe ana. ʒ. i. Opopanax, Storax Calamita, Galbanum, Mastickes, Alume, Fenegreke, ana. ʒ. iii. of the Dreges, of Storax liquida, which the Apoticaries cal stacte, Bdellum, ana. ʒ. iii. of Litharge. ʒ. i. ß, make it after this fashion, beate your Serapinum Galbanum, Opopanax, and Amoniacum a litle, and temper them with wine. Then boyle them vnto the wine be halfe consumed, then set it on the fyre in a vessell of Tinne, and when it shall begin to boyle, put vnto it your Pitche, and stirre it well, vntil it be melted, and whan it is melted put ware vnto it, and that beyng also melted, put in drie Pitche, whiche is called Collophonia, the Storax beaten small with an hote pestell must be put therto, afterward Mastike, Frankensence, Mirrhe, Bdellium, and some after these put in Turpentine, Alum, Lytharge, and at last of all Fenegreke, when it is sodden, powre it vpon luke warme water, and than incontinently take it foorth again, and presse it with your handes, till all the water be foorthe, this done, make your pouder of Aloes mingled with the oyle of Laurell, vpon a Marbell stone. Then make of all mingled together, baules or great peeces with pouder of Saffron, your hande beynge annointed with the same oyle of Laurell. This emplaster taketh away al pain which is caused in spitting, the grief of the stomacke which cometh of colde, it doth also dissolue congeled humors in the stomacke, and the hardnes of the splene it helpeth the Dropsie which cometh of coldenesse of the Liuer, & also the coldnesse of the Matrice, if it be layde vpon it, it is excellent.

Sicknes.

How make you Emplastrum Oxycroceum.

Health.

Take you Pitche whiche is aboute shippes, Saffron, Colophonie, of Ware, ana. ʒ. iii. Turpentine, Galbanum, Amoniacum, Mirrhe, Frankinsence, Mastike, ana. ʒ. i. ʒ. iii. make it thus, breake the Galbanum et Amoniacum a litell, then lay it in Vineger, by the space of a night, in the morning set them on the fyre, and melte them, and whan they be melted strayne them, and seethe them again, till the thirde parte of the Viniger be consumed, then put in your pith

beyng

beyng pzeſſed oz ſtrayned before. When as this is melted put in Ware, the which alſo melted, put in Colophony and Turpentine, and ſone after Maſtike, Frankinſence and Mirrhe, ſtyrryng it alwaies fro the beginnyng vnto the ende, wyen it ſhall be ſodden, put in colde water, afterwarde waſhe it vpon a Marbell, anointed with oile, and make it ſofte and gentill, then caſt vpon it the pouder of Saffron and ſo make it in greate peeces. This cureth broken bones, and aſſwageth all grieſes in what part ſoeuer thei be of the body, it doth alſo mollefie harde impoſtumes, in any parte of all the body of mankinde.

To cure broken bones.

Sicknes.

How make you Emplaſtrum de Ianua.

Health.

TAke of the iuce of Giloſlouers, Plantain, Betony, & Smalage, ana. ℞i.i. of Ware and Pitche, Roſen, and Turpentine, ana. ℞i. ß make of theſe an emplaſter, ſodden on a ſoft fire, vntil ỹ iuce be waſted, then put in your Turpentine, but ſtirre it well, ỹ it burne not.

Sicknes.

How make you Emplaſter Gratia dei.

Health.

TAke Turpẽtine. ℞i. ß. Roſẽ. ℞i.i. white Ware. ʒ. iiii. Maſtike. ʒ. i. of Veruin, Betoni, Pimpernel, ana. M. beate theſe herbes, and boile them in ſtrong white wine, vntil the thyrd part be conſumed, then ſtraine them and caſt awaie the ſubſtance of the herbes put vnto the ware ſtrained, with the iuce Roſen. Maſtike, & let them boile ſtyrryng them till thei be thicke, take them of and put in Turpentine, and mingle all together, and make your emplaſter, ſaieth Nicolas.

Sicknes.

How make you Emplaſtrum contra rupturas.

Health.

FIrſt take of Pitche aboute chippes, of Aloes, ana. ʒ. of Litharge of red ware, Colophonie, Galbanum, Amoniacum, ana. ʒ.i. Miſſelto of the oke, ʒ.vi. of chalke oz plaſter, of both Ariſtologia, Longa, and rotunda, Mirrhe, Frankenſence, ana. ʒ.vi. Turpentine. ʒ.ii. of comen erthe wozmes, of Oke apples, ʒ.iiii. of Campher, and of Dailie of Bolearmoniake, ana. ʒ.iiii. of the bloud of a man, ℞i.i. make it thus, put the Miſſelto firſte into the water, and ſuffer it to boyle long in a decoction wherin a Rammes ſkin was ſodden in, and let it ſeeth by the ſpace of a daye and a nighte, then take it from the fire, and put vnto it Turpentine, lytharge, Colophonie, Maſtyke, the whiteſt Frankinſence, Mirrhe, Galbanū, Amoniacum, and ſone after Cumkerie and Dayſes, Chalke oz plaſter, and Bolearmoniake, after this ſet it on the fire againe, and put in the bloud of

Miſſelto, is called Viſcū oz Miſlen, that groweth in Oke, oz Thozne.

Bloud of mā is to bee had at Barbars, oz bloude letters, it muſte bee dzied in the Ouen.

of man, and bothe Astrologias, and laste of all Aloes, you must sturre it continually, when it is well sodden, take it from the fyre, you shall know it to be well sodden when it wil not cleaue, nor sticke vnto your fingers, then lay it vpon a Marbell stone, anointed with oyle of Violets, and make it softe with worckynge and labo[u]rynge of it with your handes, after this you must beate it again in a morter, continually by the space of two or three daies, then reserue it.

Sicknes.

How make you Emplastrum pro Matrice.

Health.

FIrst take of the roote of Sinckefoly. ℞. i. of ligni Aloes, yelowe Saunders, Nutmegges, Berberies, of the flowers of Rosemarie or Roses, ana. ʒ. i. of Cinamum, Cloues, Squinantum, Camomil flowers, ana. ʒ. i. ß. Mastyke, Frankinsence, the confection called Alipta muschata, and Gallia muschata, of Storax liquida, which is called also Stacte, an. ʒ. iii. fyne Muske. ʒ ß, of Ware. ℞. i. ß. of pitch about olde shippes. ℞. iii. make an emplaster.

Sicknes.

How make you Emplastrum Diuinum.

Health.

TAke of Galbanum. ʒ. i. ʒ. ii. of Amonyacum. ʒ. iii. ʒ. ii. Opopanax. ʒ. of Litharge. ℞. i. of newe ware. ʒ. viii. of oile Oliue. ℞. ß. Frankincens. ʒ. i. ʒ. i. of Mirrhe. ʒ. i. ʒ. i. of Uergrece. ʒ. i. of Bdellum. ʒ. ii. of Aristolochia longa. ʒ. i. of Amentis, whiche is a kinde of Chalke. ʒ. iiii. mingle all these together, and make an emplaster.

Sicknes.

How make you Emplastrum de minio.

Health.

TAke of the oile of swete Roses. ℞. i. ß. oile of Mirtelles the ointmente, Populeon, ana. ʒ. iiii. of Hennes grease. ʒ. ii. the Tallowe of an Oxe or a Cowe, ana. ℞. ß. Swines grease. ʒ. viii. Litharge of golde and siluer, ana. ʒ. iii. ß. of white Leade. ʒ. iiii. of Turpentine. ʒ. x. of Ware asmoche as will suffice to make your emplaster, accordyng to the arte, somewhat blacke.

Sickenes.

How make you Emplastrum de Ceruſa.

Health.

TAke of the oile of Roses. ℞. ii. of white leade. ℞. iiii. of white war ʒ. vi. make an emplaster. This is verie pleasaunte emplaster, a-

gainſt

gainſt all ſoores, whiche come by reaſon of the heate of the ſonne, or by any other hoote cauſe, againſte rubbinges, gallynges, or eruiacions of heate.

Sicknes.

How make you Emplaſtrum Palmen.

Health.

TAke Litharge of Golde. ℥i. iii. of oile Oliue, yong ſwines greace ana. ℥i. ſ. of grene Copporas ℥. iiii. buddes or toppes of the Date tree, ſeeth theim altogether on the fire, and ſtirre them continually, with a ſticke of theſame Date tree, and if you cannot haue the buddes or tippes of the Date tree, you maie take the rootes of Redes. This is a verie excellent plaſter againſt woundes, feſtered with bloud and againſte greuous empoſthumes, burnynges, broſynges, ſhotyng-pyckyng of humours.

Sicknes.

How make you Emplaſtrum Tripharmacum.

Health.

TAke of oyle Olyke, ℥i. iiii. of Litharge, of Golde. ℥i. ii. of Vineger. ℥i. ſ. make the plaſter accordyngly. This emplaſter dothe bryng new fleſh again in woundes, and doeth heale them.

Sicknes.

How make you Emplaſtrum deſiccatiuum rubrum.

Health.

TAke Litharge of Golde. ℥. iii. Oyle of Roſes, oyle of Violettes, ana. ℥i. ſ. of ware. ℥i. xii. the ſtone called Lapis Calaminaris, of Terra, Sigillata, of redde Leade, ana. ℥. iiii. of Camphur. ℥. i. make the emplaſter. This doth drie vp Byles and ſores cleanſed.

Sicknes.

How make you Hiera picra Galeni.

Health.

FIrſte take of Saffron, Spicknarde, the wood of Balme, Caſiafiſtula, Cinamon, Maſticke, ana. ℥. vi. of Aloes, a hundreth. ℥, and take of Honie, aſmoche as will ſuffice, beate them, and worke them all in the iuce of Colewortes, Worme wood, or wine, that thei maie be ſo mingled togethe̅r, as Leuen in Dowe, put vnto them Scamoni that thei maie the better cleaue togethe̅r, and alſo purge the bodie of Choler, if you will put Agarike, and the inner parte of Coloquintida then it will purge fleume, and if the flower of harder Tyme, bee mingled with it, then Melancholie is purged. To make it the more gentil

in operacion, and leaſt noiſull to the ſtomacke, the Poticaries put vn-
to this compoſicion, twiſe ſo moche Aloes, as of all the other hindes.
Your Aloes muſt be vroken and waſhed, that it maie better go to the
botome of the water, and the vroſſe whiche ſwimmeth aboue, ought
to be caſt awaie with the water, and this muſt be doen twiſe or thriſe,
when it is well waſhed, then it will bee a verie holeſome medicen for
the ſtomacke, and nothyng hurtfull to the inwarde partes: after this
the other ſimples and medicines ought to be mingled, and ſo it ſhalbe
a verie good purgacion for weake ſtomackes. This purgacion, whiche
is made with Aloes, doeth remedy iliaca paſſio, and conſumeth ſuperflu-
ous humours in the ſtomacke, it doeth amende the palenes of the face
the ye ſight, whiche is dimmed with groſſe humours frō the ſtomack,
it prouoketh a man indifferently vnto the ſtoole, wooryng and pur-
gyng from the Liuer, it doeth hurte thoſe, whiche haue a hote Liuer,
but the ſtomache thereby is helped, whiche is cold and flegmatike.

Sickenes.

How make you a Julep of Roſes.

Health.

FIrſte take of Roſe water. ℞i. iii. of fine Suger ſodden and clari-
fied. ℞i. ii. make your Julep with a ſoft fire. This quencheth the
thirſtie in hote Agues, and dooeth aſſwage the heate, bothe of
the liuer, and of the harte, it doeth alſo reſiſte corrupcion of humours,
and kepeth a man in healthy.

Sicknes.

How make you Julep of Violettes?

Health.

TAke of the water of Violet flowers. ℞i. iii. of fine Suger ſodden
and clarified. ℞i. ii. mingle theim, and ſeeth theim with a ſofte
fire. This is a pleaſaunte remedie in all burnyng Agues, and
for thoſe, whiche haue a hote liuer, or harte, it helpeth alſo thoſe, whi-
che haue any roughnes in the winde pipe or throte, it helpeth the plu-
raſie, and drie cough.

How make you Loche de Pino.

Health.

TAke of the kirneles of the Pine aples, take. ʒ. xxx. of ſweete Al-
mondes, Walnuttes made in pouder, the gumme Tragantum,
gumme Arabike, Liquores, the iuce of Amilum, Maidenhere,
Lillie rootes, ana. ʒ. iii. of Dates. ʒ. xxv. of bitter Almōdes ʒ. iii. Hony
mired with the iuce of greate Raiſens, fine Suger, freſhe Butter, ana
ʒ. iiii. of the beſt Honie aſmoche as will ſuffice. This doeth heale olde
coughes, ſhortnes of breath, & cauſeth a man to auoide groſſe ſpittell.

Sick-

Sicknes.

How make you Loche de Squilla, **or Scilla.**

Health.

FIrst take the iuce of Squilla and of clarified Hony, ana.℞ß. seeth it vntill it shalbe thicke. This purgeth grose and toughe fleame congeled in the winde pipe, and causeth it easely to auoide, it cureth also shortnesse of winde, and the payne of the breast and side.

Sicknes.

How make you Loche sanum.

Health.

TAke Cynamom, drie Hysope, iuce of Liquoris, ana.ʒ.ß. of Iniubes, Sebesten, ana, in numbre.xxx. Raysons of Corranes, picked Figges, Dates, ana.ʒ.ii. of Fenegrike.ʒ.v. of Maydenhere ℥.i. of Anisseede, Folium indicum, Flowerdelice, Calamint, Linseede ana.ʒ.iiii. seeth all these in foure pounde of water, till halfe be consumed. Then put into this.℞.ii. of Penidis with a confection of Suger, seeth it vntill it be as thicke as Hony, then mingle with this of Pyneaples pared, ʒ.v. of blanched Almondes, Liquoris, the gumme Arabyke of Amili, ana.ʒ.iii. of Flowerdelice.ʒ.ii. labour this confection vntill it shall be thicke and white. This cureth the coughe and hoorsenes of the boyce, whiche cometh of colde and fleugmatike humours whiche be in the breast and lunges.

Sicknes.

How make you Loche de Caulibus.

Health.

FIrst take of redde Coleworte.℞.i. of Saffron.ʒ.ii. of Suger, Hony, ana.℞.ß. make your syrrup.

Sicknes.

How make you Loche de pulmone vulpis.

Health.

TAke the Lunges of a Foxe dried, the iuce of Liquores, Maydenheere, Fenell seede, ana. ʒ.iiii. make it with Suger, sodden in water, asmuch as will suffice. Some make it with the iuce of Mirts, and then it is bothe Laxatiue, and also a comforter of the stomacke. This is a plesant remedie in al consumptions and diseases of the stomacke it doth both comfort and clenseth the lunges.

Sicknes.

How make you Methridatum Manardi.

Health.

TAke the Duches and Drakes bloud, the bloud of a Goose, & of herbe Grace called Rue, Fenell, Dil, Nauewes, an. ʒ.iii. ỹ roote of Gentian, Trifoly, Squinantum, Frankensence, drie Roses, ana. ʒ.iii. white and longe Peper, Coste, Valerian, Anysseede, Cinamom, ana. ʒ.ii. Mirrhe, Spicknarde. ʒ. vi. Turmentill, Asarabacca, Amoniacum, ana. ʒ. iii. Mace, Agarike, ana. ʒ. ii. Balmeseede. ℈. i. Flowerdelice, Saffron, Rhaponticum, Mastike, ana. ʒ. i. of Stichades. ʒ. b. make a fine pouder of all these, and put foure times so muche Hony as of the other and mixt theim, beate your pouders finely, and seeth them softly.

Sicknes.

How make you Methridatum.

Health.

This is an excellēt Methridatum, that is of Andromachi, but the beste is made at Bizang.

FIrst take of Storax Calamita. ʒ. i. ℈. i. of cloues, Spyknarde, the wood of Balme, Orobus, Louage, the gumme Tragantū, Mastike, Galbanum, Sandarike, the sweete thorne, Aspalthus, the Otters stones, the gumme of Juie, Bdellium, Terra sigillata, and Lemnia, Melilote, the gumme of Ladanum, Opopanar, Cānonia cum Opium, Brimstone vnsleked, Liquores, Salte Peter, Hipoquistis, Acacia, Roses, Germander, saint Johns worte, Sotherne-woodde, Pionie, Hysope, Organie, Enulacampana, Sauin leaues, the leaues of Baye tree, Aristologia Longa, the flowers of harder Time, Worme seede, Rosemarie, Centaurie, Seeholme, the flowers of the wilde Pomegarnet, the inner rinde of the Mertill tree, the flowers of Pomgarnet, Raddish seede, Squilla, Anisseede, Balme seede, Gette, Henebane, Fenell, Comyn, Cardamonū, Silermontan, white Mustardseede and Parsely seede, Rue, white Popie, Smalage, yelow Carets, Clarie, longe Peper, Basill, Amonium, ana. ʒ. i. Gladium, the common Bure, Swines Nuttes, Capars, Tutsan flowers, the horne of the Redde Deare, ana. ℈. ii. of the iuce of Balme, or of Wyrte tree, Cynamom, Saffron, Coste, Squinantum, Ginger, Folium indicum, and in the steede of it, Cloues or Spicknarde, Turpentine washed, Myrrhe, Frankinsence, Casiafistula, Agarike, Spica. Romana, Rhaponticum, Flowerdelice, Asarabacca, Dittan, horehounde, the inner rinde of Coloquintida, Sticades, Wougwort, Calaminte, Pelletarie of Spayne, grounde Pine, blacke and white Peper, Manna or swete dewe, Cresses, sinkefoly, ana. ℈. i. of Bayberies. ℥. vi. ß. of stronge and olde Wine. ʒ. i. of Hony asmuche as will suffice. This doth cure al diseases of the head, whiche come of colde and chiefly Melancholy, and fearfull person, the faulyng euill, the Wygram, runnynge yes, and all other diseases of them, the tothe ache, and all griefes and soores of the mouthe & iawes, if it be layde on the place infected, if any Reume distill from the head, then it must be layde to the Temples, after the fashion of an emplaster, it cureth also the Quincie and Apoplepion, whiche is whan a man can neither feele nor moue, it helpeth also the

Coughe

Cough, shortnes of winde, spitting of bloud from the lunges, and all inwarde diseases, it cureth also stifnesse of mẽbers, whan the sinewes be so stiffe that the parte can not moue, it also helpeth the Crampe, Conuulsions, Palses, diseases about the Mydrif, Raines & the bladder, it breaketh the stone, prouoketh the Flowers stopped, and healeth all diseases of the Matrice, it molifieth all hardnesse, and cureth the Goute, and it is a chief remedy for all poysons, and against the byting of a mad dogge, or any other beast, if it be layde to the place or dronkẽ, it cureth also Quarten Agues and Quotidian, also take with it luke warme wine, an hower before the fit cometh.

Sicknes.

How make you Micleta.

Health.

Take of the three first kindes of Myrabolans dressed and made in pouder. ʒ.ii. ß. Commin, Anisede, Folium indicum, amios, Carowaies. ana. ʒ.ii. ß. Cresses seede. ʒ.ii. ß. Bellericum, the fourth and fift kind of Myrabolãs, made in pouder, an. ʒ.ii. infuse al these in Vineger a day and a night, afterwarde make theym in pouder, then mingle with them Spody, the flowers of the wilde Pomgranet, Mastike, gumme Arabike, Manna, or sweet Dew, ana. ʒ.ii. stampe them all with the oile of Roses, and temper thẽ with the syrrup of the Myrtle tree. This cõfection hath been proued against the Emeroides, gnawyng and grippyng of the belly, the bluddie Fluxes of the body, and is to be giuen in the Syrup of Planten. ʒ.iiii. in the night.

Sicknes.

How make you Miua simplex seu Aromatica.

Health.

Take a hundred. li. of the iuce of Quinces, put it into a cleane vessell of stone, and let it boyle softly, scumyng of it til it be half consumed, then straine it, and let it stande. iiii. howers, & caste vpon it. lx. li. of olde wine, this done set it on the fier and seeth it vntill it be thicke, some Poticaries make it with these spices which follow, and some without: they take of the best Cinamum, the lesser cardamom, ana. ʒ. iii. of Cloues. ʒ.ii. of Gynger, Mastyke, ana. ʒ.i. ß. of Saffron. ʒ.ii. of ligni Aloes, Mace, ana. ʒ. ß. stampe all these grosselie, except Saffron, and hang them in a clothe, and make them sweet with. ʒ.i. of Muske, and with. ʒ. ii. of the confection called Gallia Muscyata, there be also some other Poticaries which make this cõfection with Suger. This confection fortefieth the stomacke, lyuer, and all the principall partes, it causeth good appetite and digestion, it stoppeth also vomityng, and fluxes of the body.

Sicknes.

How make you Melrolatum.

Health.

Take of Redde Roses, prepared and dressed, as in the Conserues before, ana. ii. partes, of good hony. vi. partes, seeth them with a gentill fier accordyngly, some Poticaries put in equall partes, bothe of Hony, and of the iuce of Roses without any leaues, some other put also of the leaue. i. parte and ß. and of the iuce. i. parte. ß. of Hony. iii. partes. This comforteth the stomache, and doeth digest and purge Fleugmatike humours conteined in the Stomacke, or in the Veynes.

Sickenes.

How make you Mel violatum.

Health.

Take of the flowers of Vyolets. i. parte, of good Hony. iii. partes, seeth them with a softe fier. This is a singuler good remedie in hotte Agues, because it maketh the body moyste and also laxatiue, it allwageth the drinesse of the stomache and breast.

Sicknes.

How make you Mel Anthosatum.

Health.

Take of Rosemary flowers. i. parte, of Hony. iii. partes, make it as the other before.

Sicknes.

How make you Manus Christi.

Health.

First take of Suger clarified and melted in the water of Roses li. ß. seeth these two till the water be consumed and the Suger harde, in the ende of your decoctiō, put in. ʒ. ß. of Perles or precious stones, made in fine pouder, then lay it vpon a Marbell stone anoynted with oyle of Roses or Vyoletes, or Rose water.

Sicknes.

How make you Oximelsimplex.

Health.

Take of good Hony. ii. partes, of Vineger. i. parte of well water iii. partes, your Hony and water ought to be sodden together, so that no fome be suffered to abide aboue, then put in your vineger, and let it seeth well, vntil your Hony cease fomyng. This doth purge groase and Fleugmatike humours, by makynge of them thinner by dissoluyng them by opening, and breakyng of them, it doth also disgest the mattier which remaineth of longe Agues.

Sick-

Sicknes.

How make you Oxymel diureticum.

Health.

TAke of the rinde of the roote of Smalage and Fenell, ana ℞.i. Parsely, Kneholme, or Buchers broume, Sperage, Smalage seede, Fenegryke seede, ana.ʒ.i. seeth these rootes and seedes into one.℞.of water, and one.℞.of vineger, vntill they come to the half and a littell more, then take of Hony asmuch as will suffice, and seeth it well, and make a sirup.

Sicknes.

How make you Oximel Squilliticum.

Health.

TAke of clarified Hony.℞.iii.of vineger, of Squilla ℞.ii.seeth it sufficiently. This dissolueth groase, toughe, & Fleugmatike humors, it cureth also belchyng which commeth of raw & disgested humours, it healeth also the bladder, exulcerated in mollifiyng of it.

Sicknes.

How make you Oxysaccara simplex.

Health.

TAke of Suger, ℞.i. of the iuce of Pomgranettes.ʒ. viii.of vinegar.ʒ. iiii. seeth it on the fire, till it come to the forme of syrupe. This is verie good in tercian, quartan, and burnyng Agues. In the springe tyme, it purgeth the choler in the stomacke.

Sicknes.

How make you Oxisaccara compositum.

Health.

TAke of Maidenhere, Ceterache, Hartes tong, Liuerwort, Violettes, Fenell, Sperage, Kneholme, or Bochers broume, Stichworte, ana.℞.i. make it after this fashion: laie your herbes and rootes, in the iuce of Pomgarnettes, by the space of three daies, vpon the fowerth daie, boile them a little, and strain them well. Afterward putte vnto theim asmoche Sugar as will suffice, seeth theim till thei shalbe thicke.

Sicknes.

How make you oile of swete Almondes.

Health.

TAke Almondes and blanche theim, and take awaie also the inner rinde, then stampe them well, and make them in massie peces in a hote place, by the space of fiue daies, then beate and stampe theim together againe, and then presse theim, so

that the oile maie issue forthe, and if you will seeth it againe in a bel-
sell, set within an other, by the space of an houre, and then presse it, it
wil runne moche better: you shal haue much plentie of oile, if you fill
bagges with Almondes stamped, and then laie them vnder hote ashes
or sande, betwene a clothe, and afterward presse theim. This oile mol-
lifieth the roughnes of the throte, the hardnes of the lunges, and of al
the inwarde partes, it healeth consumpcions, and encreaseth seede in
men, it asswageth the heate of the matrice, and of the priuie partes of
a woman, and also heate of the reines, and of the blader, if it bee laied
to the place.

Sicknes.

How make you oile of bitter Almondes?

Health.

THis oile must be made in al thinges, like vnto the other before.
This openeth al obstructiō and apilacions, and causeth winde
to auoide, maketh the flesche smothe and faire, it doeth also take
awaie spottes, and deformities in the face, ache in the senewes, and
all hardnes.

Sicknes.

How make you oile of Baie?

Health.

FIrst take ripe Baiberies, and stampe theim well in water, and
straine theim, when thei bee colde, gather of the fatte, whiche
swimmeth aboue, and it shal bee your oile. This oile bringeth
heate and molifieth, in so moche that thei, whiche bee troubled with
scabbes, ringwormes, or any soche sores, be cured therewith, if thei be
anointed, when thei bathe theim, Cholorike persones, and all those,
whiche bee suspecte to haue the Lepere, or any parte thereof, must es-
chue and auoide this oile: it is a singuler remedie against colde com-
plexions, moiste and fleumitike, & those whose iointes be affected with
cold, it cureth falling awaie of the heire, taken with the water of salt-
peter: this doen, you muste also washe your hedde, with wine and Ho-
nie, and with the flower of Fenegrike, howbeit, if your hedde be vexed
with any grief of heate, then you must vtterly eschue this oile.

Sicknes.

How make you Oleum Sesaminum.

Health.

FIrst take and washe the little grain Sesanium, from all filth,
then sprinkell vpon it a little water with Salte, and rubbe it
with your handes, then caste water vpon it againe, till it bee
moiste, afterwarde laie it forthe to drie, whiche thing doen, you must
take it againe, and drie it better by the fire, so moderately as you can,
and

and after this put it into a bagge of course clothe, and rubbe it again with your handes, til the huske go of, when the huske is taken of, you muste then grinde it, and presse forthe the oile, as you did in makyng the oile of Almondes, you maie make after this fashion oile of Lineseede, Popie seede, or Lettice seede, sauyng that your Lineseede, maie not haue the huske taken awaie. This oile encreaseth fatnes, and sede in man, it molesteth the throte, you maie also mingle this oile, with many other.

Sicknes.

How make you oile of Spike.

Health.

FIrst take of Spike. ʒ. iii. of wine and water ana. ʒ. ii. ß. oleum Selaminum. ℞i. ß. seeth these in a double vessell, that is one set within an other, with a soft fire, by the space of fower houres, and stirre it continually. This is a verie good oile, againste all deceases of colde winde, grieues of the sinewes, stomacke, liuer, splene, reines, blader, and matrice, the hedde ache, and megrum.

Sicknes.

How make you Oleum de Costo,

Health.

TAke of drie Coste. ʒ. ii. of Casiakistula. ʒ. i. the bloudes of Topres, of Mergeram. ʒ. viii. of swete wine, almoche as will suffice to laie the stuffe in two nightes, take of the oile of Selaminum, ℞i. iii. seeth it as the oile before. This oile engendreth heate in the sinewes, and in all partes of the bodie, it openeth obstructions and opilacions, it fortifieth the stomacke and liuer, it kepeth the heere from sauling of, and the hedde from hotenes, it causeth good colour, and sauour in all the bodie.

Sicknes.

How make you oile of Rue?

Health.

TAke oile Oliue. ℞i. iii. the leake and iuce of Rue, ana. ʒ. ii. make an oile accordingly. This doeth heale and drie, thereof it is a present remedie against all distillacions and reumes, it asswageth griefes of the breaste, and bringeth heate to colde members.

Sickenes.

How make you the oile of Dill.

Health.

TAke of oile Olife. ℞i. ii. ʒ. ii. the flowers of Dill. ʒ. xi. laie the flowers of Dill three daies in oile, and seeth theim the fowerth, with a soft fire a little, and then take them of, this doen put in

to

to thesame decoction. ʒ. iii. of Dill flowers, and seeth it in thesame, and kepe it. This oile asswageth all greues and aches, it openeth, looseth, and prouoketh a man to sweate, it doeth mitigate the colde, and shakyng in Agues, if the backebone be therewith anointed, it causeth slepe, and cureth the hedde ache.

Sicknes.

How make you oile of Camomill?

Health.

TAke of oile Olife. ℞. iii. of the flowers of Camomile. ℞. i. make it as the oile of Dill. This doeth mitigate all aches, it stoppeth fluxes of humours, bicause it doeth alose, and not binde, Paulus Aeginetae doeth take. ʒ. ii. of the drie flowers of Camomile, without the whites, and doeth couer the vessell with a linen clothe, so that the aire maie pearse through, and then doeth set it in the Sonne, by the space of fourtie daies, after this the mouthe ought to be well stopped, and so kept, and if you cannot haue grene flowers, you maie take drie, and seth them in a double vessel, that is, one set within an other, howbeit, the oile shalbe of lesse strength and efficacitie. This oile is electuarius to the teeth, anointed by it self, or by some other temperate thyng, doeth open the poores, and causeth the shinne to bee thinne, it cureth long Agues, and all grieues, if the place bee anointed with it, and swete wine.

Sicknes.

How make you oile of Mirtes?

Health.

TAke of Salet oile. ℞. iii. of Mirtes stamped. ℞. i. of the best wine ℞. ii. mingle these together, and suffer them to boile, vntill the wine bee consumed, then straine theim, and so reserue it. This oile doeth refrigerate and binde, & therfore it cureth the flure, whiche cometh of weakenes of the stomacke, burnynges, pimpelles, kibes and gaulinges, if the place be therewith anointed, it healeth clifts about the fundamente, and the broade piles, the weakenes of the members, it stoppeth also vomityng and sweatyng.

Sicknes.

How make you oile of Flowerdelice?

Health.

TAke the rootes of Flowerdelice. ʒ. ii. and of the flowers. ʒ. iiii. and of the decoction of the rootes. ℞. i. of oile Oliue. ℞. ii. lette theim boile in a double vessell, vntill the water bee consumed, after this straine theim, and chaunge the rootes, and flowers, and decoction, this ought to be twise, and then strain them, and reserue the: the Poticaries commonly make it after this fashion, how bee it, you shall

shall rede in Dioscorides another forme of makyng this Oyle. This Oyle scoureth, purgeth, loseth, openeth, ripeth, and aswageth aches of colde, it ripeth rawe humours in the breast and lunges, it taketh away paine in the ioyntes, and molifieth the hardnes of them, all impostumes and swellynges about the necke, or in any other place, it aswageth payne of the Matrice of colde, the Crampe and payne about the Reynes, and the stenche also of the nose.

Sicknes.

How make you Oyle of Roses.

Health.

FIrst take oyle Olyse, or the oyle of the graine Selantum washe them ofte with well water, then take a sufficient quantitie of leaues of younge and redde Roses beten, and couer them with the oyle wherin thei were washed, and stop the mouth of the vessell, & set it in the Sunne by the space of .bii. daies, afterwarde seeth it in a double vessell, by the space of three howers, then chaunge againe the Rose leaues, and take freshe, and set theim in the Sonne other seuen daies, after this seeth theim againe, and chaunge theim as you did before, and put vnto theim infusion of Roses, asmoche as of the oile, and stoppe the mouthe of the vessell, and set it in the Sonne, by the space of fourtie daies. This oile (as Mesuae writeth) doeth comfort, lose, open, and asswage all aches, it is also good against inflacions, and fluxes of humours, therfore beyng dr̃ken, it is a present remedie against bloudie fluxe, and all other fluxes. There be twoo kindes of this oile, the one is made of ripe Roses, leaues, and the other of oile Oliue, and Rose leaues: the firste kinde doeth molefie, and make the skinne thin, it openeth, and asswageth all maner of griues: The second kind doeth refrigerate and binde, and therefore it cureth the headache in Agues, or of the heate of the Sonne, it asswageth burnyng, whiche is engendred of winde, in a full stomacke, and finally it cureth all aches of the hedde, if the place be therewith anointed, it is also a presente remedie against paine in the stomacke, or bowelles, of sharpe humours, if it be mixt with .ʒ.ii. of Mastihe, and with a little quantitie of waxe, it asswageth all redde inflamacions, if the place be anointed with it.

Sicknes.

How make you oyle of Violettes.

Health.

FIrst take oyle Oliue .ℏ.ii. of younge Violetes stamped .ʒ. iiii. put them into a glasse, and set them in the sonne by the space of .vii. daies, afterwarde boyle them in a double vessel by the space of three howers, then strein and reserue theim, Paulus Agineta doth call this oyle Jaton and writeth that it is made either of purple Violets, or els of yelow Violets, which many iudge to be Hartesease, he willeth also that the Violets shal stande .x. daies in the sunne

and

and be thrise changed, and the vessell to be so stopped that no ayre may enter in and in the meane time you may put in drie Violets. This aswageth all inflamacions in what parte so euer they be, it molefieth exulceracions and hoarsenes of the breast or lunges, it mitegateth hot apostumes and the pluracies.

Sicknes.

How make you Oyle of Quinces.

Health.

FIrst take of the Quinces whiche be not fully ripe, and stampe them, and of the iuce of thē, ana, equal partes of the oile of vnripe Oliues, asmuche as will suffice, put it into a glasse, & set it in the sunne by ỹ space of. xv. daies, then set it in a double glas, which is one vessell set within an other by the space of foure howers, then change your Quinces and the iuce of them once or twise, and make it as you did the other, after this streine it, and reserue it. Dyoscorides doth shew an other and a better way to prepare this oyle. Paulus Aegineta doth call this oyle Melinon, and maketh it after this sorte he doth take of Quinces vnpared. ℥. iii. of the oyle of vnripe Oliues ℥. xviii. and dothe set it in the sunne. xl. daies. This oile sortefieth the stomache, the principall members, and the sinewes which be lose and weake, it prohibeteth ouer much sweatyng, it is also a present remedie against all fluxes.

Sicknes.

How make you Oyle of Mastiche.

Health.

TAke of Mastiche. ℥. iii. oyle of Roses. ℥. xii. of good wine. ℥. viii seeth it in a double vessell accordyngly. This Oyle, as Mesue writeth is the seconde for his vertue, for it comforteth the stomache, sinewes, liuer, and ioyntes, it doeth molifie harde apostumes, and aswageth aches.

Sicknes.

How make you Oleum Castario.

Health.

FIrst take. ℥. i. of the Otters stones, and seeth them in one pound of oyle Oliue, vntill the thyrde parte be consumed, then keepe the oyle in the pouder of the Otters stones.

Sicknes.

How make you Oleum de Euphorbio.

Health.

TAke of Euphorbe. ℥. ß. of oile of Hartes ease. ℥. v. of swete wine as moche, seeth it till the wine bee consumed, and then reserue it. This oile is verie good against cold deceases of the sinewes,

the

the ache of them, and of the ioinctes, the paine of the liuer and splene, the hedde and the reume, the Vertigo and forgetfull diseases. Galine doeth make this oile Oliue of Euphorbe, accordyng to the pacientes infirmitie, as it dooeth appere in the seconde booke De composicio Medicamentorum.

Sicknes.

How make you Oleum vulpinum.

Health.

TAke a whole Fore, except the bowels, and put hym in a vessell, and powre vpon hym Welle water, and salte water. ℥. xviii. of olde oile. li. iii. seeth this ouer a softe fire, with. ℥. iii. of Salte, vntill the water be consumed, then put it into a vessell, and powre to it swete water, wherein the herbes were sodden. li. ii. and Time. ℈. ii. seeth theim againe, till the water be consumed. This oile is a chief remedie againste the paine in the iointes, that is called Arthritica passio, againste the goute in the feate, and paine in the raines and bache.

Sicknes.

How make you Oleum de Tartaro.

Health.

TAke of the lies of white wine. li. ii. or els almoche as you iudge beste, make it in pouder, and wrape it in linen clothe, or in towe, then mingle it again with strong white Vinegar, afterwarde drie it againe vnder hote asshes, vntill it shall bee verie blacke, then make it in pouder againe, and set it in a vessell in a colde place, and so let it stande by the space of. viii. daies, till it shall be resolued in to oile and runne, and if it will not runne of it selfe, then presse it with your handes into a glasse. With this oile women doe anointe their faces, to make them smothe and faire, for it cleanseth the face meruelus well with Camphere.

Drio pour Tartar in an Ouen.

Sicknes.

How make you Oleum de Scorpione.

Health.

FIrst take twentie Scorpiõs, more or lesse, accordyng to their quantie, putte theim into a vessell of glasse, and powre vpon them. li. ii. of oile of bitter almondes, stoppe the mouth, and set it in the Sonne. xxx. daies, then straine it, and so vse it. This oile is the moste presente remedie, to breake the stone in the reines, or the blader, chiefly if the reines or the necke of the blader, or the places there aboute, bee anointed with it, or els it bee ministred in by the yerde, it is also made with olde oile, and mired with many other medicines, whiche be good against poison: it is also a present remedie against the pestilence, or stingyng of Scorpions, &c.

Youshal haue Scorpions at the Poticartes.

Sicknes.

How make you oile of garden Lilles?

Health.

FIrst take of oyle Oliue. li.i. of flowers of white Lylles. ʒ.iiii. make this oyle, as you did the oyle of Camomill Paulus Aegineta doth shew another way of making of this oyle. This oyle is very good against womens diseases, runnyng sores of the head, the scurfe or any other breakyng forth, if the place be therwith anoynted, it is also good against all diseases, and aches of colde, and inflamacions, also anointed with Saffron, if it be dronken: it wil purge choler but it is noysome to the stomache.

Sicknes.

How make you Oleum de Papauere.

Health.

FIrst take of the flowers, and greane heads of Poppie stamped, ana. ʒ.iii. of oyle Oliue not ripe. li.i. ʒ. iii. make your oyle accordingly. This oyle alwageth head ache, and causeth a man to sleape whan the cause of waking cometh of heat or vapers assend to the head, if ỹ temples, nose, eyes, or forehead be therwith anointed.

Sicknes.

How make you Oleum Nimphæatum album.

Health.

Nimphar is the water lily, white or yellowe.

TAke of oile Oliue not ripe. li.i. of the flowers Nimphar whan thei be fresh, and stampe. ʒ. iiii. kepe theim in a vessell of glasse and repare it as you did the oyle of Violetes, both for settyng it in the sunne, and for the sethyng and changing of the flowers and the mixing of the decoction. This oyle hath almost the vertues of the oile Poppie, but because it is not so cold, & doth not so much dul ỹ senses, therfore we mingle with it, the Oile of Popie to cause a man slepe the better, it altereth a hot complexion, vnto what part so euer it be laid.

Sickenes.

How make you Oleum Menthæ.

Health.

FIrst take of Wintes leaues, and of the iuce of it. ana. ʒ. iiii. vnripe oyle Olyue. li.iii. put these into a vessell of glasse, and set it in the sunne by the space of. xv. daies, stoppyng the mouth of it, this doen, boile them. iiii. houers, then straine them wel, this being doen, afterwarde boyle it, and so let it be kept. This oile is good for a weake and a colde stomacke, it stoppeth vomityng, and causeth digestion, it moueth a manne to his meate, and mollifieth all hardnes in what parte of the bodie so euer it be.

Sicknes.

How

How make you Oyle of Wormewood.

Health.

Take the buddes, toppes, and iuce of Wormewood, ana. ʒ. iiii. of oyle Oliue. li. iii. you shall make this as you did ỹ other. This doth comforte and bringe heate to colde members, it fortefieth the stomacke, and causeth good appetite, it openeth obstructions and healeth diseases which come of a coulde cause, it destroieth wormes and doth bring them forth, if it be mixt with oyntmẽtes and plasters and layd to the place.

Sicknes.

How make you Oleum Lumbrecorum.

Health.

Take of earth wormes. li. i. ß. of oyle Oliue. li. ii. of wine. ʒ. ii. boile them all together, and make an oyle accordingly. This is comfortable to the sinewes vexed of colde, and good for the ach of the ioinctes.

Sicknes.

How make you Oleum de Cherua or alba viola.

Health.

Take flowers of Hartesease. ʒ. xii. of oile oliue. li. ii. the flowers of Hartesease, must be laid. iii. daies in oile seeth them well on the fourth day with a soft fier, this done, put vnto the decoctiõ ʒ. iii. of the flowers of Hartesease, then set it in the sunne and reserue it. This oyle openeth, loseth and asswageth paine of the ioinctes and sinewes, breast, reines and bladder.

This sweete herbe growe vpon walles and in Gardens, it florisshe in Aprill and Maie.

Sicknes.

How make you a Pomander.

Health.

Take of Storax Calamita. ʒ. i. ß. of Beniamin. ʒ. ii. of the gumme of Ladanũ. ʒ. ß. of Cloues, white Saunders, ana. ʒ. iii. of Roses, Mergeram, ana. ʒ. ii. ß. mingle with these pouders of Muske and Ambergrice, ana. ℈. i. make your baule with the infusion of Rose water and Siuet, in a morter somewhat warme.

Sicknes.

How make you Diahyssopus Nicolai, **which is greatly commended of Coradus.**

Health.

It is a very holsome medicine, and must be thus made as foloweth, take Hysop, Greos or flouerdeluce roote, Time, black Peper, ana. ʒ. xx. Puliall royal, Sauory, Rue, Commen. ana. ʒ. xx the Fruite of Dates, Tragaçante, Liqueris, fatte Figges, Raisens of

the Sunne without stones, Fenel, ana. ʒ. r. Ginger, bnculerid Caro-waies, Louage seede, ana. ʒ. b. and Suger, beate your dried thinges in a brasse morter, and your moist thinges in a stone morter, & then temper them together according to arte as Manus Christi or softer, this Dia is good to be eaten for the coldnes of the head, and fasten vp the Uuyla. purge the arters stomach, Lunges Cough, and helpeth Plurisces, and this is good for thee, for thou arte much troubled with these euils.

Sicknes.

How make you Diacolt, after Melue.

Health.

YOu must make it thus. Take swete Colt, Arabicum, or for that Coltmary the whitest, the wood of Cassia, Sinamom, ana. ʒ. b the sedes of smalage, of Anissede, and Rubarbe and Squinans ana, ʒ. iii. Izarabacca rootes, Saffrō, Aristologiae, Myrrhe, añ. ʒ. ii. & Suger as wil suffise, stampe your dried thinges in a morter, and serse them, and stampe your moyst in a stone morter, and mingle them together, and seeth your Suger with Rose water, put in your receptes in the ende, and make it as harde and as soft as you will, this helpeth Dropses, and stoppinges of the guttes, winde, colde or rawnes, paines of collike.

Sicknes.

How make you Diatrion Sandalon Nicolaj.

Health.

TAke the three kindes of Sander, white, red and yellowe, of red Rose leaues, fine white Suger, ana. ʒ. iii. Rubarbe, Spodium the Syrup of Liquires, Purslen seede, ana. ʒ. ii. ℈. ß. ℊ. b. Amile gum of Arabike, and of Tragacāth, the seedes of Melons, Cucumers Gourdes, Citrons, Succorie, or Endiue, añ. ʒ. i. ß. Camphere. ℈. i. and Suger to seeth it in, when the pouders be finely cerced, and the gummes resolued, and so temper them in your panne, hauyng Endiue or Burage water, this is moste hollsome against all the sicknes of the liuer, coming of heate aboue nature, and helpeth the yelow Jaunders, and causeth slepe.

Sicknes.

How make you that moste worthie and excellent Cordiall Diamuscum dulce,

Health.

YOu must vse these simples folowing. Take Saffron, Doronik, Setwall, wood of Aloes, Mace, ana. ʒ. ii. white fine perle, rawe white silke, dried and beaten into pouder, Carabe or Crabfishe, red Corall, Gallia Muschata, swete Basell, or Balme, the white and the

the red Bene, or the flowers, Spicknard, Cloues, ana. ʒ.i. white Ginger, Cubebes, longe Peper, ana. ʒ.i. sweete Mulke, Ambergrice, ana ℈. i.ß. beate this finely in pouder, and with Suger and Rose water, seeth them accordingly into a thicknes, temper it still, and powre it vpon a Marble stone. This is good against the passions of the harte, inswellyng of the stomacke, lacke of slepe, fallyng sicknes, and shortnes of breath, to be eaten mornyng and euening. You maie make an other good Diamuscha Amarum, of a stronger effecte, againste Dropsie, to drie moiste humours, and to clense corrupcion, or putrifaction within the body: if you adde these thinges. Take dried wormewoode, fine yellow Aloes, Castor which be Beuers stones, & louage sede añ. ʒ.iii.ß.

Sicknes.

How make you pouder of Violets.

Health.

Take of flowers of Violets. ℞i.ß. of Roses. ʒ.iiii. of Cipers. ʒ.ß. of Mergeram, Cloues, ana. ʒ.i. white Saunders, Beniamin, añ. ʒ.iiii. of Storax Calamita. ʒ.i.

Sicknes.

How make you Puluis contra pestem.

Health.

Take of Sinkefolie, Dittan, Tunis, Scabuos, Buglosse roote, ana. ʒ.ß. the kirnels of Pomcitron, Sorell, ana. ʒ.iiii. of Coriander. ʒ.ii. of red Roses. ʒ.i. of Purselin sede. ʒ.ii. the shauinge of Iuorie. ʒ.ii. of white and red Corall, ana. ʒ. i. ß. of Terra Sigillata ʒ.ß. of Bolermoniake. ʒ.ii. mingle them and make a pouder.

Sicknes.

How make you Puluis de Boloarmenio.

Health.

Take of the three Saunders, Galanga, Aloes, Cinamom, redde Corall, red Roses, the sede of Melons, ana. ʒ.ß. the rootes of Tunes and Sinkefolie. ana. ʒ. iii. the shauynge of Iuorie, of Hartes horne, ana. ʒ.ß. of Anisseede, Fenell sede, Ginger ana. ℊ. rb. of Sorell sede, of the kirnels of Pomecitrone, Juniper sede, Cloues, ana. ʒ.ß. of Bolermoniake. ʒ.ii. make a pouder therof.

Sicknes.

How make you puluis contra Lumbricos.

Health.

First take of wormewodde. ʒ. i. of Lupines. ʒ. ß. of Hartes horne made in pouder. ʒ.i.ß. mingle them and make a pouder.

Sicknes.

How make you puluis Bezeardicus.

Health.

Let this bole armoniake be put in a little Vineger, and so dried.

TAke of Bolermoniake.ʒ.ii. of red Roses, of Sorell seede, of the Kirnels, of Pomecitron, of Hartes horne made in pouder, Rue seede, the roote of Doronike, Amber seede, of Southistel or Cardus Benedictus. ana.ℑ.iiii. of bothe Corals, of ligni Aloes, of rawe silke, nether coloured nor died, but as it cometh from the silke worme of the three Saunders, of Perles, of the bone in the harte of the redde Deare. ana.ʒ.i. of the Emerode.ℑ.ii. of the pouder of Perles, of Sinkfolie, Dyttan, Tunis, Scabios, Coriander, Terra Sigillata, ana.ʒ.ii of Camphire.ℑ.ii. of Saffron.ℊ.xb. of Amber.ℑ.ii. of Myshe.ℑ.iiii. and make a pouder, if it be put in the syruppe of Rybes, it is a goodlie cordiall.

Sicknes.

How make you penidias.

Health.

TAke of the best Suger.℔.i. or.ii. and at the most three, and put it into a vessell of Brasse, beyng couered within with Tinne or els into an earthen vessell, one of brasse is better for this purpose, mete your Suger with such a quantite of sweete water as will couer it, and if your Suger be very good and stronge, mingle with it for euery pounde of it.ʒ.i. of Hony, then sprinkle vpon it oile of sweet Almondes, and if you haue not this Oyle, you may vse some other in the steede of it, set your vessell on a fier of coales without smoke, and seeth it vntill the water be almost consumed, you shall know whether it be sodden inough or no, thus, take a drop of it, & lay it vpon a Marble stone, and touche it with you finger, if it appere like threades, and will cleaue and sticke vnto your finger, then take it from the fier and lay it vpon a Marble stone, and drawe it abroade, after that ye haue mingled it with the Oyle of Sweete Almondes, or of Syzamyn, after this gather it together againe as hot as your handes will suffer, afterwarde drawe it forth againe with your handes, as sweet Electuaries be drawne, and then sticke a croked naile very hie in the wall, and cast it vpon the croked naile, and so drawe it long till it be white, you must kepe it by the fire, as longe as you doe drawe it, that it maie bee hote, and more gentill to drawe, when you iudge it to bee white enough, then cutte it with sheres in peces, if you make this confectiõ rounde, long, or otherwise, then take of white Amilum, breake it and stampe it, and laie it vpon the Marble stone, and then cast vpon it the paste of Penidis, and rolle and cutte it, and so make it in what kinde so euer you will, howbeit, you must make it quickly, lest it ware colde betwene your handes, this doen laie it in a siue, or in some other like thing nye the fire, by the space of an howr, then take it awaie, and reserue it: this is good for the lunges or cough.

Sick-

Sickenes.

How make you pignolatum?

Health.

THis confection is made with Sugar, dissolued in Rose water, and well clarified, and when it is sodden enough, put in Pineaples pared, and let it stande and coule, till it come to the forme of a harde confection, and then reserue it.

Sicknes.

How make you pilule sine quibus nolj.

Health.

FIrst take of Aloes washed. ʒ.xii. of the fiue kindes of Mirabolans, Reubarbe, Mastike, Roses, Wormewood, Violtes, Sene, Agarike, Dodder, ana. ʒ. temper theim with the iuce of Fenell, into the whiche you shall put. ʒ.vi. of Scamonie well broken, how be it, mingle your Scamonie with the iuce of Fenell, then presse foorthe your iuce with the Scamonie, so moche as will suffice for the concoction, then make your pilles with your handes, anointed with the oile of Violetes, or oile Oliue. These bee presente Pilles to purge Choler, Fleume, and Melancolie, against euill sight, whiche cometh of abundance of humours, against paine of the eares, and of iliaca passio.

Sicknes.

How make you pilule Auræ.

Health.

TAke of Aloes, Diacridion, ana. ʒ.v. of Roses, Smalege seede, ana. ʒ.ß. of Anisseede, Fenell seede, ana. ʒ.i. of Mastike. ʒ.i. of Saffron, of the inner parte of Coloquintida, make your pilles with the infusion of gumme Tragantum. These bee very excellente Pilles to purge the hed, and to amende the ye sight, the winde in the stomache or bowelles, and thei purge without any paine.

Sicknes.

How make you pilule Cochie.

Health.

FIrst take of the pouder of Hiera picra. ʒ.x. of Coloquintida. ʒ. iii. ɔ.i. of Scamonie. ʒ.ii. of Turbith Sticades, ana. ʒ.v. mixe it with the syrup of Sticados, and so make your pilles. These doe purge the hedde meruellouslie well, but chiefly of grosse and colde humours, it asswageth the hedde ache and reume.

Sicknes.

How make you pilule de octo rebus.

Health.

TAke of Aloes Diacridion, ana. ʒ.ii. of the inner parte of Coloquintida, and of the flowers of harder Time, Agarike, Mastike the thirde kinde of Mirabolans, Wormewood, ana. ʒ.i. temper them with the iuce of night shade.

Sicknes.

How make you pilule de Mirabolanis.

Health.

FIrste take of the fiue kindes of Mirabolans, Agarike, Diagridion, Coloquintida, Sene, ana. ʒ.ß. the flowers of the harder Tyme, Turbithe, Anisseede, Fenell, Mastike, the stone Lazure, ana. ʒ.iii. of Aloes. ʒ.i. make these pilles with the iuce of Wormewod, and if you mingle a little Ginger with them, your pilles shall bee the better. These pilles be verie good against the ache of the hippe, or huckell bone, the goute and the splene. They doe clere the sight, and purge burnt choller.

Sicknes.

How make you pilule Elephanginæ.

Health.

FIrste take of Cinamom, Cubebes, ligni Aloes, Calamus Aromaticus, Mace, Nutmegges, Cardamom, Cloues, Macarabacca Mastike, Squinantum, Spicknarde, the fruite of Balme, ana ʒ.i. of drie Wormewood and Roses, ana. ʒ.b. stampe thē, but not smal, and then put vnto theim. ℔.xii. of water, seeth theim till twoo partes of the water bee consumed, then rubbe theim with your handes, and strain them, and presse forthe the water, this doen, take of Aloes Succotryne. ℔.i. washe it in a Skillet, or soche like vessell of stone, couered or elles with glasse: you muste washe it ofte, and with raine water, then drie it, and cast vpon it. ℔.ii. of that whiche you did presse forthe before, drie it in the Sonne, then mingle it with your Aloes of Mirrhe, Mastike, ana, ʒ.b. of Saffron. ʒ.iii. beate them well, and caste vpon them the residue of that, whiche was strained, and rubbe theim with your handes, vntill thei be broken: many Poticaries washe Aloes, with infusion of Rubarbe. These pilles allwage paine of the stomacke, whiche cometh of fleume, and purgeth the stomacke very wel, the brain and the instrumentes of the sences, from grosse and corrupt humours.

Sicknes.

How make you pilule Aggregatiue.

Health.

FIrst take of the first kind of Mirabolans of Reubarbe, aā. ʒ.iii of the iuce of Egrimonie, and Wormewoode, ana. ʒ.ii. of Diagridion. ʒ.vi. of the thirde kinde of Mirabolans, Agarike, Coloquintida,

loquintida, Polipody, ana.ʒ.ii. of the beſt Turbith, of Aloes, ana.ʒ.vi of Maſtike, Roſes, Salgem, the flower of harder Tyme, Aniſſeede, Ginger, ana.ʒ.ſ. of the Electuarie of Roſes, as moche as will ſuffice, to make it thicke. Theſe pilles be verie good againſt long Agues, and thoſe whiche be vexed with ſuperfluous humours, ache of the hedde, ſtomache and Liuer, thei purge corrupte Choler, Melancholie, and Fleume, thei quicken and refreſhe the inſtrumentes, of the ſenſes.

Sicknes.

How make you Pilles of Reubarbe.

Health.

Take of Liquores, iuce of Wormewood, Maſtike, ana. ʒ.i. of the firſt kinde of Mirabolãs. ʒ.iii.ſ. of Smallage ſeede, wilde Lillies, Fenel, ana.ʒ.ſ. of Trochiſti, Diarodon, ana.ʒ.iii.ſ. of Heira Picra.ʒ.x. of Reubarbe.ʒ.iii. make them with Fenell water. Theſe pilles cure long Agues, and thoſe, whiche be alſo engendred of diuers groce and corrupt humours, thei aſſwage the paine aboute the liuer, and chiefly thei cure the dropſie: ſome Phiſicions vſe theſe in the ende of amirte tercian, you maie make thē ſtronger with other ſimples, as you iudge beſt for the paciēt, take of theſe in the morning. ʒ.ii. or. ʒ.i.ſ

Citrine Mirabolans, bee taken for the firſt kinde.

Sickenes.

How make you pilule de Sarcocolla.

Health.

Take of the gumme Sarcocolla.ʒ.iii. of Turbythe. ʒ. iiii. of Coloquintida.ʒ.i.ſ. of Salgem.ʒ.i. diſſolue the Sarcocola in Roſe water, and mingle all the other with it, and ſo make your Pilles, theſe purge fleume, how be it, few Phiſicions do vſe them.

Sicknes.

How make you pilule fætide maiores.

Health.

Firſt take you of Serapinum, Amoniacū, Opopanax, Bdellij, Coloquintida, wilde Rue, Aloes, the flowers of the harder Time, ana, ʒ.b. of Spurge, Clammony.ʒ.iii. of Cinamum, Spyckenarde, Saffron, the Otters ſtones, ana. ʒ.i. of Turbythe ʒ.iiii. of Gynger. ʒ.i.ſ. of Euphorbe.ʒ.ii. diſſolue your gumme in the iuce of Leekes, and ſo make your Pylles. Theſe Pilles purge groſe humours, and be very good againſt ache in the ioynctes, and goute in the feete, againſte paine in the backe, knees, ſtomache, the Colike, white Leaper and Poxe.

Sicknes.

How make you pilulæ de Euphorbio.

Health.

Take

A good pille for Sciatica.

THe Euphorbium, Coloquintida, Agarike, Bdellium, Serapin ana.ʒ.ii. of Aloes.ʒ.v. make Pilles, with the iuce of Leekes. These purge fleame, and do also mollifie, they cure the Paulsie, and purge grose humours, which haue course to the ioinctes and sinewes, they cure the ache and paine in the hippe and huckell bone of humours.

Sicknes.

How make you pilule lucis maiores,

Health.

FIrst take of Roses, Vyolettes, wormewoodde, Coloquintida, Turbythe, Cubebes, Calamus Aromaticus, Nutmigges, Spicknarde, the flower of harder Tyme, the seede and wodde of Balme, Siler Montanum, Rueseede, Squinantum, Azarabacca, Mastyke, Cloues, Cinamum, Anysseede, Fenell, Smallage, Casiafistula, Saffron, Mace, ana.ʒ.ii. of all the kindes of Mirabolans of Rewbarbe.ʒ.vi. of Aloes, Succotrine asmuche as of them all, make them with the iuce of Fenel. These be present remedy against dimnes of the sight, they purge the instrumentes of the senses, and superfluous humours, they kepe the body stronge and in healthy.

Sickenes.

How make you Pilule lucis minores.

Health.

TAke of the wodde of Balme and the seede of Balme. ana. ʒ.i. of Selyden.ʒ.v. of Roses, Vyoletes, wormewod, Eyebright, ana. ʒ.iii. of Sene, the flowers of harder Time, of all the kyndes of Mirabolans, of Agarike, Coloquintida, Squinans, the stones Lazule and Licius, ana.ʒ.ii.ß. of Aloes, Succotrine, asmuche as of them all, make them with the iuce of Selendine or Fenell. These doe purge Melancholy better than the other.

Sicknes.

How make you pilule de Lapide lazule.

Health.

TAke of the stone Lazule washed. ʒ.v. ℈ flowers of harder Time, of Polipodie, ana.ʒ.viii. of Scamonie, of Salte, ana.ʒ. ii.ß. of Agarike.ʒ.viii. of Cloues, Anisseede of Hiera Picra.ʒ.xv. make them with the iuce of Endif. These be excellent Pilles against longe diseases of Melancholy and burnt choler.

Sicknes.

How make you pilule de Bdellio.

Health.

Take

TAke of Bdelliũ.ʒ.xii. of Annifeedes.ʒ.iii. of all kindes of Mirabolãs, of Amber ana.ʒ.ii.ß. mingle your Bdelliũ with the iuce of Leekes, and so make the Pilles. These Pilles haue bene proued against runnyng Emerodes, and the sores of them, and to stoppe the termes menstruall in women.

Bdellium is a precious gũ of a tree, growing i Mauritanie. and is called Molochall.

Sicknes.

How make you pilule de Hermodactylis.

Health.

TAke of wilde Lilles, of Aloes, of yelow Mirabolans of Turbith Coloquintida, Bdelium, Serapinm, ana.ʒ.bi. of the Otters stones, of the gumme, Sarcocolla, Euphorbe, Opopanax, wilde, Rue, Smallage, anna.ʒ.iii. of Saffron.ʒ.i.ß. mingle these with the iuce of Colewortes, and make them in Pilles.

Hermodactilus bee.ii. kindes, one like a Lilly hauing one rote the other like Safron, both roote and flower, but greter, but ỹ first is called in ỹ Greke Ephemerõ, the last is called Colchicum.

Sicknes.

How make you pilule Arthiticæ.

Health.

FIrst take of Ephemeron, Turbythe, Agarik, ana.ʒ.iiii. of Casia fistula, Spicknard, Cloues, the wood and seede of Balme, Ginger, Mastike, Fenel, Anisseede, Saxafrage, Sperage, Kneholme or Buchers Brome, Roses, Gromell seede, Salgem. ana.ʒ.ß. of Aloes Succatrini, asmuche as of them all, make them with the iuce of Fenell. These Pilles cure the goute of the ioynt of the feete.

Sicknes.

How make you pilule Stomachicæ.

Health.

TAke of Aloes.ʒ.bi. of Mastick, of Roses, ana.ʒ.ii. make theim with the iuce of Nightshade. These purge the stomake and hed. you maie make theim with Mirabolans, Citrine, Aloes, Turbeth ana.ʒ.x. Roses, Spicknarde, Mastike ana.ʒ.ii.ß. Anisedes.ʒ.i.ß. sal Gemme, and Safron aã.ʒ.i. make this with syrup of Wormwood.

Medues pilles for the stomacke.

Sicknes.

How make you pilule Antecibum.

Health.

TAke of ligni Aloes, Cloues, Folium indicũ, Mastyke, the wodde and seede of Balme, Cassia wood, Mace, Nutmegges, Cynamũ Cubebes, Saffron, siler Montan, Spicknard, ana.ʒ.ii. of Reubarbe, & Aloes Succatrine, asmuche as of them al, mingle them with sweet wine, and make your Pilles. These Pilles cause good digestion, and distribute meate vndigested, and must be taken before meate.

Sicknes.

How make you Pilles of Agarike, or Agarici.

Health.

Take

TAke of Agarike, Maſtike, aā. ʒ. iii. gardē Lille rootes, Hoꝛehoūd ana. ʒ. ii. of Turbith. ʒ. v. Hiera picra. ʒ. ii. of Coloqnintida, the gumme Sarcocoll, ana. ʒ. ii. of Mirrhe. ʒ. i. make theſe Pilles with the iuce of Erbes oꝛ frutes fined either in the ſonne oꝛ by the fier and this iuce ſo fined, is called of the Pothicaries Rob. Theſe Pilles purge the ſtomacke from groſe and coꝛrupt humours, and thei bee veꝛie good againſt ſhoꝛtnes of the wynde, and olde coughes.

Sicknes.

How make you Pilles of Fumiterre.

Health.

TAke of the fiue kindes of Mirabolans, ana. ʒ. v. of Aloes. ʒ. vi. of Scamonie. ʒ. v. mingle them with the iuce of Fumiterie, & let them ſtande til thei be dꝛie, then ſpꝛincle on againe the iuce of Fumeterie, and ſuffer them againe to dꝛie, and ſo do the thirde time then let them ſtande vntill they be thicke, and then make your pilles.

Sicknes.

How make you pilule Comunis.

Health.

This pille is againſte the peſtilēce, and called Ruffy.

TAke of Aloes. ʒ. ii. of Saffrō, Mirrhe, ana. ʒ. i. make them with ſweet wine. Theſe Pilles be muche vſed of the Phiſicions, if they be taken in ſommer, and if you take them in ỹ plage time, then you muſt put vnto them as much Bolermoneake as of Aloes.

Sicknes.

How make you pilule de Aſſey eret.

Health.

FIrſt take of Hiera Picra. ʒ. i. of Maſtyke, of yelow Mirabolās ana. ʒ. ß. of the beſt Aloes. ʒ. ii. make your Pilles with the iuce of Stycados. Theſe Pilles be a pꝛeſent remedy againſt the headache.

Sicknes.

How make you pilule Bichiæ.

Health.

TAke of the iuce of Liqueris, Amili, Tragantum, gumme Arabyke, ſweet Almōdes, ana. ʒ. i. of Suger. ʒ. iii. make them with the ſlimie ſappe of the ſeede of Quinces.

Sicknes.

How make you pilule imperiales.

Health.

TAke Cinamom, Amonium, Aniſſeede, Maſtike, Cardamom, Ginger, Setwall, Mace, Nutmegges, Cloues, Saffrō, Cubebes, ligni Aloes,

Aloes, Turbyth, Manna, or sweet dewe, Agarike, Sene cods, Spicknarde, of the fiue kindes of Mirabolans, ana. ℈. i. of Rewbarbe, almuche as of them all, of Aloes almuch as of all the other, make them with the sirrup of Roses or Uyolets.

Sicknes.

How make you pilule de Hiera picra.

Health.

TAke of the pouders of Hyera picra, simpler. ℥. i. make them with the conserue of Roses almuch as will suffice.

Sicknes.

SOme tyme the bodies of menne, women, and childzen, bee so weake and febell, that thei bee not able to receiue purgacions by Electuaries, Pilles, or Glisters, what easie meanes is then to be founde, to purge the bellie, I praie you tell me.

Health.

THere bee diuers meanes to bee founde, as appereth by Nicolaus Myrepsi, whereas he teacheth how to make Suppositores: as for example, here is one of theim. ℞. Ellebozus the black. ℥. ii. and good yelowe Aloes. ℥. i and Mousedounge. ℥. iii. beate these in pouder, seeth theim in Honie, vntill the thicknesse of a suppositorie, then make one or twoo, in the forme of a longe small finger, then put a little fine Cotten vpon the ende thereof, and so put it in the bodie, and this will bring foorthe bothe Choler and fleume, also here foloweth an other, to pulle doune the swellyng of the bellie, winde in the greate guttes, Chollike, or sochelike, take the seede of Rewe, called Herbe Grace, or of wilde Rewe, of Agarike, ana. ℥. iii. Commine well dried, Turpete, ana. ℥. ß. Dacridium, ℥. ß. ℈. iiii. beate these fine in pouder accordingly, then put in salt Peter, or comon salte. ℑ. iiii. and seeth it in Honie, as is aforesaied: Here also doeth folowe the making of an other, to relaxe the bellie, take of ỹ iuce of Rapes, or Panis Porcinus ℥. i. and salte of the yearth, or comon salte. ℑ. iiii. & Honie almoche as will suffice, as in the maner aforesaied. But if you will purge Choler aduste, fleume, or winde in the bellie, Colocynthidis, called Coloquintida, the inward parte therof, but not the seedes. ℥. iii. Polipody clene washed. ℥. iii. Bulles or Ore gaule. ℥. i. and Honie, as example before. I haue shewed you the waie of purging suppositers, now shall I shew you the maner to make some suppositers to heale Dysenteria, or flux of bloud, coming from the apostumacions bred in the liuer, and sometime a perilous flixe, with rasyng or excoriacion, continuall turmentes, and moste greuous paines in the guttes, with casting out yellow choller, sharpnes of bloud, choller aduste, salte fleume, whiche sicknes haue slaine many men, women, and childzen, for lacke of helpe.

To make good suppositors laxatiue

Suppositors to help colike

Suppositors to stop fluxes.

℞. Opium, whiche is the iuce of Poppie dried, Mirrhe, Castorium, whiche ye the dried stones of Abeuer, Safron, Frankinsence, Hypocistidis, aā. ʒ. vi. Styrax. ʒ. iii. and a little wine and Honie accordingly, and so seeth your suppositer to the thicknes, and roule it three finger lenth. An other for the same.

Castor, is Beuers stones.

℞. Opobalsamum, and the fine lockes of Wolle, roule theim together, in the maner of a suppositer, this hath a meruelous working, saieth Nicolaus Myrepsy in this case: an other for thesame.

℞. Opium, Myrrhe, Safron, Dragones bloud, Bolearmoniake, Lemmy, called Tarra sigillata, Mastike, ana. ʒ. i. the iuce of Planten and of Knotgrasse, and a little Goates milke, asmoche as will suffice, putting in a little of Acacia, or the iuce of Sloe, or wilde Plummes, beaten together in a morter, and then seeth it in a little panne, powring in a fewe droppes of Oile and Vinegar, and when it is thicke, roule it in a suppositer: prouided that your saied suppositers bee. ʒ. i. in waight, and those be beste, saieth that learned man Nicolaus Myrepsi, also his counsell is, to make them in lengthy, more then three fingers. Now shall I shewe you the maner, of an other laxatiue suppositer, and so I will make an ende of theim.

℞. Mercurie and Wormwood, dried and beaten in pouder, the rind of Colocinthida, Agarice, and Hierapicra, ana. ʒ. i. comon salte, or salt Peter. ℈. iii. and Honie as moche as will suffice, and then make your Suppositer.

Sicknes.

Ofttimes chaunceth great perilles emong women, when as either nature is to weake, wherby menstruall termes are stopped, or the childe within the belly dedde, wherupon women oftentimes doe die, I praie you tell me some spedie remedie, and approued medicene, that will so open the matrixe, whereby the dedde childe maie be cast forthe, to helpe the woman.

Health.

Dyophalion is an excellēt Emplaster, to deliuer or bring forth a dedde childe from the mother.

There is no better medicene, then this folowyng, called Dmpophalion. ℞. Rapeseede, Sal Niter, Elleborus, the white and the blacke, Colocinthidis, called Coloquintida, Staphys agre, ana. ʒ. iii. Scamoni. ʒ. ii. the iuce of Elaterii, whiche is a wilde Cucūber, or Cucumeres anguini. ʒ. ii. ß. beate your dried thinges into pouder, and put theim into the Oile of Ireos, and the gaule of an Oxe, or Bull, aā. ʒ. iii. mingled together with the pouder of Carthamus. ʒ. iii also dissolue in your saied oile Amoniac. ʒ. iiii. then stampe bitter Almōdes. xi. ß. with your forsaid receiptes, in a stone morter, then spred it vpon a pece of leather, and make a greate broade plaster, and a plie it vpon the bellie of a woman, for suche a case as I haue saied, and it will worke accordinglie.

Sicknes.

Pow

How make you Pomatum.

Health.

Take of the fatte of a yonge Kyd.℔.i.temper it with the water of Muske Roses, by the space of foure daies, then take fine apples and dresse them and cut them in peeces and larde them with Cloues, then boyle them al together in the same water of Roses, in one vessell of Glasse, set within another vessell, let it boyle on the fier so longe vntill all be white, then washe them with the same water of Muske roses, this done, kepe it in a glasse and if you will haue it to smel better, then you muste put vnto it a littell Ciuet or Muske or of theim bothe, and Amber grice. Gentilwomen doe vse this to make their faces smothe and faier, for it healeth clefftes in the lippes, or in any other place of the handes and face, &c.

Sicknes.

How make you Rosata nouella.

Health.

Take of Roses, Suger, Liqueres, ana.℥.i.℥.ii. of Cinamom.℥.ii ℈.iii. of Cloues, Spicknarde, Gynger, Galinga, Nutmegges, Setwall, Stozar, Calamita, Cozdanionũ, Smalage, ana.℈.i. ℊ.viii. make these in pouder. This pouder stopeth vomityng and castyng of the stomacke, it fortefieth those whiche haue been longe sicke, and letteth ouer much sweatyng.

Sicknes.

How make you Syrupus de acetositatis citri.

Health.

Take of the tarte and sower iuce of Pomecitron.℔.xii. seeth it in a vessell of Glasse, on the coales with a soft fier, till the thirde parte be consumed, then straine them, and let it stande til it be cleare, and take of that whych is cleare.℔.vii. and then power vpon it fined Julep.℔.v. seeth theim vntill it bee thicke, if it bee in Sommer, then let it stande in the Sunne till the water be consumed. This is a present remedy agaynst all diseases whiche come of grose and corrupt humours, against the pestilence and all poysons, it dothe also quenche thirste.

Sicknes.

How make you Sirupus de Acetosæ.

Health.

Take of the iuce of Sozell clarified.℔.iii. of Suger clarified.℔. ii. make of these your sirup. This sirup is good against colerike persons, and tercian Agues, the burning of the stomacke, and the harte, it is a singuler remedy in plages, and in Agues of corrupte humours.

Sicknes.

How make you Syrup de Agrestalabrusca, or vnripe Grapes.

Health.

FIrst make this syrup of vnripe grapes, as you did the syrup of Pomecitron. This cannot be made but onely in sõmer, because the iuce of the vnripe grape cannot be gotten but at that time.

Sicknes.

How make you syrup of Calamintes, or de Calaminta?

Health.

TAke dothe of the Garden and wilde Calamintes, ana. ʒ. ii. of Louage, yelow Carots, Squinantum, ana. ʒ. v. of Raysens of Corans picked. ℞i. ß. of Hony. ℞i. ii. and so make it: you must take ℞i. v. of water, to boile your Reasons in theim, then this beyng caste forthe, take asmoche again, and let it seeth till the halfe be consumed, afterward put you Honie vnto it, and make your syruppe accordingly. This syrup is a present medicine against all diseases of the splene, and chiefly if it be made hard, it doeth cõfort those, whiche haue their inwarde and principall partes colde, or be shorte winded, or haue any cough, for it doeth purge the stomacke, breaste, and bowelles meruelous well, of grosse and corrupt humours.

Sickenes.

How make you syruppe De mentæ.

Health.

TAke of the iuce of Quinces, and sowre Pomgranettes, cast vpõ these iuces, of drie Mintes. ℞i. i. ß. of Rose leaues. ʒ. ii. lette it stande a daie and a night, then set it ouer a softe fire, with Honie and Sugar, vntill the halfe be consumed: mingle with your syrup the confection called Gallia Muschata, to make theim pleasaunte. This syruppe is good for a colde stomacke, it stoppeth vomityng, and the disposicion vnto it: it taketh awaie the hicket, and fluxes and cold, or winde in the guttes.

Sicknes.

How make you syruppe Deabsinthio.

Health.

TAke of wormewoode. ℞i. ß. of redde Roses, ana. ʒ. ii. of Spikenard. ʒ. iii. of good olde wine and newe, of the iuce of Quinces ana. ℞i. ii. ß. let it stande a daie and a night, in a vessell of stone, then seeth it with a soft fire, till the halfe bee consumed, with. ℞i. ii. of Honie, and then make the syruppe. This is an exellente medicine to fortifie the stomacke, and to cause good appetite, to make strong the bowels & liuer, and chiefly when the diseases cometh of a cold cause, it helpeth also in hote diseases, if it be tempred with colde thinges.

Sick-

Sicknes.

How make you syrruppe of Fumitarie?

Health.

TAke of all the kindes of Mirabolans, ana. ʒ.xx. of the flowers of Borage, Bugloſſe, and Violettes, of Wormewoode, Dodder ana.ʒ.i. of Liqueres, Roſes, ana.ʒ.ß. the flower of garden time Polipodie, ana.ʒ. vii. of Prunes a hundred, of Raiſons of Corans piked, ana.℞.ß. of the fruite Thamarind, Caſiafiſtula, ana.ʒ.ii. let theſe boile in. ℞.x. of water, till it come to. ℞.iii. make your ſyrruppe with the iuce Fumitarie, ſodden and fined with.℞.iii. of Sugar, ſething them accordyng to the arte. In this syrup mahyng, you muſt obſerue this order, in putting of your ſimples, bicauſe ſome require more time and ſome leſſe, therefore firſt of all putte in Polipodie, then Prunes, Raiſens, Liquores, Wormwood, Roſes, Dodder, and Borage flowers, afterwarde Violettes, Mirabolans, flowers of harder Tyme, Caſiafiſtula, Thamarinde, whiche after ſome Phiſicions iudgemēt ſhould not boile, bicauſe it is verie tender, how bee it, other learned menne thinke it beſte, to putte it in the latter ende of the decoction, and ſo to ſuffer it to boile ones, that it maie the better be mixed with the other and if a man would contende, that ſofte and tender ſimples, dooe leſe their moiſtnes in boilyng, then wee muſte anſwere, that thei leſe not their naturall moiſtnes, but the vnnaturall and accidentall, and you muſt alſo obſerue this order whiche foloweth, if you will make your ſyrruppe well, when your decoction is made, then clarifie your Suger with welle water, the whiche beyng ſodden and clarified, put into it the iuce Fumetarie, when it cometh nie to the faſhion of a ſyrruppe. Theſame decoction muſt be ſodden oftentymes, by little and little, til it ſhall be well and perfectly ſodden, then put in your fruite Thamarinde and Caſiafiſtuly, and ſo make an ende of your decoction. This ſyrruppe openeth, and taketh awaie all obſtruction, bothe of the ſtomacke, and of the liuer, and fortefieth all the members, it cureth all the ſores about the inwarde partes, whiche come of ſalte, and burnte matter, as the ſcabbe, leaper, and Frenche Pocke.

An obiection for ſyrruppes.

how to make Syrruppes.

Sicknes.

How make you ſirupus de Fumoterre ſimplex.

Health.

FIrſt take of the iuce of Fumetarie well fined.℞.iiii. of Sugar clarified.℞.ii.ß. make a ſyrruppe, this clenſe the liuer.

Sicknes.

How make you a ſyrruppe of Liqueres?

Health.

A Medecine very good for the Pleurici.

TAke of Lyquoris. ʒ. ii. of Maydenheere. ʒ. i. drie Hysop. ʒ. ß. caste vpon these. li. i. of water, & let it stande a day and a night, then seeth it till the halfe be consumed, this done, put these vnto the decoction of Sugar, Hony, Pendice, ana. ʒ. viii. of Rose water ʒ. vii. make of these a syruppe. This is a presente remedy againste the Pleurici, olde coughes, to purge the stomacke and lunges.

Sicknes.

How make you Syrup of Hysop.

Health.

This syrupp excelleth in vertue for the Lunges.

TAke of drie Hysop, the roote of Smalage, Fenel, Lyqueris, ana ʒ. x. of barly the huske taken of. ʒ. ß. of the seede of Malowes, the gumme Tragantum, the kirnels of Quinces, ana. ʒ. iiii. of Maydenheere. ʒ. vi. of Juiubes, Sebesten. ana. xxx. of Raisons of Corans, picked. ʒ. xii. of figges, Dates, ana. x. of white Penidis. li. ii. make a syrup. To this syrup making take. li. viii. of water and seethe it vntill it be come to three, then presse it, & let it boyle with Pendice, vntill it come to the forme of a syrup, and in making of it you ought to kepe this order for your simples first take Juiubes Sebest, Raisons figges, Dates, ỹ roote of Smalage, Fenel, then Barly, Malowseede kirnels of Quinces the gumme Tragantum, Hysop, Maydenheere. This sirup cureth diseases of the stomacke, the coughe, pleurici, shortnesse of winde, and all griefes of the body.

Sicknes.

How make you Sirupus de Marubio.

Health.

A good medicine for olde men to clence Fleume.

FIrst take of greene and younge Horehounde. ʒ. ii. drie Hysope, Maydēheere, ana. ʒ. vi. Liquoris. ʒ. i. of Calaminte, Anisseede the rootes of Smalage and Fenell, ana. ʒ. v. of Malowes seede Fenegrike, Flouredeluce, ana. ʒ. iii. of Lynseede, kirnels of Quinces, ana. ʒ. ii. of Raysons of Corans picked. ʒ. v. Figgs. xv. of Penedice. li. ii of Hony. li. ii. make of these your syrup, you must take to the making of this syrup. li. x. of water whiche shall boyle till the halfe be consumed, because the Hony and Penedice require muche seething. This syrup cureth olde coughes, longe diseases of the breast & lunges, shortnes of the winde, and chiefly in olde men, if it come of a Fleugmatike humour, grose, corupt and harde to be dissolued.

Sicknes.

How make you Sirup de Epithymo.

Health.

First

There be. v. kinds of Myrabolans, whose names be, Citrine Chebuli Indi Bellerici Emblici.

FIrst take of harder Time of the garden. ʒ. xx. of the twoo firste kindes of Myrabolans, ana. ʒ. xv. of Dodder, Fumiterre, ana. ʒ. x. of Tyme, Buglose, Calamynte, the fouerth and fifte kinde of Mirabolans, of Liqueris, Polipodie, Agarike, of Stycados, ana. ʒ. vi. of Roses, Fenel, Anysseede, ana. ʒ. ii. ß. of Raysons of Corans. ʒ. iiii of Thamarinde. ʒ. ii. ß. of Sugar. ℔. iiii. and here you muste putte to the makyng of this. ℔. x. of water whiche muste bee sodden to three. ℔. this muste bee kepte, as concernyng the puttyng in of your Simples, fyrst take Polipodie, Agarike, Raysons, Liquores, Fenell, Anisseede, Stycados, Fumiterre, the Roses, Doder, Buglosse, Myrabolans the stones taken out, and the flowers of ỹ harder Time, dissolue your Thamarinde in one parte of the decoction, and let your Suger boyle with new wine, boyled to the thirde parte, whan your decoction shall be as thicke as Hony, yet seeth it a littell more, and in the ende put in your Thamarinde, and let them boyle once or twise, till they come to the thicknes of a syrup. This is approued medicen agaynst the French Pockes, Cankers, fallyng of the heere, greate and deepe woundes, lepres, and all diseases of Melancholy and burnte Choler. This doeth purge meruelous well, yf a man take therof a good quantitee, comenly we ought to take from. ʒ. iiii. to. vi. ʒ.

To helpe a cõmon knowen malady bothe in Englande and Fraunce called the pox

Sicknes.

How make you sirupus de Eupatorio.

Health.

TAke of the rootes of Smalege, Endiue, ana. ʒ. ii. of Liquores, Squinantum, Dodder, Wormewood, Roses, ana. ʒ. vi. of Maidenheer, Cardus Benedictus the flower, of rootes of Buglosse, Anisede Fenel sede, Agremonie, aã. ʒ. v. of Reubarbe, Mastike, aã. ʒ. iii of Spicknarde, Asarabacca, Folium indicum, seeth them in. ℔. viii. of water, vntill the thirde parte be consumed, and make a syrup with. ℔ iiii. of Sugar, and with a sufficient quantitee of Smalage and Endiue. This sirup is good in longe Agues, chiefly to fortifie the weakenesse of the liuer and stomacke, it cureth the dropsie, and euill lykynge of the body, olde and almost vncurable sores, deliuereth the stomache from wind and coldnes, it alwageth also the payne of the midrek and swellyng therof.

Against Dropsie.

Sicknes.

How make you syrup of Sticados.

Health.

TAke of the flowers of Sticados. ʒ. xxx. Tyme, Calamint, Organie. ana. ʒ. x. of Anisseede, Pellitarie of Spaine, ana. ʒ. vii. long Peper. ʒ. iii. Gynger. ʒ. ii. of Raysons of Corans. ʒ. iiii. of suger ℔. v. put also vnto them these pouders folowyng, Cynamom, Calamꝰ Aromaticus, Saffron, Ginger, blacke Peper, longe Peper, ana. ʒ. i. ß.

bynde them in a thinne clothe, and hang them in the syrup. This hath ben proued against all colde diseases, of the sinewes, as the Paulsie, faulyng euell, crampe, shaking, writhyng of the necke on the one side, reumes from the head to the breast, and doeth comforte the stomacke and the inwarde partes of the bodie.

Sicknes.

How make you siirupus de Violes, or Violettes?

Health.

TAke. li. v. of the infusion of Violets, of Sugar clarified. li. iiii. mingle them together, and seeth them with a soft fier, & kepe them. This is a present medecine against hote Agues and heat of the liuer and harte, the pluralie, drie coughes, the roughnes of the windepype and throate.

Sicknes.

How make you syruppe de Papauere simp. or Poppie?

Health.

TAke of the heads of white and blacke Popie, ana. lr. ʒ. seeth thē in. li. iiii. of raine water vntill it come to. li. ß. and with. ʒ. iiii. of white Sugar and Penedise make your sirup. This siruppe causeth a man to sleape, and quencheth the thyrst, it stoppeth reumes running to the breast, and doth mitigate the pain. This is not so cold as the compounde Papauer.

Sicknes.

How make you siirupus de Papauere Compositum?

Health.

TAke of white and blacke Popie. ana. ʒ. l. of Maidenheere. ʒ. rb. of Sugar. ʒ. v. of Iuiube. rr. of Lettise seede. ʒ. rl. of Malowes seede, of the kirnels of Quinces, ana. ʒ. vi. seeth them in. li. iii. of water, vntill the halfe be consumed, then make your sirup with. ʒ. viii. of Sugar and Penedise. This compounde sirup hath the same vertue, which the simple hath, but it causeth great colde & aswageth paine better. Mesuas doth iudge it to be good agaynst a drie coughe and a consumption.

Sicknes.

How make you Sirup of Mirtes comp.

Health.

TAke. rr. Mirtes, of Saunders white and red, of Manna or swete dewe of heauē, the flouers of wilde Pomgarnets, Barberies, aā. ʒ. rv. of Medlers. ʒ. l. of well water. li. viii. boile thē al to the half then strain them, and put into the strayning, the iuce Pomgarnets & Quinces, ana. ʒ. vi. of Sugar clarified. li. iii. mingle these, and seeth them

them vntill they come to the fashion of a syrup.

Sicknes.

How make you Syrup of Wyrtes, simp.

Health.

TAke of the iuce of Wyrtes. ℞i.xii. seethe it in a vessell of glasse with a soft fier vntil the thirde parte be consumed, then strain it and let it stande vntil it be clarified, then take. ℞i. viii. of that which is clarified, and put vnto it. ℞i. b. of Hony, seeth it till it come to the thicknes of a sirup. ʒ.i. if it be sommer set it in the sunne, vntil the water be consumed. This comforteth the stomache and al the inward partes, and cureth also an olde coughe.

Sicknes.

How make you sirupus Acetosus simplex,

Health.

TAke of good white Sugar. ℞i. viii. and putte it into a vessell of stone, and cast vpon it. ℞i. iii. of cleare welle water, seeth it with coales or els with a littell fier, without smoke, alwaies scommyng it, seeth it till it shalbe cleare, and vntill the water be half consumed. Then put vnto it of Vineger of white wine very strong, ℞i. iii. seeth it vntill it be enough. This is a present remedie against all hoat diseases, subtill or grosse matter, prouoketh Urine, quenche Choler, and doeth extenuate and make grosse thinges soft, and clenseth stinkyng matter in the stomache.

Sickenes.

How make you sirupus Acetosus compositus.

Health.

TAke of well water. ℞i. x. put vnto it the rootes of Fenell, Smalage, Endiue, ana. ʒ. iii. of Anysseede, Fenell seede, Smalage seede, ana. ʒ. viii. of Endiue seede. ʒ. ß. seeth them with a softe fier, vntill they come to. ℞i. b. then straine it, and put to the decoction ℞i. iii. of Suger, let it bee carified as before, and mingle with it a sufficiente quantitee of good vineger, accordyng to the forme of the syrup before. This syrup purgeth groase, and fleume it scoureth, and openeth opilacions and obstructions, whiche be aboute the liuer, splene, and reines.

Sicknes.

How make you syrup de succo Endiuiæ, or Endiue simplex.

Health.

TAke the iuce of Endiue fined. ℞i. viii. of Suger clarified. ℞i. b. ß. make your syrup, sething. This is a principal medicin to alwage

the

the heate of the lyuer, the harte, and the other chiefe partes, and it cure the Pleurefie.

Sicknes.

How make you ſirup of Endiue compoſitus.

Health.

Take the iuce of Endiue and fliewoꝛte, ana.ʒi.iii. theſe iuces muſt be clarified, then take of Roſes, Violets, Lẽtels, Boꝛage, Egrimon, ana.ʒ.ß. of Maydenheere, Barly the huſke taken of, of the foure great cold ſeedes. ana.ʒ.i. of ſugar, aſmuch as wil ſuffice make the ſyꝛup, and pouder it with white and red Saunders, Barberies, kirnels of Quinces, ligni Aloes, Cynamon, the rynde of Pomecitrone, ana.ℑ.i. This aſwageth the great heate of the liuer, and hart and of the other pꝛincipall partes, it is very good foꝛ all hoate complexions, it loſeth and openeth all opilacions, and obſtruction it doth comfoꝛt weake members which be troubled with heate it dothe alſo digeſt cholerike and ſharpe matter.

Sicknes.

How make you ſyꝛup of Suckerie oꝛ Cichoꝛii.

Health.

Take bothe of the garden and wilde Suckery and of bothe Endiues, ana.ℨ.ii. of Goꝛdes, Lyuerwoꝛte, white Endiue, Lettis Sumterre lupius, ana.ℨ. Barley the huſke not taken of, Galcakenge, ana.ʒ.iiii. of Liqueris, Maydenheere, Ceterache, Centwoꝛt Dodder, ana.ʒ.bi. the rootes of Fenell, Smallage and Sperage. ana. ʒ.ii. boyle them in a ſufficient quantite of water and ſtrain them and make your ſyꝛup with good ſugar and foꝛ euery poũde of Sugar take ʒ.iiii. of Reubarbe and ℑ.iiii. of Spicknard bounde in a thinne cloth which ſhalbe often time pꝛeſſed, till your ſyꝛup be well ſodden: the quantitee that a man ſhall take at one tyme is. ʒ. iii. with the water wherin the lower common colde ſeedes were ſtrained.

Sicknes.

How make you ſyꝛup of Quinces.

Health.

Take of the iuce of tarte Quinces, fined and clarified, partes.x. Sugar, partes.ii. make a ſyꝛup accoꝛdyng. This ſtopeth vomityng, quencheth the thirſt and doth comfoꝛt the ſtomacke.

Sicknes.

How make you ſyꝛuppe of Nenuphar, oꝛ water Lillis.

Health.

Firſte take. ʒi.ii. of the flowers of Nenuphar, and ſeeth theim ones, then pꝛeſſe them, and put into the iuce pꝛeſſed. ʒi.ii. of ſugar, and ſeeth it till it come to the foꝛme of a ſyꝛuppe.

Sicknes.

Sicknes.

How make you syruppe of Barberies?

Health.

FIrste take of the iuce of Barberies fined. ℞. iii. of Sugar clarified ℞.iii.make a syruppe accordingly.

Sicknes.

How make you syruppe of tarte Pomgarnettes?

Health.

FIrst take of the iuce of Pomgarnettes.℞.ii.ß.of sugar clarified.℞. iii.make this syruppe as before. This syrup is good,againste hote Agues of choler and fleume.

Sicknes.

How make you syrupus de Bizantijs?

Health.

FIrste take of the iuce of Endiue and Smalage,ana.℞.ii. of Hops, the garden or wilde Borage, and Buglosse, ana. ℞.i. boile theim ones and then straine and fine them,this doen,take.℞.iiii.of the iuce clarified,of fine Sugar.℞.ii.ß.seeth it with a gentill fire, vntill it be thicke as syruppe. This is very good againste Agues,whiche come of obstructions and of choler,of fleume, and also the yelowe Jaunders.

Sickenes.

How make you syrupus de infusione Rosarum viridium? Or grene Roses.

Health.

FIrst take of the infusion of yong Roses.℞.b.of Sugar.℞.iii.mingle theim,and make a syruppe. This is good for the thirste in burnyng Agues, and to assage the heate, it doeth comforte the stomacke, harte,and liuer,beyng troubled with heate,it preserueth the body frō all corrupcion,and from the pestilence,it resisteth poison.

Sicknes.

How make you syrupus de Rosis succis? Or dried Roses.

Health.

FIrste take you of the infusion of drie Roses, and Suger ana. ℞.ii. mingle them and make a syrup. This doeth comfort the stomacke, and binde meruellous well.

Sicknes.

How make you syrupus de succo Rosarum?

Health.

First

FIrste take the iuce of Roses fined. ℞. i. ß. of Sugar clarified. ℞. i. ß. & make a syruppe accordingly.

Sicknes.

How make you syrupus de Iuiubes?

Health.

TAke. ℔. Iuiubes of Violetes, Malowes seede, ana. ʒ. b. of Maidenheire. ʒ. i. the kirnell of Quinces sede, of white Popie, Mallowes, and Letice. ʒ. i. the gumme Tragantum, ana. ʒ. iii. of Liquores, Barley, the huske taken of, ana. ʒ. viii. seeth theim in. ℞. iiii. of welle water, or els Raine water, vntill the halfe bee consumed, then strain it, and put vnto the iuce strained. ℞. iii. of sugar clarified, make your Syrup accordingly. This is very good against hoarsenes of the voice and the cough, the pluralie, and exulcerations of the bladder.

Sicknes.

How make you syrup of Maydenheere comp.

Health.

FIrst take of Maydenheere. ℈. ii. of Tentworte, Cetorake, ana. ℈. i. of Iuiubes, Liqueris, ana. ʒ. ii. make a decoction puttyng vnto it. ℞. iii. of Sugar, make your sirup, then take of Maidenheere. ℞. iiii. of Iuiubes. ℞. iii. Liqueris. ʒ. iii. of sugar. ℞. bi. and this syrup is iudged to be the better. This purgeth grose humours, loseth and openeth obstructions, scoureth the raines, and clenseth the brest of grose humours.

Sicknes.

How make you Syrup of Maydenheere, simp.

Health.

FIrst take of the decoction of yonge Maydenheere. ℞. iii. of Suger ℞. i. make your syrup.

Sicknes.

How make you an other syrup of the same.

Health.

FIrst take of Liqueris scraped. ʒ. ii. of Maydenheere. ʒ. b. caste vpon them. ℞. iiii. of well water, and so let them stande a daye and a nighte, then boile them vntil the halfe and strayne them, and put vnto the decoction. ʒ. viii. of Sugar clarified, Penedice, and Maydenheere, seeth it till it come to the forme of a syrup.

Sicknes.

How make you syrup of Mugworte?

Health.

Take

TAke of Mugwoꝛte. ℈.ii. of Calamint, Folium indicum, Sauerie, Oꝛgany, Time, Quikebeme, Stichados, ana. ℈.i. of Camomill, Melylot, Mergeram, Roſes, ana. ʒ.i. of Angius odoꝛatus Calamus Aromaticus, ana. ʒ. iii. of Spikenarde. ʒ. i. Germander, Moderwoꝛte, Geloflowers, Sotherenwodde, ana. ℈. ß. gladyan, Hoꝛehounde, Madder leues, Siluer Montan, ana. ʒ. i. Azarabacca, Squinantum, Aniſede ana. ʒ. vi. Fenel, Anpy, Smalage, ana. ʒ. vi. boile thē in a ſufficiēt quātitee of water accoꝛding to the art, then put vnto thē aſmuche Hony as wil ſuffice, and make your ſirrup. This is a pꝛeſent remedie to pꝛouoke the naturall termes of women beyng ſtopped.

Sicknes.

How make you Siriꝑus de Limonibus?

Health.

TAke of the iuce of Lemondes. ℞i. i. ß. of Sugar clarified. ℞i. iii. make your ſirup. This is very good to conſume groſe and coꝛrupt humours, and woꝛmes, it aſwageth heate in Agues, and purgeth raw humours.

Sicknes.

How make you Sirupus de Cetrach.

Health.

TAke of Cetrach, Hartestonge, Endiue, Liuerwoꝛte, woꝛmewod Sichoꝛie, ana. ℈. ß. of Dodder, Linſeede. ʒ. i. the flower commō great ſeedes, flowers of Boꝛage, Bugloſſe, Langdebief, añ. ℈. i. Waydenheere, rootes of Fenell, Parſely, Kneeholme oꝛ butchers Bꝛoume, ana. ℈. i. ß. make your ſyꝛup, and caſt on theſe pouders, Folium Indicum, Spickard, the gumme Lacca, Caſiakiſtula, ana. ʒ. ii. binde theſe in a thinne clothe, and boile them in the ſyꝛup, and reſerue it. This doeth comfoꝛte the liuer, ſcoureth the reines, and deliuereth the ſplene fro all obſtructions.

Sicknes.

How make you the ſyꝛuppe of Bugloſſe?

Health.

TAke of the infuſion of the flowers of Bugloſſe, oꝛ Langedebefe, ℞i. iii. of ſugar. ℞i. ii. make a ſyꝛuppe.

Sicknes.

How make you an other of theſame.

Health.

YIrſe take of the iuce of Bugloſſe, fined. ℞i. ſiii. of ſugar. ℞i. iii. make your ſyꝛuppe. This ſyꝛuppe doeth comfoꝛt the ſtomacke, and maketh a man merie, it is alſo miniſtred againſt ſounyng and faintyng of the harte, and franſey.

A pꝛeſent ſyꝛuppe foꝛ the ſtomacke.

Sicknes.

How make you Sapo Moschatus?

Health.

A very swet Baule to clese the skin.

Take white Venice Sope. li. iiii. cut it into smal peeces, and the pouder of Cloues, Juncus Odoratus, Spicknard, white Sanders, ana. ʒ. i. ß. the pouder of Beniamen and fine Masticke, & Storax Calamite. añ. ʒ. i. fine Muske. ℈. xxx. Amber greece. ℈. xxiiii Ciuet. ℈. xvi. put these in a morter with sum Rose water, or els swet compoũded water: you may put in Oyle of Been, or els a litle oyle of Almondes or Jenuper: and so make this swet baule, & washe therw.

Sicknes.

How make you Theriaca Galeni?

Health.

Nicholas prepositus do put in white Coporas.

Take of *Trochiscie, Squillini* or *Scillini*, ʒ. iii. of longe Peper. ʒ. ii. of Trochisci, Theriaci, Diacorallion, añ. ʒ. i. of the woode of Balme. ↄ iii. the iuce of blacke Popie, Agarike, wilde Rapes seede, Cinamom, the iuce of Balme, añ. ↄ. ii. of Reubarbe, Safron, Spicknarde, Roses, Yreus, Calamus, Coste, Squinantũ, Ginger, Calialyng. Storax Calaminte, Mirrhe, Turpentine washed, white Frãkinsens, Calamint, Dittõ, Sticados, wilde Tyme, rootes of Sinkefolie, Perselye, white Peper, añ. ↄ. ii. Folium Indicum, gum Arabike, Serapin, terra Sygillate, Hipocistis, Spicknarde, Gladium, Germander, Gentiã, wilde Fenell, the seede of Balme, Smalage, Amonium, Fenell, wilde Carowaies, Siler montan, Cresses, Aniseede, S. Jhons herbe, wilde Aspaltum, which is a thing compoũded, and made of Jewes, Pitche, Castor, Opopanax, Galbanũ, Mummy, Centaurie, Aristologia longa, wilde yelowe Carettes, ana. ↄ. i. of Honie asmoche as will suffice.

This is a Triacle of an incomperable vertue agaynste poyson, Pestilence, and venime.

This is iudged to be the chiefe and principall of all medicines, bicause it bringeth quietnes, and doeth cure the greatest diseases, and greues in euery parte of the bodie, as the fallyng sickenes, and insensibilitie, whiche is a disease, when a manne can neither moue, feele, nor vnderstande, it healeth conuulsions, the hedde ache, paine of the stomacke, megram, horsenesse of the voice, and straitnes of the breast, shortnes of winde, and diseases of the winde pipe, spittyng of bloud, yelowe Jaũders, Dropsie, & the diseases of the liuer: Iliaca passio, woundes exulcerated in the bowelles, fransinesse, the stone, it prouoketh the Termes stopped, and deliuereth women of hedde childzen, it cureth lepzes, meselles, and olde diseases: It is a present remedie againste colde, and all poisons, stinging of venemous beastes, and here you must vnderstand that the quantitie ought to be changed in ministryng of it, according to the quantite, and qualitie of euery disease, this doeth refreshe also and comforte the sences, harte, braine, liuer, stomacke, and doeth kepe all the bodie safe and pure, from all corrupcion.

Sicknes.

How make you Trifera?

Health.

Health.

TAke the iuce of blacke Popie.ʒ.ii.of Cinamom, Cloues, Galinga, Spicknarde, Setwall, Ginger, Coste, Storax Calamita, Calamus Aromaticus, Cipres, Flowerdelice, Wormesede, Gladian, Mandrager, Spicknard, Roses, Peper, Aniseede, Smalage sede Persely, yelowe Carotes, Henbane, Comine, Basell, of Honie almoth as will suffice. This is a present medicine against all inwarde diseases of women, and against the paine of the stomache, taken with the decoction of Aniseede and Mastike: It cureth also all diseases of the Matrice, whiche come of colde, taken with wine, wherein Mugwort was sodden, and if you make a rounde thing of silke or wolle, to seem after the fashion of a finger, and anointe it with the oile of a Nesell, or soche other Oile, and put it into the matrice, then it will moue the flowers of women, whiche doe not conceiue. It is also a singuler remedie for children, whiche speake in their slepe, or cannot slepe, if it be taken with wine, wherein Mandrag or Elder hath been sodden: It will also helpe them, if it be taken with womens milke, accordyng to the quantite of the little graine Cicer.

Sicknes.

How make you *Diatrion Sandalon*,

Health.

FIrste take of white, redde, and yelowe Saunders, of Sugar, añ. ʒ.ii. some Potticares take Fleworte for sugar, which is thought to bee better. And Galline doeth make this composicion, after this sorte. Take of Reubarbe, Spodie, Liquores, Purselin seede, ana, ʒ.i.ß. of Amile, Gumme Arabicke, Tragantum, of the fower comon greate seedes, white Endiue seede, ana.ʒ.i.ß. of Camphere.ʒ.i. so put vnto these fower times as many Roses, as of all the other, and of the syrup of Roses, almoche as will suffice. This doeth cure the paine of the liuer and stomach, and those whiche be in a consumpcion, or haue the yelowe Jaunders.

A goodly dis to coule the liuer.

Sickenes.

How make you Trochisci Diarhodon abbatis?

Health.

TAke of Roses, ligni Aloes.ʒ.ii. of Mastike.ʒ.i.ß. Wormewoode, Cinamom, Spicknarde, *Cassialignum*, Squinantum, ana.ʒ.i. make your balles with old wine, & with the decoctiō of the cōmon rootes, as Smalage, Percelie, Louage. These balles bee verie good againste olde Agues, and those whiche come of diuers causes, against quotidian and all other Agues, by the whiche the beautie and forme is corrupt & this is put into great confections saith Nicholas.

Sicknes.

How make you Trochiſci de violetes?

Health.

TAke of the young flowers of white Violetes, ʒ. b. of Amili. ʒ. iii. the ſeede of white Popie. ʒ. iii. of Reubarbe. ℈. b. the ſeede of Plantein. ʒ. i. of Balme. ℈. i. of Roſe water, as moche as will ſuffice, make it after the forme of the balles before, this is not bſed but when it is mingled with other compoſicions.

Sicknes.

How make you Trochiſci de Squilla?

Health.

FIrſt take one holle Squilla, and bake it well in paſte, and caſte awaie the outward rinde, beate the ſubſtaunce of Squilla in a morter, and put vnto it almoch of the fine flower of Orobus, and temper it with wine and Honie, and if you haue not Orobus at hande, then take almoche breade, well and finely broken: make your little balles, and drie theim in the Sunne. Some Poticaries take in this confection, one parte of Squilla, and partes. ii. of Barly flower.

Sicknes.

How make you Trochiſci Theriaci.

Health.

FIrſte take a yong Adder, of the length of a ſpanne, with redde iyes, a ſhaking tongue and hornes, like the graine Seſanium, cutte awaie the hed and taile, about three fingers, that which is in the middes muſt be dreſſed, the ſkin taken of, and the inward partes caſt awaie, waſhe it oft in ſwete water, and ſeeth it ſo long, til the fleſhe fall from the backe bone, and temper the fleſhe and the iuce of it together, putte vnto it almoche of the flower of Orobus, or of breade, make little balles of the weight of. ʒ. ß. drie thē in the ſhadowe. Theſe be not taken, but when thei bee bſed with other greate conpoſicions, except it be in curyng the Leper.

Sicknes.

How make you Trochiſci Diacorallion?

Health.

TAke of redde Corall, Cinamom, Mirrhe, Amonium, Popie ana ʒ. iiii. of Squinantum, Safron, ana. ʒ. ii. of Calamus Aromaticus, the wood of Balme, Caſiafiſtula, Folium indicum, Maſticke, wilde Tyme, Valerian, Azarabacca, herbe Robert, ana. ʒ. i. and theſe beyng firſt made in pouder, forme your little balles with wine. Theſe are a preſent remedie to ſtaunche the bloudie flux, it doeth alſo forteſie the ſtomacke, and cauſeth good digeſtion.

Sicknes.

Sicknes.

How make you Trochiſci de Camphere?

Health.

Take of Roſe leues.ʒ.iiii. of Spodie.ʒ.ii. of yelowe Saunders, ʒ.ii.ß.of Safron.ʒ.ii. of Liquoꝛis.ʒ. ii. of ligni Aloes, Cardamom,Amili, Camphire,ana.ↄ.i.of ſugar,of Manna oꝛ ſweete dewe,ana.ʒ.iii. make your balles with the ſappie parte of Flewoꝛte, and Roſe water.Theſe be very good in hote Agues,and to quench the thirſtie and burnyng of redde choler oꝛ bloud:it aſwageth the heate of the ſtomacke,liuer,of all the inward partes,it cureth the yelowe Jaũders,and thoſe whiche are in conſumpcion.

Sicknes.

How make you Trochiſci de Alchachengi?

Health.

Take of the Beries of Alchachengi, three of the lower greater colde ſeedes, ana.ʒ. iii.ß. of Bolermoniacke,gumme Arabike, white Frankinſence, Dꝛagons bloud, white Popie, bitter Almondes, Liquoꝛis, Tragantum, Amili, the kirnelles of Pineapies, ana.ʒ.vi.of Smalage ſeede, Amber, Henbane, the iuce of blacke Popie,aũ.ʒ.ii. make your balles with the ſappie iuce of the beries of Alchachengi. Theſe bee a pꝛeſent medicine againſt exulceracions in the reines,and the blader,and the paine in piſſyng.

Sicknes.

How make you Trochiſci de Mirrha?

Health.

Take Mirrhe.ʒ.ii.of Lupus.ʒ.v. the leaues of Rue, wilde Mint Peneriall, Comine, Mader, Peletarie of Spaine, Serapin, Opopinax,ana.ʒ.ii. make balles of the waight of.ʒ.ii. of whiche let the pacient take.ʒ.i.on the daie tyme,in the water wherein Juniper ſeede was ſodden. Theſe be ſo ſtrong a medicine, to purge the teꝛmes in women, that it will cauſe the childe to diſcende,if thei vſe thẽ oft, the termes ſhalbe moued very well: alſo in boꝛyng the crokyng & bowyng of the hamme,oꝛ in cuttyng the vein, whiche lieth by the ancell,you maie alſo vſe boꝛyng about the thies.

Sicknes.

How make you Trochiſci de Muſco?

Health.

Take of the wood of Aloes.ʒ.v.of Amber.ʒ.ii. of Muſke.ʒ.i.the gumme of Tragantum, with Roſe water almoche as will ſuffice,to temper theim together,ſo make your balles. Theſe doe comfoꝛt the ſtomacke,harte,and liuer,& be vſed with great medicins.

Sicknes.

How make you Trochiſci de Rubarbaro.

Health.

Take of Reubarbe.ʒ.x.the iuce of Egremony.ʒ. iiii. of Roſes.ʒ. iii. of Spicknarde, Aniſſeede, Madder, Smalage ſeede, Wormewood, Azarabacca.ana.ʒ.i.bitter Almondes.ʒ.iiii. make your balles of the weight of.ʒ.ß. Theſe doo aſwage the paine of the liuer, and do deliuer it from obſtructions they cure inwarde impoſtumes, old griefes, the dropſy and yelow iaunders, and reſtore good couler, to drinke them is a preſente remedy, for theſe whiche bee of euill lyhyng or in conſumption. Many Phiſicions do vſe them in hote Agues, and when the body beginneth to fall into conſumption.

Sicknes.

How make you Trochiſci de Spodio.

Health.

Take the red Roſes.ʒ.xii. of Spodie.ʒ.x. of Sorell ſeede. ʒ. vi. of Purſline ſeede, of Coreander ſeede, infuſed in Vineger and afterwarde dried, the rinde of the Frankenſence tree, ana.ʒ.ii. Amyli made in pouder, the flowers of wylde Pomgarnets, Berberies, ana.ʒ.ii. gumme Arabike made in pouder, ana. ʒ. i. make thele with the iuce of vnripe grapes. Theſe bawles taken with the iuce or ſeedes of Sorell, be very good againſt Agues of choler. which haue a continuall flur, they aſwage the burnyng of the ſtomacke and liuer and quenche alſo the thurſt and drineſſe.

Sicknes.

How make you Trochiſci de Abſinthio.

Health.

Take of Roſes, Wormewod, Anyſſeede, ana.ʒ.ii. of Rewbarbe, the iuce of Egremonie, Azarabacca, Smalage, bitter Almondes, Spicknarde, Maſtike, Folium indicum, ana.ʒ.i. make your balles with the iuce of Endiue. Theſe be good in longe Agues, and deliuer the ſtomacke and liuer from the principall partes, and doo cauſe good appetite, if they be dronken in longe Agues they profitte very muche.

Sicknes.

How make you Trochiſci de Eupitorio.

Health.

Take of Manna or ſweet dew, the iuce of Egremonie, ana.ʒ.i. of Roſes.ʒ.i.ß. of Spicknard.ʒ.iii. of Reubarbe Azarabacca, Aniſeede, ana.ʒ.ii. of Spodie. ʒ. iii.ß. make your balles with the iuce of Egremon. Theſe be neceſſary againſt long Agues, and the cold,

and

and shaking of them, against obstructions of the liuer and splene and inwarde inpostumes, the yelowe Jaunders, and the dropsie, if thei be taken at the beginning.

Sicknes.

How make you Trochisci de terra sigillata.

Health.

Take of Dragons bloud, gum Arabike made in pouder, Cluet, Rose seede and leaues, Amyli made in pouder, Spody, Acatia, Hipoquistis, the stone which doth stanche bloud, the flowers of the wilde Pomgarnet, Bolermanie Terra Sigillata Hempseede, Cokell, Perles, Amber, ana. ʒ. ii. Tragantum, blacke Popie, ana, ʒ. i. ß. Purslane seede made in pouder, Frankensence, Oke apple, Saffron, aā ʒ. ii. make your balles with the iuce of Plantaine. These be excellent balles to staunche spittyng of bloud, and chiefly if they be taken with the water of Plantaine: if the forehead be therwith annoynted, they stoppe the secret termes, and to conclude they stoppe any fluxe, if so be that the place be therwith anoynted.

Sicknes.

How make you Trochisci de Ambra?

Health.

First take of Amber. aur. vi. of Hartes horne made in pouder, gumme Arabike, Corall in pouder, Tragantum, Acatia, Hipoquistis, the flowers of wilde Pomgarnetes, Mastick, the gum of Ladanum washed, blacke Popie made in pouder, ana, aur. ß. make these with the slimie iuce of Fienorte.

Sicknes.

How make you Tela Galterij?

Health.

Take of comon sallet Oile. li. i. of Cerusse. ʒ. iiii. of Litarge. ʒ. iii Myrrhe. ʒ. ß. make these like a ceare clothe, whiche is made of waxe. This doeth heale and drie vp sores.

Sicknes.

How make you Vuguentum Apostolicum?

Health.

Take of Turpentine, white Waxe and Rosen, take. ʒ. xiiii. Opopanaxe, the pouder of Brasse, ana. ʒ. iii. Amoniacum. ʒ. xii. Aristologia, Rotunda, white Frankinsens, ana. ʒ. vi. Myrrhe, Galbanum, ana. ʒ. iiii. Opopanax, Uerdegres, Bdellum. ʒ. vi. of Litarge ʒ. ix. infuce your Bdellum in good Uineger, and so dissolue it, and seth it in Sommer with. li. ii. of oile, in Winter in thre. This cureth easely olde fistulas, swellyng, and harde kirnelles, it eateth awaie deade

 flesh

flesshe, and clenseth the wounde.

Sicknes.

How make you Vnguentum Rosarum?

Health.

TAke of yong swines greace, as moche as you will, and washe it in hote water. ix. tymes, and as oft in cold, then stampe it with a greate quantite of yong Roses, and let it stande by the space of seuen daies, afterward seeth them with a soft fire, and straine thē, then take again as many Roses, and stampe them with the greace & so let them stande by the space of. vii. daies then casse vpon them one parte of the iuce of roses, and of the oyle of Almonde. vi. partes seeth all together with a soft fier vnto the iuce be consumed, and if you will put vnto this *Vnguentum rosarū* a littell quantitee of Opium, then it wyll proue a very excellent medicine to coole heate and to anoynt the backe with all.

Sicknes.

How make you Vnguentum basilicum maius.

Health.

TAke of white waxe, Rosen, Talow of a Cowe, drie pitche, the Greke pitch, the fat of the belly of the Sele, fine Frankēsence, Mirrhe, ana. ʒ. vi. of liquid or moyst pitche. ʒ. iii. of al the other ana. ʒ. ii. ß. This is a present oyntment against woundes inflamed & woundes in the sinewes, it doth clense them and bryng new flesshe agayne. The learned Surgens, thinke this oyntment not to bee layde to hot sores or woundes, because it is of his nature also hot, & so shall cause greater inflamacions wherfore vse it rather in woundes without all inflamacions of heate.

Sicknes.

How make you Vnguentum aureum.

Health.

FIrst take of yelow waxe. ʒ. vi. good oyle. li. ii. ß. Turpentine. ʒ. ii. Rosen dried, Pitche, ana. ʒ. i. ß. fine Frankensence, Mastike, ana. ʒ. i. Saffron. ʒ. i. make your oyntment. This hath ben proued for to heale bruses and strokes.

Sicknes.

How make you Vnguentum basilicum minus.

Health.

FIrste take of Rosen, Pitche, waxe and oyle as much as will suffice and make your oyntment.

Sicknes.

How

How make you Vnguentum Populeon.

Health.

Take the buddes of Poplar tree.℔.i.ß. blacke Popie, Mandrage leaues, the buddes of Bramble, Henbane, Dwale, Stoncrope, lettice, Howselike, Burre, Violettes, Maydenheere, ana.ʒ.iii. of ponge freshe swines greace.℔.ii. drie all your herbes and boyle them with the greace and so make your oyntmēt accordingly. This is good to anoynt the temples, pulses, the palmes of the handes, and the soles of the feate in hotte Agues.

Sicknes.

How make you vnguentum Martiaton.

Health.

First take of white Waxe.℔.ii. of oyle.℔. viii. of Rosemarie, of Bay leaues, ana.ʒ.viii. of Rue.ʒ.viii. of Quikebeme.ʒ. vii. of Sauine, watermintes, Sage, Basell, wilde time, Calaminte, Mougworte, Enula Campana, Gelouflowers, Brankurline, goose greace, Peritorie, Pimpirnell, Egremony, Wormewoode, Primerose, Borage, younge buddes of Elder, Orpin, Millefolie, Houseleke Germaunder, Centaurie, Strawberie leaues, Sinckefoly, herbe Indaice ana.ʒ.iiii. the roote of Holy oke, Comin, Mirtell, ana.ʒ. iii. of Fenigreke.ʒ.i.ß. of fresh butter.ʒ.i.ʒ.ii. of Nettels, Violettes, red popie, of the thyrde kinde of Mintes, of Balme, Dockes Maydenhere, Walethistle or Cardus Benedictus, Woodebyne, Valerian, herbe Robert, Sorell de Bois, Hartes tongue, Ore iye, Camphere, Storax, Beareſuet, ana.ʒ.ß. Mastyke, & fat of a Beare, and of a whelpe, ana.ʒ.i. of Frankensence.ʒ.ß. oyle of Spyke.ʒ.ii. let al your herbes be gotten in May, in one or two dayes together, if it may be, & from.iii. of ỹ clocke in the morning vntil.xii. thē stampe al your herbes together & infuse them in sweet wine.vii. daies, on the eight day seeth them ouer a soft fier, and whan your wine doeth begin to consume, then put in your Oyle and boyle them al together vntil your herbes begin to consume then strayne them, and caste away the herbes, and set the iuce strained on the fier againe, and when it boyleth, put in Storax, and soone after the butter and the greaſe, the oyle of Spike, Mastyke, Frankensence, Waxe, and whan the Waxe is melted, then take it from the fier, sturryng it alwaies til it shalbe thicke, and then reserue it. This is a singuler oyntment for a colde headache, the paine of the breaſte and stomacke, and agaynst hardnes of the breast, the splene and the lyuer, it cureth, *Illiaca passio*, if the place be anoynted with the oyntment hot it healeth the Paulsie, the ache of the hippe, and the goute in the feet, the frensie, swellinges, hardened kirnels, the crampe, the conuulsiōs and all other aches of colde.

Sicknes.

How

How make you Vnguentum arogon.

Health.

TAke Rosemary, Margerã, the roote of wake Robin, or Ruckopyke wild Tyme, Rue, wilde Cucũmer rootes, ana. ℥. iiii. ß. of Bay leaues, Sage, Sauin, ana. ℥. iii. of Hoꝛsemintes, *Laureolæ*, ℥ ix. of Bꝛionie rootes. ℥. iii. of Neppe, wilde Cucũmer leaues, ana. ℔i. ß. of Mastike, Frankensence, ana. ℥. viii. of Pelletarie of Spaine, Euphoꝛbe, Ginger, peper, añ. ℥. i. oyle of a Welel. ℥. ß. *Olei Petrolii*, the greace of a Beare, oyle of Bay, ana. ℥. iii. of Butter. ℥. iiii. of salet Oyle, ℔i. v. of waxe, ℔i. i. ℥. iii. gather your herbes in May, and vse al other thinges, as in the oyntement befoꝛe, stampe them well and lay them in oyle in a moꝛter by the space of. vii. dayes, and on the eight day set it on the fier vntill the herbes go downe to the bottome, afterwarde straine them, and then set the iuce strained on the fier again, & whan it beginneth to boyle, put in your oyle of Baye, Butter, the Beares greace and waxe, the which beyng melted, put in Mastike, Frankensence, at the last, Ginger, Peper, Pelletarie of Spaine, Euphoꝛbe, and when they be well sodden, then take all of and reserue. This curethe colde aches, annointed after this fashion, take an Eggeshell & warme the oyntment in it at the fier, then anoynt the place, whan the place is anoynted, lay also the shell vnto wherin the oyntmente was warmed. It helpeth the crampe and conuulsions, and whan a man is so stiffe foꝛ colde that he can not moue his necke: it is good against ache and paine in the hippe and ioinctes, and against a quarten Ague, if so be the backbone be therwith anoynted befoꝛe the fitte come.

To cure aches in the ioinctes, comyng of colde,

Sickne℥.

How make you *Vnguentum Dialthæ.*

Health.

FIrste take of Holioke rootes. ℔i. ii. of Linseede, Fenegreke, ana ℔i. i. of Squilla. ℔i. ß. of oile. ℔i. iiii. of Waxe. ℔i. i. of Turpentine the gumme of Iuei, Galbanum, ana. ℥. ii. of Colophonie, Rosen ana. ℔i. ß. washe the rootes well, and beate your Fenegrike, Lineseede, and Squilla altogether, afterwarde put them all into. ℔i. vii. of water, by the space of thꝛee daies, and on the fowerth daie, boile them till thei be thicke: then put them softly into a bagge and straine them, puttyng vnto them a little hotte water, to cause the iuce to straine the better, after this take. ℔i. ii. of that iuce, and boile it with oile, vntill the iuce bee consumed: Then put in the waxe, and when it is melted, put in Turpentine, Galbanum, gumme of Iuei, and at last pouder of Rosen, and dꝛie Pitche, when it is thicke, take it from the fire, and make your ointmente. This asswageth paine of the stomacke of colde, and the pleuralie, if you anointe the place therewith, it dooeth also bꝛyng heate, molifieth and causeth moistnes.

Sickenes.

How

How make you vnguentum Agrippæ

Health.

Take of Bryonie rootes .ℨi. ii. the rootes of wilde Cucumer and *Squilla*. ℨ.vi.of flowerdelice.ℨ.iiii.of ferne rootes.ℨ.ii.of Walwoꝛte,& Seathstell añ.ℨ.ii. waſhe the rootes twiſe oꝛ thꝛiſe, & beate theim in a moꝛter of Marbel,then put theim into.ℨi.iiii.of oile Oliue,& Maſticke.ℨi.ii.by ꝑ ſpace of ſeuẽ daies, to encreaſe the better their heate, ſauour & efficaci, boile them on the eight daie,vntill the rootes be ſofte,then ſtraine them,and when thei be ſtrained,ſet them on the fire again,and when it beginneth to boile,take.ℨ.ꝛb. of white Waxe,and when it is melted,take it from the fire,and make an ointemente of it, when it is colde. This is a preſente remedie againſte the Dꝛopſie, and all ſwellynges,in what parte ſo euer thei bee: it aſſwageth paine in the ſinewes, pꝛouoketh vꝛine,cauſeth a man to be laxatiue,and cureth paine in the raines of the backe.

An ointment agaynſt the Dꝛopſie and ſwellyng.

Sicknes.

How make you vnguentum diapompholigos.

Health.

Take oile of Roſes.ℨ.ꝛ.of white Waxe.ℨ.b.of the iuce of Nightſhade beries.ℨ.viii.of white Lead.ℨ.iiii. of comon Lead made in pouder,of Tuthie,a kinde of Leade,añ.ℨ.i.of Frankinſens, ℨ.i.make thoſe ſimples in pouder, whiche be fitte to be made in pouder,ſeeth the iuce of Night ſhade,with the oile of Roſes,vntil the iuce be conſumed, then mingle the Waxe with the pouders,and beate thẽ in a moꝛter,and then make your ointement. This dꝛieth *Erypſipelæ* & old ſtinkyng ſoꝛes in the legges and thighes.

Erypſipelae is a reode inflamation in ꝯ body ,with a Feuer oꝛ hoꝛꝛoꝛ.

Sickenes.

How make you vnguentum de Enulacampana.

Health.

Take of Enulacampana rootes ſodden in Vineger, and afterward well dꝛied.ℨi.i.of ſwines greaſe,oile Oliue, ana.ℨ.iii. of newe waxe.ℨ.i.of ſalte made in pouder.ℨ.ß. of quicke Siluer, and Turpentine waſhed,ana.ℨ.ii.make this ointmente accoꝛdingly.

Anoyntment againſt extreme iche, ſcabbes,and Poxe.

Sicknes.

How make you vnguentum contra Scabiem.

Health.

Take of Swynes greace.ℨ.b.oyle of Baye, Quike ſiluer ſteked,of waxe waſhed,of Frankenſence made in pouder,ana.ℨ.ii.of ſalt ℨ.viii.of the iuce of Plantain and Fumiterre, almuche as you iudge ſufficient. Make it after this faſhiõ,ſet the iuces with the wax, oyle of Bay and ſwines greace on the fier,and let them boyle vntil all be melted,then put to Salte,Frankinſence,Maſtike, and boyle them all

Another for the ſame.

all vnto the iuce be consumed. Then take them from the fier, and put vnto them the Quickesiluer flecked, as you did in the other oyntment before and so vse it. This is a very stronge oyntment and therfore you must take diligent hede, least that you touche any principall member with the oyntment, because of your quike siluer you must also mingle a greate quantite of Mastike with it.

Sicknes.

How make you vnguentum propueris scabiosis.

Health.

FIrst take of Turpentine washed. ʒ. iii. of Butter washed. ʒ. ii. of Salte. ʒ. i. of the iuce of Pomecitromes, of the yolkes of. iiii. Egges, of oyle of Roses. ʒ. i. mingle all these together & make an oyntment.

Sicknes.

How make you vnguentum deficcatiuum Rubrum.

Health.

TAke the stone called lapis Calaminaris, of terra Sigillata aā. ʒ. iiii. Litharge of Golde, white leade. ana. ʒ. iiii. of Camphere ʒ. i. of wax. ʒ. b. oyle of Roses, oyle of Vyolets, ana. ʒ. vi. make the oyntement accordingly. This will drie moste humours.

Sicknes.

How make you vnguentum contra Lumbricos.

Health.

TAke of bitter Almondes, and the iuce of Peche leues, and Motherworte, ana. ʒ. ß. of Roses, Lupine flowers, the pouder of Hartes horne, ana. ʒ. i. of Aloes, Succotrini. ʒ. ii. some put vnto these. ʒ. ii. of Orgals. Take a littell quantitie of Vinegar, and as moch Hony as will suffice, this applied to the belie, will kil wormes.

Sicknes.

How make you vnguentum Resumptiuum.

Health.

TAke of Swynes greace. ʒ. iiii. of Hennes greace, Goose greace, and Duckes greace, ana. ʒ. ii. of Hysop. ʒ. ß. oyle of Vyolets, Camomill and Dill, ana. ʒ. ii. of fresh butter. ℞. i. of white ware, ʒ. vi. of Tragantum, of the slimy sape of the kirnels of Quinces, Linseede, and holyoke, of Gumme Arabike, ana. ʒ. ß. mingle them together and make anoyntment.

Sicknes.

How make you Unguentum Album.

Sic.

Health.

Take of Oyle Oliue.ʒi.ii.of fine white Leade.ʒi.i.white Ware, ʒ.vi.some Poticaries put to these.ʒ.ii.of Camphier, make the oyntment accordyng.

Sckes.

How make you *Vnguentum Matritum*,

Health.

First take of Lytharge, of Golde.ʒ.iii.of Salet Oile.ʒi.ß.of Vineger.ʒ.iii.make the oyntment in a Leadē morter accordingly: This cooleth and drieth, and killeth itche.

Sicknes.

How make you *Vnguentum Ægyptiacum*,

Health.

First take of the flowers of Brasse, called Verdegrece, of Hony, ana.ʒiiii.of stronge Vynegar, aur. vii. seeth them vntill they be thicke, and make your oyntment. This is a singuler good ointment against old woundes and fistulas, whiche stande in nede of clensyng. It doeth also eate away dead flesh and purgeth also from al corruption.

Sicknes.

How make you *Vnguentum Citrinum*,

Health.

Take of Borax whiche is a kynde of Salte Peter.ʒ.ii.of Champhire.ʒ.i.of white Corall.ʒ.ß.of Sea glasse burnt.ʒ.i. of Merbon stones, of the Gumme Tragantū, Amili, Merbull, Cristall of fine Frankinsence and white, of Salte peter, ana. ʒ. iii. of white Marbell.ʒ.ii.of Serpentarie, white Lead.ʒ.vi.make it after this fashion, stampe your Tragantum, and the Marbull stones in a Morter with an Iron pestell, stampe the other alone in the same Morter, and serse them thorough a Siue with a fine clothe, with. ʒi. of fresh swines greace, and Goates greace, and of Hens greace.ʒ.i.These greaces must be put into a Skillet, or some other suche like vessell, the whiche vessell ought to hange ouer the fier, in a cauderne ful of water let the water in the caulderne so boyle that the greace may be melted, by the heate of the water in the cauldern. When the greace is melted, strain it thorough a fine clothe into a dishe, and put vnto it all the pouders, except Camphire and Borax, stirryng it tontinually, vntill all go together on a lumpe. This done mingle with it twoo Pomecitrones or mo, stirryng it all waies, and whan it beginneth to boile, put in Cāphire and Borax, it must be continually stirred til it be cold, after that it be taken from the fier the which done, make the oyntment. And

here you muſt note that one pounde of pouder, will requier. ℔i. viii. of greace.

Sicknes.

How make you *Vnguentum Neapolitanum*,

Health.

These ointementes bes good for the buttons of Naples, sores, ache, &c,

FIrſt take of Oyle of Camamil, Dyll, Spicknarde and Lilles, ana. ʒ.ii. of Swines greace and the fatte of Veale. ana. ℔i.i. of Euphorbe. ʒ.v. of Frankinſence. ʒ.ſ. Oyle of Bay. ʒ.i.ſ. greace of a Viper. ʒ.ii.ſ. of quicke Frogges, of earth wormes waſhed in wine ʒ.iii.ſ. iuce of Walworte, and Enula Campana rootes, ana. ʒ.ii. of Squinantum, Stichados, and of Motherworte, ana. ℔.ii. of ſweete wine. ℔i.ii. boyle them all together vntill the wine be conſumed, then ſtrain them and put vnto the ſtraining, Litharge of gold. ℔i.i. of Turpentine waſhed. ʒ.ii. make this ointment or ceareclothe with white wax, putting vnto it, whan it is almoſt ſodden. ʒ.i.ſ. of Stackte, or of the ſalteſt and tenderest parte of Mirrhe, then take it from the fier and ſtirre it till it be luke warme, after this put vnto it. ʒ. iiii. of Quicke Siluer ſlecked with your ſpittell, ſtiryng it till the Quickeſiluer be runne together on a lumpe with other Simples, and ſo make your oyntment.

Sicknes.

How make you Another. &c.

Health.

TAke of Oyle of Spyke. ʒ.i. Olei de Tartari, Oyle of Baye, olei Petrolei, and Swines greace. ʒ. iiii. of Frankinſence. ʒ.ſ. of Euphorbe. ʒ.i.ſ. the oyntment of Holioke, and of Agrippa. ana ʒ.i. of Quickeſiluer. ʒ.iiii. mingle all together & make your oyntmēt.

Sicknes.

How make you *Vnguentum Galeni*,

Health.

A good colde vnguentum.

TAke of white Waxe. ℔i.i. oyle of Roſes. ℔i.iii. let theſe be melted all together, and waſhed well and ofte with colde water, vntil they be white, the better that they bee waſhed with a littell Vineger.

Sicknes.

How make you *Vnguentum ad Combuſtione ignis*, to heale burnyng with fier.

Health.

An ointment for burnyng.

IT is an oyntment whiche I haue often times proued to helpe many, whoſe vertue excelleth in healynge the fleſh, whan it is combuſt or burnt with fier, and it muſt be thus made. Take of the

the rinde or tender barke of Eldar, & the Pith or corke of ỹ same Eldar ana.ℨ.ii. boyle it in.iii.pintes of water vntill halfe be consumed then straine it, and put in Oyle of Nuttes.ℨ.iiii. and seeth it softly in a cloase vessell vntill your water be wasted, then put in new cleane clarified wax.ℨ.ii. mingle them together and so is your oyntmēt made.

Sicknes.

How make you Sugar Rosat.

Health.

TAke fine Sugar and dissolue it with Rosewater, and seeth it well, then cast it on a Marbell stone, till it be colde and harde, afterwarde cut it in great peeces. Thus you may also make Sugar Violet, and Bugloss.

Sicknes.

Here sickness describeth the flixe with the effectes.

I Haue been troubled with a blouddy Flixe many a longe daye, with paynfull turmentes in my guttes, and runnynge oute of Yellow choler, excoriation, or as I thinke the scrappynge of my guttes, with pouryng out of bloud, my body is cleane wasted, my flesh consumeth, I cannot tell what to doe, I take no rest in my bed, I haue a continuall drinesse, this paine hath brought vnto my minde, an infinet number of cares, and miserable afflixtions of the soule: I haue been with many, I haue sought euery where for helpe, but I haue founde none. I pray thee deare Health bestow vpon me some worthie medicine which may recouer me, and heale me of this sore, and greate disease.

Health.

A glister to stop the bloody flixe.

THis assuer your selfe, I haue helped many, and hindered none that haue vsed it, for I my selfe haue oftentimes proued it, euē so do you. Take the iuce of Planten, of Knotgrasse, of Shepperdes purse, of Nightshade, of Ribwort, the water of Roses, aña.ℨ.ii, the whites of three Egges, the seede of Rye, the dried Flowers of Pomgranets, the rinde of Pomgranets, the wilde white Rose, finely beaten in pouder and searsed, ana,ℑ.ii. *Acaciæ*,ℨ.i. clarified Ore tallow ℨ.ii. Goates mylke pinte.ß. seeth al these together, then put in Terra Sigillata fine in pouder.ℨ.i.ß. put these all into your glister bladder, and receaue it luke or more then bloud warme in at your foundamēt, and lie doune vpon your bedde and reste, hauyng the lower partes of your belly warme anoynted with Oyle of Rue, and afterwarde take Wormewod, Southernewod, Rose leaues, Sauery, Puleole, Rosemarie, ana.℈. the beries of Myrtels, the pouder of the barke of Pomgranets, ana.ℨ.ii. wheate Bran.℈.ii. seeth all these in rayne water, and white wine, ana.℔.iiii. vntill parte be consumed, then with warme clothes be washed, and after apply all these thynges to your Raynes of your backe and belly, then drinke Red wyne, wherin tarte ploūmes

Bullein haue vsed this ofte tymes to his frendes.

haue bene sodden, Planten water, and vnripe Mulberies: and this is mine aduice Sickues, to make thee whole, for with this I haue helped many withall.

Sicknes.

How make you an Epithema to stoppe the Flixe?

Health.

I Shall teach you a very good holsome Epithema, whiche hath helped many a hounderd, make it and proue it as occasion shall moue thee. Take a Linnen bagge a foote square, put therin Red Rose leaues, red Briar leaues, Myrtill beries with the leaues, Polei of like quantitee to fill this bagge accordynge to greatnesse of the body so make this Bagge, but commonly. xii. inches is vsed, let this seeth in Red wine, then applie it to the belly very warme, and make it warme againe, yea. x. or. xii. times, and kepe it to the belly: and somtime there appereth knottes like litle Figges in the nether partes, through the aboundance of humours, in suche cases, with a Sponge washe that place often times with the decoction of the Epithema aforesaied, and drie Mulberies, and Briar bearies whiche bee shant ripe, make them into pouder and burne Hogges heere, and the asshes therof put into this pouder, and. viii. graines of Mastiche in pouder, cast or rubbe your sore place therwith. iiii. times a daye, and here after foloweth most excellent for that saue purpose. Take gum Arabike, Frankinsence, Mastike, Aloes flaua or yellow, ana. ʒ. ii. Dragons or mans bloud, the stone called Hematist, ana. ʒ. i. ß. the burnte pouder of the cloue of a Crabbe or any shell fishe. ʒ. ß. with twoo hard rosted Egges, this gumme dissolued with a littell Red wine tempered with the rest of these pouders and Egges, make them warme and in a linnen longe bagge applie it to the rayues, and so make it warme betwene. ii. platters vppon the Coales, and giue the sicke Theriaca ʒ. i. mingled with Red wine. ʒ. iiii. warme to drinke at that presente time, and this will stoppe any extreme flux, if you will make a glister to helpe the Colike or winde in the guttes. Take Hysop, Sentaury, ana. ʒ. i. and one good white Coloquintida, seeth it in a cloase vessell in twoo quartes of water vntill halfe be wasted; then straine it, and take a pint or more of this decoction, & put thervnto oyle of Rue. ʒ. i. and warme let it be ministred, if this be somewhat weake to a verye stronge body, adde to this Hony. ʒ. i. Hyera simplex. ʒ. i. and common Salte. ʒ. i. ß.

Epithema to stop fluxis.

A glister for the Collicke.

This did doctor Manfield vse to his practiçtes at Norwiche, many tymes.

Sicknes.

How make you Collyria which be vsed for sore eyes?

Health.

THey be made of twoo kindes, the one liquid or moist called Collyrium, the other drie, made in forme of a Suger loafe, called Sief, but in waight not. ʒ. ß. & of them speaketh *Galen, lib. 4. medic. localium*

Collyrium. Sieff.

localium cap.4. and *Paulus Æginetæ in libro septimo. Cap.16.* They bee made of iuces, liquors, sedes, fruites, partes of plãts, mettals. &c. But I will thee shew how to make some for the comforte of eyes: and first whan the eyes begin to be sore, hotte, redde, dimme .&c. Take the white of an Egge well beaten, and oftentimes drawne through a strainer with the lyke quantitee of cleane Rose water, & Plantен water mingled together, and drop parte of this into your eyes. Another, take Tuthia or Lapis Tuti prepared, and the stone called Calaminari, ana. ℈.iiii. the white of an Egge, Rose water, womans Milke, the decoction of the curnels of Quinces, ana. ℈.iii. mingled together, you may put in fine cleare yellow Aloes. ℈.i. if you will. This Collyria will drie vp watry and gummy matter in the eyes.

Verie good Collois for sore yes.

Another to quicken the sight. Take the stone Tuthi or Tuti prepared, Amoniaci, Bras burned or adust, lapis Calaminari, ana. ʒii. peny waight, Myrrhe, the stone called Hematist, Opium, ana. ʒi. peny waight, yellow Aloes called Hepatici, Bulles gaule, Galbanũ, gum Sagapeni, ana. ʒiii. peny waight, Salt Armonyake, the iuce of Chelidon, ana. ʒiii. peny waight, and therunto Rosewater, and beat it in your Morter, then rowle them in small sharpe peeces, and drie them, kepe them vntill you haue neede: and whan occasion shall serue, dissolue one of these peeces in Rose water, the white of an Egge or womans Milke, and put it into your eye. This is most excellent to make cleane the eyes, sharpe the sight, and make it beutifull.

The beste learned of the Grekes and Latines vse this for sore iyes.

Another for the same. Take Cerusse washed in Rose water. ʒviii. sundrie times in seuerall waters. ʒ.i. whit gum, Sarcocol of Persia ℈.ii. Amyli, Traganth. ana. ℈.i. Opium. ℊ. iiii. all lightly beaten or grounde on a stone, put therunto a little of the Muslege or thicke decoction of Fenigrece, and so fashion them and make them drie, & kepe them cleane, you may put some of this into your waters for the eyes.

Sicknes.

How make you a Liniment to put away paine in the Pleuricie?

Health.

TAke Oyle of Camomill, the fatte of a Capon, ana. ʒ.i. of fresh Butter newly made. ʒ.iii. and a littell peece of new waxe, so make your Liniment to anoynt the stomacke.

A Linament for pleuracie.

Sicknes.

How make you a Frontale or a Forhedcloth to quench heate in the head, in the time of a Feauer, and to cause sleape.

Health.

AFter the minde of *Galen* prepare a double cloth of Linnen. iii. fingers broade, and in length from one eare to the other eare, put into this clothe as foloweth. Take Red Roses or their leaues,

A frontaile for hed ache.

Lettice leaues, Poppie leaues or the seedes, and twilte it, and make this frontall warme betwene twoo broade plattes or platters, with Rose water and Vinegar, and then binde it to the forehedde. An other for the same. Take water Lillies, Violetes, Wellilot, Lettice flowers white Poppie heddes, ana. ℳ.ij. bruse all together, & put it into your clothe. If the hedde be colde, and haue no warmenesse, then make your frontale thus. Take Sage, Rosemary, Camomill, Betonie, Brioni, Wellilote, Bazel, Sauori, or soche like herbes brouled, and putte into your clothe: And in hotte paines of the hedde, poure water of Roses and Vinegar together, vpon a hotte Tile stone, and receiue the vapor or smoke into your mouthe. In causes hot poure *Aqua vite*, & Sage water vpon a burnyng Tile or stone, & receiue the smoke. Cõmonly *Galen* in. xii. of his *Therapeuticis*, did anointe sicke folkes heddes with *Oxyrhodinum*, wh cihe is made of oile of Roses. ʒ.i. and Vinegar. ʒ. ii. mingled and shaken in a Vial of glasse, and colde, anointe the forehedde therewith.

For sleape.

Vapour to smell vpon.

Sicknes.

How prepare you a Gargarizme or washyng gurgle, for the mouthe and throte.

Health.

A gargarizm to gurgull in the mouthe and throate.

YOu shall doe thus. Take the stilled waters of Roses, Plantan, Vinegar, Honie, Lettice, Straburie, Nightshade, water Lillie, and of Burnet, ana. ʒ.i. Diamoron. ʒ. vi. the iuce of Raspes, of Barberies, ana. ʒ.vi. ß. syruppe of Poppie. ʒ. ß. of Straburies. ʒ.iii. of Vinegar. ʒ. ß. mingle theim well, and this is a gargarizme, to shower the throte in all hotte diseases, and in the time of *Angine*. And here followeth an other for the same. Take Planten, Burnet, Straburie leaues, Knotgrasse, ana. ℳ.i. Sorrell, Sage, ana ℳ.i. redde Roses. ℳ. ß. long Peper, Pellitorie, ana. ʒ. ß. ↄ. ii. boiled in a pottell of water, till the halfe or more, then straine it, and putte to it Honie of Roses. ʒ.i. ß. Orimell, Scillitici. ʒ.i. mingle them together, & than it is perfitly made. An other very good, which haue doen much good, as Doctor *Leonarde Fuchius* reporteth. Take *Hyera Picra simplici*. ʒ. ß. Orimell, Scillitici. ʒ.ii. the stilled waters of Hysoppe, Betonie, and Origain. ʒ.i. ß. mingle them, and make your gargarizme. Mustarde, Vinegar, Peper and Honie mingled together, doe make a good readie gargarizme. Prouided that you minister your gargarizmes warme, to drawe humours: But when you stoppe them, vse colde thynges, taken colde in your mouthe, as Vinegar, fountaine water. &c.

A gargarizm must be giuẽ warme to draw humours from the head.

Sicknes.

How make you Nasalia, or to stoppe blood in the Nose.

Health.

Nasalia.

WHen the bloode doe aboundauntly flowe out of the Nose, it is good to open the Liuer vaine in the right arme, to take the aboundance awaie, and sometyme small stringes or vaines will breake,

breake, in soche cases moderate diate and colde thynges, is good to bee vsed, and this pouder to be put into the nose. Take the kaies or wolly knottes, growyng vpon Sallowes, commonly called Palmes, beyng drie, Bole Armonie fine, that will cleaue to the tongue, and Dragons blood, ana. ʒ. i. beaten into pouder, and finely sifted, and the fine heere of a Hares bellie. ʒ. i. ß. cutte or minced moste shorte like pouder, put these together, and stuffe theim into the bloodie nostrell, or els dissolue them with the white of an egge, and so drawe thē into the nose: Often tymes the hedde is stopped, and the stomacke so disquieted, that starnutacions or nesynges will helpe. And also thesaied starnutaciōs will helpe women to quicke deliueraunce, in the time of their trauel. Then doe thus. Take Margarū, Nigella, Cloues, white Peper, Ginger, ana. ℈. ii. Castor, Condisi, ana. ℈. i. make them in fine pouder, and putte them into the nose. Or thus. Take Nutmegges, Ireos rootes ana. ʒ. i. *Elleborus Albus*, called nesyng pouder roote. ℈. i. white Peper, Pellitorie. ʒ. ß. Calamus. ʒ. i. ℈. i. beate them in pouder. and kepe it to vse, as a mornynges and in child birthes. &c.

To stop blod in the nose.

The profits of nesyng.

Sicknes.

Reumes, weaknes of sight, dulnes of hearyng, slownes of speache, ouer moche slepe, somtime trouble me with foulenes in my mouthe, what helpe then to clense, or drawe forthe fleume.

Health.

Make a prette linen bagge of fine clothe, put therein Mustard seede, Hysoppe, Ginger, Peper, Pelletorie, Stauesagre, Mastike, Organ, ana. ʒ. i. ß. beaten together, put part of this into this bagge, or els into your mouthe, without the bagge, or els tempered with the iuce of Beates and Honie, and so make your mansill or bityng thyng. It will drawe fleume, clense the yes, comforte memorie, and quenche the salte fleume, that make the face high coloured, vse it a mornynges often times.

Apophlegmatisini, to putte in the mouth to drawe forth filthe.

Sicknes.

How make you Pessis to molifie, to vnbinde, and to restraine, to be put into the secrit place of the vrin of women?

Health.

Truly the makyng of them which doe molifie be thus made. Take Oelypi, whiche is an oyle sodden out of the woll that is clipped or shorne from the neckes or flankes of shepe, Hartes tallow or ỹ marth called Mary, Goose greace, Capons or Hens greace ana. ʒ. i. ß. Flax or lint seede, Fenigrece in pouders, ana. ʒ. ii. Melilot ʒ. i. Mastiche. ʒ. i. ß. the yolkes of Egges, Oyle of Roses, and the Oyle of Flowerdeluce, ana. ℥. i. ß. freshe Butter. ʒ. iii. put to a peece of ware melt them together, and prepare woll rowled together in the forme of a finger or such like, dippe it in this liquor, whan it is stiffe let it be

Oelypi is an foule Oile made of woll but very good for Pessaris and other medicens.

A mollifying Pessary.

How to vse a Suppositor. bled, I meane into the secret place of Conception, retaynynge it in the place. iiii. or. v. howers with a threade in the ende therof, it may be made with a Sponge. To prouoke termes menstrual. Take Mugwort Sutherne wood, Dyttan, Calamus odoratus, ana. ʒ. ii. the seede of Nigella. ʒ. i. ß. Bay beries. ʒ. ß. drie Rue. ʒ. i. Sauen. ℈. ii. Myrrhe Styrax liquid, añ. ʒ. i. ß. Sagapine, Ladani, ana. ʒ. i. beaten in a morter with Hony, and rowle it in the Pessary, and applie it accordyngly.

Sometime imoderate flux or termes passeth so much and so painfull, that in suche cases, Pessaris restrictiue be very hollsome as example. Take the pouder of Hartes horne, Olybanum, ana. ʒ. ii. Dragõs bloud, Balaustia, añ. ʒ. i. ß. Damaske Roses. ʒ. ii. *Acaciæ*, or iuce of sower ploummes dried, Hypocistidis, Mastike, ana. ʒ. i. Bole armeny. ℈. ii. Bistorta, Comfory, ana. ʒ. i. ß. bruse and stampe them well in a morter put in the iuce of Plauten, and Oile of Roses, as will suffice to rowle in your woll and make your Pessari.

Pessaris to restraine,

Sicknes

Against foule stinke of a corrupt ayre, a filthy house, and coldnesse of the braine. What smoke, fume, or sauour is then good.

Health.

How to receiue fume or vapor. NOt only for a colde braine, but also against rawe humours, and vomityng of bloud. &c. If the pacient haue a few coales betwene the legges, stoupyng downeward, with clothes caste loose aboute the naked body, as a mantel gowne &c. receuing ỹ smoke at the mouth, through some Trunke or hollow thyng. Take the wod of Aloes. ℈. ii. Galia muschata. ʒ. i. Sage, Margarum, Rosemary, Maces, Bay leaues, añ. ʒ. i. stamped in a morter into fine pouder, put in fine Muske ℊ. viii. and cast parte of this or al this, by littel and littell on the cooles, or thus as followeth.

Take fine Frankinsence, Cinamon, Cloues, Maces, the rinde of a Pome Citron, añ. ʒ. ß. the wood of Aloes, Myrrhe, Mastike, Trochis of Gallia, Muskata. ʒ. ii.. beate all in a morter, and put some Styrax liquide, and your morter partly warme, beate altogether & make your sweet fume, puttyng in if you will Muske, Amber grece. ana. ℊ. iiii.

Here is a good one. Take Ladani. ʒ. i. Frankinsence, Mastike, ana ʒ. i. Styrax, Calamita. ʒ. ii. Cloues, Cinamon, Nutmegges, ana. ʒ. i. wood of Aloes, Myrrhe. ʒ. ß. dead cooles of Salow, Syprus, Fur, or Genuper. ʒ. ii. beat them all in a morter somewhat warme, put in a little Uenis Turpentine, and cleane Rosewater, and worke al together with your pestill, and make your parfume, and this shall suffice, but when women doe sodenly faule sicke with swellynge of the Matrix called the mother, then it is perilous to vse sweet parfumes, but then vse to parfume with Galbanum, Castor, Fethers, the paryng of Horshoues. &c.

Perfumes for ỹ mother.

Sicknes

How

How make you Sacculum or Scutum, the shilde or twilte for the breast.

Health.

They be verie comfortable for the breast and stomache, to stoppe vomittes, and be good for the Hart, splene, and Belly, and thus it is made. Take flowers of Rosemary, Lauender, Camamell, Betonie, Roses, ana. ℳ. ß. or Sage, Margarum, Melilote, Wintes, ana. ℳ. ß. or leaues of Sene. ʒ. ii. ß. Stichadus. ʒ. iii. Cloues, Nutmegges, ana. ℑ. ii. and Maces. ℑ. iii. stamped in a morter and twilted in a silke or fine linnen clothe, made in the forme of a shielde or a square Trencher. Another. Take flowers of Bugloss, Roses, Balme. ʒ. iii Cloues, Maces, wood of Aloes, Cardamon. ℑ. ii. Saffrō. ℑ. i. Galinga Spiknarde, the bone of a Hartes hart, aā. ℑ. i. ß. Muske, Amber grece ana. G. r. beate in a morter, and with soft Cotton twilted and applied to the breast. you may put in warme herbes as Sage, Wormewood, Wintes, Horhounde, Sothernwod, &c. put in a Twilt or Stomicher with the pouders of Calamus, Cloues and Comen, twilted and made verie warme with wine or Aqua vite betweene twoo platters, and so applied to a weake feble stomacke, and thus Iende of Saccutum or Twyltes. *Scutæ.* This is an Emplaster, if oyle be put in.

Sicknes.

How is a Cerat made?

Health.

They be made of wax, Oyle and pouders in a Twilt, in forme of a show soole, or an Ore tongue, and is thus made. Take Cinamon, Cloues, ana. ʒ. i. Galingal Maces, ana. ʒ. ß. Sweet Calamus. ʒ. i. ß. wood of Aloes. Gallia Moschata, ana. ℑ. i. Flowers of Pomgranets, Mastike, Ladani, ana. ʒ. i. oyles of Mastike Roses, Wintes, aā. ʒ. i. with wax. ʒ. Turpentine, beat your drie thinges in pouder and put your waxe to them, and so melte theim, and so kepe your Cerot. you may make the same in Leather or Sylke. You may for the Splene put in Melilot, Line seede, Fenegreke, Caper barkes, Calamus, Nutmegges, wax, Turpentine, according to arte, puttyng in Oyle. A Cerot, and how to make it.

Sicknes.

How make you Insellus? Insellus.

Health

For lacke of a Bathe, these are good for the belly and raynes. Take Filipendula, Saxifrage, Mallowes, Holihoke, water Cresses, ana. ℳ. i. the seedes of Flax, Smalage, Fenigrik secth all together in sufficient water to the thirde parte and so vse it for the stone. Another. Take Mugworte, Sage, Betony,

Cala-

Calament, Organe, Peniroyall, Camamill, Mellilot, saint Johns grasse Sothernwood, ana. ℳ. ß. the rootes of Yreos and Smalage, aā ʒ. i. seeth your rootes soft and your herbes, this is good for the Matrix, Belly, for Collicke, swellyng winde, Timpany, colde. &c. Another against a blouddy flire. Take Planten, Knotgrasse, the rindes of a Pomegranets, Shepardes purse, Horsetaile like a water sprinkle, the flowers of Pomgranets, ana. ʒ. iiii. seeth all in raine water, Vineger or Redwine to the thirde parte and applie it to the lower partes of the belly.

A good lie remedy for the flixe.

Sicknes.

How make you Fomentum.

Health.

Herbe twoo Fomentes one moyst and the other drie as *Hipocrate* saieth *lib.ii. victu. acut.* and now of a moyst one. Take malowes the flowers or toppes of Dyll, Camamill, Mellilot, ana. ℳ. ß. the seedes of Line and Fenegrice. ana. ʒ. ß. sodden in. li. ii. of Fountaine water to the halfe, and so you may drawe it through a sears or a strainer, and with a spōge warme, you maie washe the belly, or any other greued place.

Fomentes moiste & drie.

Sicknes.

How make you Dropar to clense the head, and pull of scaules, and filthy Glewe that childzen are infected withall.

Health.

DRopar will doo many thynges to the bodye, it may be made to humect and to drie, to clense, to coole & warme, but to your question to make a Dropar for an vncleane head, called the scaule or glewe, or els crust. Take Pix or Pitche, waxe, Colophoni, ana. ʒ. iii. Bytumen. ʒ. ß. Brimstone. ʒ. iii. Peper, Pellitorie, ana. ʒ. ii. Staueisagre. ʒ. i. ß. Euphorbii, Elleborꝰ the white, ana. ʒ. ß. beat your dried thinges into pouder, and melt them together, spreade this vpon a Lether warme laied on the fowle head, beyng first shauen for. xxiiii. howers and so quickly rente of, and thus I make an ende of these kindes of Compoundes. And when I haue more quietnesse, with conuenient leyser I will say some thynge of Compounded waters: But it shall make no greate matter if I giue place to them, whome no man can mende, that haue written most plentifully, learnedly and compendiously, of the natures of Precious waters, bothe Simple and Compounde: yet shal I remember some good waters shortly, because time and place so moueth me in that case.

A Dropar for a shalde hedde.

where the harte is vnquiet, prosperous labour doe not goe forwarde.

Sickness

Sicknes.

MIne iyes beginne to bee dimme, my sight faileth me: I would learne to make a water, to kepe them from vtter blindnes. For when the sight is decaied and gone, the ioyes of this worlde is paste, and nothyng is left, but miserie and heauinesse of minde, and cõtinuall musyng.

Health.

A Merueilous water to conserue the sight, I shall teache thee, whiche I haue proued my self, to haue helped many one: and the greate learned manne in waters, called *Euonimus*, haue written it, whiche in distilaciõs was equal to any, that euer practised thesame, and it is thus made. Take the leaues of Rewe, Minte, redde Roses, Sage, Maidenheere (other leaue out Minte, and Sage, and for theim putte red Fenel, Veruine, Euphrage called Iyebright, Betonie, Honie Succle of the Mountaine, and Endiue) of euery one. vi. handfulles, lette them be put into white wine, for the space of. xxiiii. howers, then let them be distilled in a Limbike: the water that shall first runne out, is compared vnto Siluer, the seconde vnto Golde, the third vnto Balme and this must be close kept in a glasse: it is a water for all the diseases of the iyes, that bee curable, out of *Aegidius*, and *Lullius*, it is described. Emongest the waters, composed for diuers inward diseases by *Wolstadius*.

A moble water for foure iyes.

Three riche waters. Siluer, Golde, and Balme.

In other water for the iyes, aboute the beginning of Maie, gather Selandine, Veruen, Rewe, Fenell, beate them seuerally, and take. ℥. iii. of the iuce of euery one of theim, then mixe theim, put to a little of the grene braunches of Euphrage, called Iyebright, or Roses. ℥. iii. of Sugar Candie. ℥. iiii. of the beste Tucia, and as moche of Dragons blood, when all these are beaten, thou shalt mixte them together, and distille theim in a Limbicke of glasse, the liquere that runneth forthe, thou shalt let it stande twoo or three daies in a receiuer, and then vse it: it is of greate vertue, for the iyes that bee darcke, dimme, redde, or haue the webbe in the iye. The water of the Vine, together with Honie sublimated by the fire, cureth the blindnesse of the iyes specially. The Monkes in *Mesuen*, that is the water of the Vine (saied thei) whiche in euery Spring tyme, when the Vines are cutte, for certaine daies, this water without any distillacion pressed forthe, putteth awaie prickynges, and heate of the iyes, and clarifieth the sight, commyng by a hotte cause, if a man put it in bothe corners of the iye, one droppe of this water, it sharpeneth the sight, and cureth any disease of the iyes, within. v. daies, saieth *Euonimus*. &c. Rede after in the trimming waters, emongeste them that be ordeined to Dyng of the heere. Here is also a water for the iyes in Sommer, to preserue the sight, described by *Ioannes Mainardus*, in his Epistelles, vi. iiii. three partes of Roses, the herbes of Fenell, and Rewe, of either one parte, and let them be well mixt together, and after three daies, let a water bee distilled, other in onely bathe por of sethyng water, or in the Sonne, or in *Balneo Mariæ*, as thei call it, so

A water for the webbe.

The maner of destillyng the water for yes.

so that a handfull of the forsaied herbes, bee put into the receiuyng vessell, that the droppes maie fall vpon them, and the mouth of the receiuer, and the nose of the vpper vessell, must bee diligently ioyned together, and closed, that the vapours maie not gette out, but kept very close from aire.

And hereafter foloweth an other water, of an excellente vertue. Fill a still full of the leaues of Agrimonie, Veruen, Eupyage, Fenell, Rewe, redde Mintes, and Louage, cutte theim, sprincke vpon them a little white and clere wine, and destill theim in a claie stillitorie, this liquore represseth the swellyng of the ye liddes, of a colde cause, it dryeth vp the blere yednesse, it stoppeth the flowyng of teares, it cleareth the sight, it breaketh the blemishes, spottes, cornes, or pearles, if thou wilte haue it stronger to breake spottes or pearles, put vnto it *Gallitrium*, and Chickens weede, with redde flowers. You maie gette a water out of Fenell, also for the same causes, for a liquore gathered out of the rootes and leaues of Fenell, sodde in water, with a Basen laied vpon the water, while it yet seeth, and kept in a glasse, and one droppe put in to the corner of the ye euery daie, morning and euening, for the forsaied causes, and this is proued. To breake the spotte or pearle, mixte with the forsaied waters, Mirrhe, and Aloes a pounde, and putte a droppe of the liquore strained, in either corner of the ye, early and late.

Goodlie waters for the yes, whiche excelleth in vertue.

A water distilled of the flowers of white Thorne, and Willowe, putteth awaie prickynges, heates, or rednes of the yes, it stoppeth teares comyng of a hot cause, and breaketh the spottes, or pearles of the same cause. A water of the leaues (flowers) of Euphyage, stoppeth teares, comyng of a colde cause, and maketh slēder the ye liddes, that swell of the same cause, and restoreth the same sight, that hath any impedimēt *Euonimus* doe saie, that Euphyage doe not heate, but is temperate, or els doeth coole moderatly in the first degree, and drieth in the seconde.

The water of white thorne and willowe for rednesse of yes, comyng of heate.

water of Euphyage called Yebright, for swellyng in the yes, comyng of cold.

An excellent water for the debilite of the sight, described by *Gordonius*, take Selandine, Fenell, Rewe, water of the Mountaine Euphyage, Veruen, redde Rose with their buddes, ana. ℔i. ß. Cloues, long Peper, ana. ℥. ii. when thei are bruised together, destill them in a Limbicke of Glasse, with a slowe fire, and put of it euery daie in the yes.

Euphyage or Ophthalmica so named, because it is a herbe for yes

Gordonius water for yes.

An other of the same manner, for a Fistula, which he is certain wil heale, twoo pounde of good white wine, destilled in the same vessell, that *Aqua vitæ* is destilled in: the waters of Rosemary and Sage, aā. ℔. v. Sugar. ℔i. ii. when thei are destilled, put again to theim. ℥. i. of Sage, and asmoche of Rosemarie, when thei are steped together eight daies, thou shalte straine it and vse it. A cancar in what parte of the body so euer it be, the herbe called Cancar, whiche is also called Doues foote, the flowers of Quinces, the flowers of Cerifolium, the flowers or leaues of the Breer, called Idea, whiche is like a swete white Rose, and a fewe white Roses, Honie, and white wine, and the Alume, whiche is called Alume Glasse, let all these be destilled together.

Gordonius water for a fistula.

Andreas Fornerius water for a Cancer.

A good water destilled of a Molwarpe, for all kinde of Goutes, or Dropses

Dropses, *noli me tangere*, Scalles of the hedde, Saucie face, and the Wolfe.
If you will haue a water without destillyng, quickely to washe your legges or feete, to make your saied water to smell well. Set a vessell of runnyng or conduite water on the fire, seeth it well, and putte into it the flowers of Lauendula, or Lauender, and moche rather of that, whiche is comonly called Spike, bothe grene, and drie Baies, Basell, Sage, Fenell. &c. and so washe at night: put cleane runnyng or Conduite water, and white wine into a vessel wel stopped, and set it in the Sonne, putting in Lauẽder, Spike, and Cloues, that thei maie make swete the saied water and wine with their smell, but yet if the Lauender be grene and moiste, it will tourne the wine almoste into Vinegar whiche if it be drie, it doe not so, the liquoure shall bee made the more smellyng: If the flowers be dried in the Sonne, in a Glasse closed, and afterwarde white wine to be put into it, if so be it, a manne desire to haue a swete water forthwith, by and by, and let hym put a droppe of oile of Spike, vnto a good deale of pure welle or Conduite water, and chafe it together, in a glasse with a narrowe mouth, although thei be made without destillacion, the same notwithstandyng, beyng right destilled in the Sonne, specially if certain other thinges be mixt with them, as Muske, Ambre, Ciuet, Caphura, or meaner thynges, as Stirax, and Stacte, Mirrhe, or any other spices, chiefly Cloues, or els thynges of lesse estimacion, as Roses, the barkes, flowers, or leaues of Dринges, Limons, Baie leaues, common sweete herbes, Rosemarie, Margerum, Basill. &c. thei shalbe made moche the sweter. But if you will haue a very pleasant water, take. ʒ.ß. of good Muske beaten, in twoo pounides of Rose water, put in the belly of a Glasse stille, and destille it, by little & little, then put it in a Glasse well stopt, with Amber grice. ʒ.i. it is a water merueilous swete, and conuenient for fine persones, that their clothes maie be sprinkeled therwith: put. ʒ.ß. of good Saffron, in. ki.ii. of Rose water (for the space of one daie) and destille it, this water is holsome to bee mixte with medicenes: also for smelle, and garnishing, put. ʒ.ß. of Cloues beaten, in a pounde and a halfe of Rose water. xviiii. howers, and destille it, destille Camphere. ʒ.i. with a pounde of Rose water, and vse it in medicenes, for noble persones.

How to make swete water without stillyng, good for to washe the feete, or for Barbars.

A pleasaunte swete water.

After the same maner is Rose water, made with Saunders, and other spices (swete smellyng) what so euer a man will, some destille all this in puer water, in stede of Rosewater, three leaued herbe, an herbe very swete of sauour, whiche thei destille for perfumes, and to make diuers other pretie swete sauours. The Monkes of *Mesuen*, make a water of swete sauour, wherewith the hedde, harte, and stomache are reuiued.

℞. Fower handfull of the flowers of Lauendula, Roses white, and redde, of either twoo handfull, Rosemarie, Cloues, newe and freshe Ciperus, of euery one a handfull, Minte, Sage, Tyme, Baileaues, or Peneriall, of euery one halfe a handfull. ʒ. iiii. of Cloues, Galingall, Nucis Mosch, Calamus Aromaticus, Ginger, Cinamon, of Flowerbelice, of euery one. ʒ.ß, sixe pounides of white Wine (asmoche as shall

The Monkes water for correction of the flesh, better then holie water, and more costly.

ſuffiſe) when thei are braide and beaten in a Morter, let them bee put into a Glaſſe, weil cloſed, for the ſpace of eight daies, afterwarde vſe them, as occaſion ſhall ſerue: it is excellent to waſhe the handes, if you mixte a little of it, with a greate deale of pure water. A man maie vſe it alſo deſtilled, and put in. ℈. i. of Muſke, *Epiphanius Empericus*, writeth an other of theſame mannes, delectable, with a marueilous ſwetenes of ſauour: Ciuet, Muſke, of either. ʒ. i. let it be tied in a fine linen cloth, & let it be ſet to ſoke in. ℔. ii. of Roſe water, a fewe daies in the Sonne.

An other of theſame *Epiphanius*, a very ſwete ſauour, Baſille, Minte, Marierum, Flowerdelice, Hyſop, Sauerie, Sage, *Meliſſa*, called Balme, Lauender, Roſemarie, of euery one halfe a handfull, Cloues, Cinamō Nutmegges, the Pome Citron, of yellowe coullere, three or fower. let them be beaten, and ſet three daies in Roſe water, then let them be deſtilled with a ſlowe fire: when the deſtillacion is finiſhed, put to. ℈. i. of Muſke, and ſet it in the Sonne: you maie adde Amber grice. ℈. ß.

An other of theſame *Epiphanius*, of moſte exellente ſauoure. ℞. Three poundes of Roſewater, Cloues, Cinamon, Saunders, ana. ʒ. vi. twoo handfull of the flowers of Lauender. ʒ. vi. of *Aſſa dulcis*, Malneſey, *Aqua vitæ*, ʒ. ii. lette it ſtande a moneth to ſtille in the Sonne, well cloſed in a Glaſſe, or vpon the toppe of a Furneis: then deſtille it in *Balneo Mariæ*, and at. ʒ. i. ß. of Muſke, to the deſtillacion, then let it ſtande tenne daies in the Sonne, or aboue the Furnes, and ſo vſe it. It is a marueilous pleaſaunte in ſauour, a water of a wounderous ſwetenes, for the perfumyng the ſhetes of a bedde, whereby the whole place, ſhall haue a moſte pleaſaunt ſente: put into a little viall of Glaſſe. xviii. or twētie graines of Muſke, and Ciuet, and a little of Ambergrice, after filled full of Roſe water, ſette it ouer the fire, and when it is hotte, take it awaie, then let it ſtande to coole, well cloſed, after you haue doen, let it ſtand twoo daies, you maie vſe it frō thenſe forewarde, it is as good as though it wer deſtilled: then thou wilt perfume thy naphins, or other linen, put it in a veſſell with a wide mouthe, and ſpreade the clothes vpon it boiling, and that thei maie drinke vp the vapor and breth of it.

Swette water for linnen.

An other maner of ſweete water, is called the water of the caſtyng glaſſe, into ſome little veſſell of Siluer, a little Roſe water made with Muſke, and a little Ciuet, and Cloues, Agalā, Styrax calamita, whē thei are all punde againſt a fire, mixe theim, and perfume any clothes with the vapour or ſmoke thereof, it is a marueilous ſwete ſauoure, whiche if thou wilte kepe cloſe the veſſell diligently, and when thou thinkeſt good, put more Roſe water vnto it, that it maie be renewed.

Agalam, or Agalugim, is the woode of Aloes.

An other. Thou ſhalt put into fower poundes of Roſe water, *Aſſa dulcis*, ſomewhat groſe beaten, Styrax, and Cloues, Camphere, Agalam, of euery ſorte. ʒ. i. Muſke, Ciuet, of either of them. ℊ. xx. putte theſe together in a glaſſe, ſhutte with a Parchement, prickte through with tenne or twelue ſmalle holles, and let the veſſell boile fower howers in a kettell, full of cleane water, as though it were in *Balneo Mariæ*, after when it is colde, ſtrain it through a fine linen clothe, and kepe it

in

in a glasse, in the whiche graines. xii. of Muske shalbe put, whiche beyng moisted, and steped with water, thou shalte stoppe the glasse, and sette it in the Sonne. viii. daies, so shalt thou haue a wonderfull well smellyng water, a sweete water, and a secrete, whereof one parte mixte with ten partes of pure water, maketh the whole moste swete, graines. xx. or there about of Muske, as the smell thereof pleaseth the more, or lesse, Nutmegges, Cloues, Galingall, Spicnarde, Graines of Paradice, Mace, Cinamon, of euery añ. ʒ. i. all these beaten in a morter, let theim be put into a Glasse, fitte to destille in, with Rose water li. i. ß. powred vnto it, let it stand so, for the space of fower or fiue daies afterwarde put to it thrise asmoche of Rose water, and destille al this in a Limbicke, set in a kettell full of water sethyng, as in a *Balneo Mariæ*, thou shalt kepe the water gathered together, diligently stopped for the same purpose aforesaied, that the former serueth for.

In other excellent water, twoo pounde of the water, of the flowers of Citri, one pounde of the water of redde Roses, of Mirtes. li. ß. of Muske Roses a good quãtitie, and likewise of the flowers, of Cloues, ana. ʒ. ß. of *Assa dulcis* ʒ. iii. well beaten añ. ʒ. i. of Stirax Calamita, and redde Stirax, ana. ʒ. ß. all these stamped, and mixte with water, thou shalt distille them in a glasen Limbecke, the hedde and the receiuer diligently closed with claie, with a soft fire, or in a *Balneo Mariæ*, or in a kettell of sethyng water: a water of moste swete sauour, with the whiche oile is stilled also, the laste water beyng mixte, with a hundred tymes asmoche of pure water, doeth sauour with the swetenes thereof, so is this folowyng of greater vertue, healthy, and swetenes.

There be. ii. kindes of this Assa, one is called *Assa fœtida*, or Diucls dunge, & other is called *Assa dulcis*, whiche commeth from Syria, and is also named Syrenaicus liquor, or the iuce of Lasarpitium.

Take a pounde of Mirrhe chosen, pure, newe and fatte, beaten into small peces, halfe a pound of the iuce of Roses, when thei are mingled together in a Limbicke, let them be distilled in asshes: where first thou shalt seperate the water, with a slowe fire: then make the fire bigger, and seperate the Oile: and at laste deuide the water from the Oile. It maketh the face bright, it closeth woundes effectually, as well old as newe, the oile is moste precious, and doeth thesame thynges that the water doeth, but moche soner, as for example: it doeth that in an hower that the water is about in. xxiiii. ʒ. i. of this water distilled, mixt with a pottell of pure water, maketh them all notable well smellyng, but ana. ʒ. i. of the oile, if it bee put to eight gallons of pure water, it doeth thesame.

A water incomperable, for the singuler goodnesse, of the moste excellent vertue thereof.

A goodlie Rose water made with Muske, whiche is required, and vsed also in other compositions, put. ℈. xii. or more of Muske, and. ℈. xvii. of Amber grice.

Sicknes.

These waters be very pleasaunte and profitable, but waters to make a man to slepe were comfortable, I praie you saie somewhat of them.

Of slepyng waters.

Health.

To cause rest and slepe.

If you will cause one to slepe, then doe thus as foloweth Take. ʒ. ii. of Henebane. ʒ. i. of the rootes of Mandʒagora. ʒ. vi. of Popie, Lettice, Oʒpin, Houfleke, ana. ʒ. ii. the water Lilie one handfull, when thei are beaten, let theim bee put in twoo pounde of water of Popie, with ʒ. i. ß. of the fede of Darnell, foʒ the fpace of twoo daies, and let them be ftilled, and this is perfite.

An other caufyng flepe. Take the feede of Darnell. ℞i. i. of the feede of Henebane. ℞i. ii. of the feedes of Purfelen. ʒ. iii. of the feede, oʒ roote of Mandʒag, as moche of Alkakengi, when thei are beaten, powʒe to theim. ℞i. i. of the iuce of Beanes, as moche of the rootes, oʒ leaues of Henebane. ℞i. ß. of the iuce of the leaues of blacke Popie, miniſter. ʒ. i. of this water, when it is diſtilled, it is behement, and of great vertue.

A goodlie water foʒ the ſtone, and helpeth the palſie and falling ſickeneſſe.

A water foʒ the ſtone, made by *Aegidius*, bicauſe it bʒeaketh the ſtone, ℞. the fede of Pimpernell, Parſely, ſmalage, Cohopʒike, muſtardſede, Bures, Maſtiches, of euery one like moche, when thei are well beaten let theim bee mixte with the blood of a he Goate, and a little Vinegar poured to it, let theim ſtande a fewe daies, in a veſſell well cloſed, and then at the laſte, let theim bee well ſtilled, it is good foʒ theim that bee troubled with the ſtone, what maner of ſtone ſo euer it bee, red, white ſharpe, oʒ plain, if ſo be it the ſtone be confirmed, and gathered to ſome ſtraight, let the pacient dʒinke of this water euery daie, foʒ ſo ſhal it be bʒoken, and bʒought into ſande, if ſo be ſcabed heddes be waſhed ones a daie with this water, thei ſhall bee made hole, and newe heere ſhall ſpʒing, and the ſcabbes ſhall be cured within nine daies (otherwiſe any kinde of ſcabbes waſht therwith, is made holle within thʒee oʒ fower daies) if it be dʒonke faſtyng, it maketh good blood, and good couler (moʒe then any other medicen) marueilouſly it maketh ſtrong the ſinewes, and taketh awaie the fallyng ſickneſs, if it be dʒonke twiſe a daie, otherwiſe is added, it healeth cleane the Palſie, if it be not dedde and radicated in the members. Thus ſaieth *Aegidius*, and *Lullus*, with other learned Clarkes. Alſo. ℞. *Caudæ equinæ*, Plantaine, redde Roſes, the graine of Alkakengi, the rootes of holy Oke, ſhauen oʒ ſcraped Liquoris, of euery one. ʒ. i. Juniper, Sebeſten, of either of theim. ʒ. vi. Bolearmoniake. ʒ. ß. Cummen ſeede, the greate cold ſeedes clenſed, of euery one. ʒ. iiii. the ſeedes of white Popie. ʒ. vi. ʒ. ß. of Quinces, oʒ the thinneſt of Goates milke, ℞i. vi. let them ſtand twoo daies in the infuſion, and after let theim be diſtilled, giue the ſicke paciente to dʒinke. ʒ. iiii. warme, ſo long as the diſeaſe continueth *Epiphanius Empericus*.

An other water cõpoſed of *Aegidius*, it is cõmended of *Lullus*, of waters, ℞. Rewe, Satirion with the handes, and Satirion with the ſtones, Agrimonie, Chelidoni, Sugar, and the ſtone called Calaminaris, all of one waight, and beat it in a moʒter, it muſt be diſtilled with a ſlow fire: this water excelleth in vertues, no diſeaſe of the iyes is ſo dull oʒ dimme, oʒ greate, but it wil baniſhe awaie, and giue place to this medicen: beyng dʒonke, it dʒiueth awaie all poiſone, oʒ taken with meates,

tes,for so it auoideth the poisone by vomites, it cureth the Dropsie,it purgeth the stomache from al euill humours,it quencheth sainct Anthonies fire in one daie,if Flaxe dipte in it,be laied vpon the sore: it is good also against the fire of a blacke Melācholy,and white apostume without the fire, but if it appere redde without, it shall in no wise be conuenient,to laie on a plaster. It also healeth the canker, if Aloes be mixte with it, and a little Towe or Flaxe dipte in it, and laied like a plaster vpon it,twise a daie: this is a precious medicen,& neuer faile. *Sacra ignis.*

Sicknes.

These be excellēt waters. Be there any good waters against the fallyng sickneſſe,and resolucion of the senewes and Feuers. I praie you tell me them.

Health.

Here after I will shewe thee goodly waters,for the same purpose, as folowe. Take Hisope, Peneriall, Cloues, Cikory,ana.ʒ.i.let thē be beaten in a morter,and distilled in Sage water.ℏi.vi.afterward take the stone *Tutiæ*, Persely,Rue,Setwall,Aloes,and the stone called Callaminatis,ana.ʒ.i. and Galarion.ʒ.vi. when thei are beaten in a Morter, seeth theim in the foresaied water, till the thirde parte be consumed,and the liquore strained with a clothe, thou shalte kepe it in a glasse, diligently closed nine daies, afterward let it bee giuen in drinke, euery daie in the Mornyng before daie (by the space of tenne daies) to the sicke paciente fastyng, it is profitable againste the fallyng sickнes: If he that taketh it, continue fastyng after it fiue howers. And truely it is a moste effectuall remedie, it healeth all resolucions of the senewes,and the members are strengthened thereby, if it be dronke with Castorium,it is good againste all goutes,whiche hath not taken roote yet in the members,if it be dronk nine daies together fastyng, it putteth awaie all maner of agues, what matter so euer it come of,if it be dronke nine daies,euery mornyng earely. This water is also most profitable to wash woūdes,in which the sinewes are cut. A goodly water for feuers generall.

An other of *Aegidius*,the nineth in nomber,otherwise thei call it double,the seede of Smalage, the seede of white Popie, Ginger,Sugar, Cloues,ana equall waighte,beaten in a Morter, put to it water(that is distilled of Persely)and distille it:this is the chiefest remeady for the cough,and breast pained, if a man drinke it colde in the mornyng fastyng,and in the euenyng as hote as he can:If it be dronke hote with Castorio,it is good against the disease called Apoplexia, it healeth also the members sicke of the Pallie, if so be the Pallie bee not dedde in the members, it bringeth slepe and reste easely, it cherisheth all the members, it driueth awaie euill humours, and strengtheneth the hed and the braine. Another water of Aegidius.

Water against the Palsey, & to helpe the braine.

An other emongest *Aegidius* waters, Gladiolus,Hisope,Sauin,Sothernewood, or the seede of Sothernewood, leauyng out Sauine, of

euery one like quantite, beate them together, and let them stand a certaine daies, then distille it. This water is of greate strength, it withstandeth all Agues, bothe hote and colde: it prouoketh womennes termes, if it bee dronke thrise, but it is hurtfull to women with childe, it stancheth the bloodie flixe, and other flixes: It killeth wormes, beyng dronke fasting. It cureth all the grief, which with Beuers stones heleth the Palsie (if it be dronke daily very hote) within three daies, the same descripcion is found in the boke of *Lullus* of waters moste excellēt.

A water to be vsed with discrecion.

Therbe some that vse this water to purge.

Here after folowethe a very good water. Take a Weather, that is al white, and fatte fedde in a good pasture, and well likyng, cut his throt receiue his blood, and stirre it while it is freshe and new, a good tyme, with a sticke of redde Juneper, and euer in the stirryng, cast awaie the lumpes, that is gathered of the blood, then cast in the shauings of the same Juniper, and the beries of Juniper that be red, to the nomber of xxv. and to this put a little Agrimony, Rue, Valarian, Scabious and Veronica, commonly so called, Pimpernell, Cicory, Peneriall, ana, if so be it, the measures of the blood excede three quarters, then put into it. ʒ. iii. Triacle of Jene, but if it be lesse: accordyng to the porcion of the blood, thou shalt make lesse the measure of the Triacle. Thei must all bee prepared ready at hande, that thei maie bee put into the blood, while it is yet warme: when thei are all mixte, drawe out a stilled liquore, whiche thou shalt kepe diligently in a glasse, and sette it in the Sunne eight daies, for it will endure twentie yeres, it is knowen by experience, that this liquore is excellent, and good againste the Pestilence, the impostumes of the hedde, the sides, or ribbes, or againste the diseales of the liuer, and lightes, the inflacion of the Splene, corrupte blood, agues, swellynges, tremblynges of the hart, the dropsie, vnnaturall heates, ill humours: and chiefly againſt poisone, and the Pestilent Ague. The sicke paciente that is taken, with any of the forsaied diseases, shall drinke a sponefull, or fower or fiue, and procure hymselfe to sweate, and shall be healed within his sicke bodie.

Distill this bloud, & kepe it close.

An excellent licquor agaīst the pestilens and many other diseases.

Sicknes.

What are composed waters, I would gladly learne them.

Health.

They are to bee called composed waters, that are distilled of medicens composed, and stieped in wine, *Aqua vitæ*, or Other liquore: certain compositions of spices and herbes. to restore the strength of the harte, and the spirites, are mixt with waters of Capons, drefte by distillacions, accordingly: also with burnyng waters, or called *Quintessence* of wine, against the Pestilēce, and poisones, as we declared before, but also hote medicens *Electuariis*, chiefly in the whiche *Dacridium*, and other vehement thynges hurtfull to the stomacke, are receiued, mixte with the liquores, specially with burnyng water rectified, or with wine (somecyme also with Milke and wine, or with Waie: also in hotte natures

and

and diſeaſes, it ſhould doe well) and ſometyme let ſtande in fuſion, or ſobyng, thei are artificially diſtilled, that thei maie be giuen to drinke to them that are weake or feable, or as thei call it deintie, or haue their ſtomaches abhorryng, againſte other medicens, whiche *Lullus* alſo praiſeth greatly, and certain practicioners, of antiquitie haue vſed it with praiſe, and commendacion.

What compoſed waters be

Sicknes.

I would learne to make *Quinteſſence* of *Antimonio*, if it would pleaſe you to ſhewe me.

Health.

QVinteſſence, of *Antimonio*, is thus made, incorporate, and mingle the pouder of *Antimoni*, moſte finely beaten, with moſt ſharpe white Vinegar diſtilled, and let it ſtãde vntill the Vinegar be tourned, into a very redde culler, then pour this Vinegar out, and kepe it. And in a clene veſſell, put other diſtilled Vinegar, vpon the *Antimonium*, and ſet it ouer a little fire, till the Vinegar be coloured, this ſhall you chaunge ſo oft, till the Vinegar will be coulered no more, and ſo moche of the Vinegar as is coulered, thou ſhalt diſtille it in a Limbicke in aſhes: firſt the Vinegar it ſelf will run out, after this, thou ſhalt ſe a matter iſſue forthe of ſondrie coullers, and this is that *quinteſſence*, whiche is called of the Philoſophers, the Philoſophers Leade, and of ſome called virgines Milke (it differeth notwithſtandyng from it) it is almoſte like bleſſed oile in couler: putte this in a Pellican, to bee circulated by the ſpace of fourtie daies, it drieth vp woundes, and it is profitable for all woundes, in ſtede of Balme, for it cureth all theſaied woundes eaſely, and quickly: it is marueilous good for all impoſtumes, and *Quinteſſence* is extracted, and drawen out of white Leade, after theſame maner, as out of *Antimonio*, powring diſtilled Vinegar vpõ it, that the Vinegar be ouer it fower fingers depe, afterward let it be digeſted in a dũghil, as it is vſed in *Quinteſſence*, of herbes and flowers, then let it be deſtilled and firſt ye ſhall ſe the Vinegar it ſelf aſcende vp, after that a liquore like to oile, and alſo this is called oile of Leade, or *Quinteſſence* of Leade, and it hath in it a certaine ſweteneſſe, like as the oile of *Antimoni*: it is good againſt all burnynges with fire, and hote water, as alſo againſt iches, as ryngwormes, and Chollerike bladders, but a man muſt note that the white Leade ought firſt to bee waſhed often, with water of Roſes, driuyng it through a linen clothe, vntill none of the pouder of the white Leade remain in it, then when it is dried, reſerue it to your vſes. So doeth *Bulcaſius*, and *Ioan* of ſainct *Amandus*, vpõ the *Antidotarie* of *Io. Meſſuæ*, will to bee dooen: If the drawyng forthe of *quinteſſence*, out of diuers metalles, as Golde, Siluer, Leade, Tynne, Vitrioll, or Coporas, Iron Coper, Brimſtone, redde Orpement, yelowe Ocher, *Antimonio*, and *Marchaſita* Leaden, who ſo liſteth, let hym rede in *Lullus*, in his booke of *Quinteſſence*, the ſpirite of *Quinteſſence*, or Vittrioll, is commended of certain men

Antimonium is called Stibium, or a ſtõ bright and ſhinyng foũd among ſiluer this ſton do clenſe the eyes.

Philoſophers lead.

A water that drieth vp woũdes and healeth them

Quinteſſence is drawne out of many meatels.

againste the fallyng sickneſſe, and Apoplexia, or the beginnyng of the ſences. The ſpirite of Golde, againſt the diſeaſes of the Liuer, the ſpirite of Birall, againſt the ſtone of the raines and blader.

Sicknes.

How make you *Aqua vitæ, after maiſter Raimundus Lullus*: whiche was a man moſte excellent in waters.

Health.

Raymonde Lullus, floriſhed. anno. 1322. he was a Spayniard

HE in his daies, did make the water of life, called *Aqua vitæ* of incomperable goodneſſe. Mary he vſed to ſtille his waters, bothe ſimple and compounded: many tymes to make theim more heauenly or pure. But to the matter, of makyng this *Aqua vitæ*.

His water for the ſtone.

Take an herbe called wilde Mirte, like Butchars Broome, *Aſparagus*, called Sperage, Rapes, Perſellie, the Sea Thiſtle, called *Eryngium* Maiden heere, Grumill, called *Grana Solis*, Cichorie, Endiue, and wilde Carrites, Fenill rootes, ana of like quantie, cutte or braied groſſy, and ſtille theim with your wine, vpon a ſoft fire. This water will breake the ſtone, and make moche brine.

Another precious water.

Here foloweth an other. Take Nutmegges, the roote called Doronike, which the Apoticaries haue, Setwall, Galingall, Maſtike, long Peper, the barke of Pome Citron, or Mellon, Sage, Bazell, Margerum, Dil, Spicknarde, wod of Aloes, Cubebe, Cardamon called graines of Paradice, Lauender, Peniroyall, Mintes, ſweete Calamus, Germander, Enulacampana, Roſemary, Stichados, Squinans of eche like quantitie, Saffron. ʒ. i. and the bone of a Hartes hart grated cut and ſtamped: but beate your ſpices groſſy in a morter. Put in Ambergrice, Muſke, ana. ʒ. ß. diſtill this in a common ſimple *Aqua vitæ*, made with ſtrong ale, or Sacke leyes, and Aniſeedes: not in a common ſtill, but in a Serpentine, to tell the vertue of this water, againſte colde, wind, fleume, dropſie, and heauineſſe of minde, coming of melancholi. I can not declare, the excellent vertue therof, the tyme wer to long.

Sicknes.

How make you a water, that will kill the Cancre, and heale the place, whereas the ſaied Cancre haue been.

Health.

MAny good menne and women within this realme, haue diuers and ſondrie medicens for the Cancre, and dooe helpe their neighbours, that bee in perill and daunger, whiche be not onely poore and nedie, hauyng no money to ſpend in Chirurgi. But ſome doe dwel where no Chirurgians be nere at hand, in ſoch caſes as I haue ſaied, many good Gentlemen and Ladies, haue doen no ſmall pleaſure, to poore people: as that excellente knight, and worthie learned man, ſir Thomas Eliot, whoſe workes be immortall. Sir Philippe Parris of

Sir Thomas Eliot. Sir Phillip Paris.

Cambridge

shire, whose cures deserueth praise. Sir William Gaiscogne of yorke shire, that helped many sore eyen: And the Ladie Tailor of Huntyngdon shire, and the ladie Dorrel of Kent, had many precious medicens, to comforte the sight, and to heale woundes withall, and were well seen in herbes. Sir William Gaiscoigne.

The common wealth hath greate wante of them, and of their medicens: whiche if thei had come into my handes, thei should not haue been written on the backside of my booke. Emong al other there was a knight, a manne of greate worshippe, a Godly hurtlesse gentleman, whiche is departed this life: his name was sir Anthony Heuenyngh̄ This gentleman learned a water, to kille a Cancre, of his owne mother, whiche he vsed all his life, to the greate helpe of many men, women, and childre̅: he had also a salue, for sundrie greene woundes. But bicause I haue not the coppie therof, I will make report, but onely of that water, whiche I am assured he vsed, and it is not moche vnlike a water for the Cancre, whiche *Andreas Turnerius* the Frenchman, did make of a greate vertue, and thus it foloweth. Sir Anthonie Heueningham of Heuenyngham in Suffolke his medicene against the Cancre.

Take Doues foote, an herbe so named, Arcangell, Iue with the berries, young redde Brier, toppes and leaues, white Roses, their leaues and buddes, redde Sage, Selandine, and Woodbinde, of eche like quātitie, cutte or chopped, and put into pure cleane white wine, and clarified Hony. Then breake into it Alum glasse, and put in a little of the pouder of Aloes, Hypatici, & destill these together softly, in a limbecke of glasse, or pure Tinne, if not, then in a Limbecke, wherein *Aqua vitæ* is made. Kepe this water close, it will not onely kille the Cancre, if it be daily washed therwith: but also twoo droppes daily put into the eye, will sharpe the sight, and breake the pearle and spottes, specially if it be dropped in, with a little Fenell water, and close the eye after.

Sicknes.

Many men, women, and children, now a daies, be greuously vexed with a shamefull disease, called the Frenche Pockes, paines in their iointes, no reste, paleneſſe of culler, fallyng of here baldnes of hedde and berde, lamenes of limmes, shabbes, filthe. &c. in soche cases what is to bee doen, I praie you tell me gentle Healthy, for this sickneſſe wareth common, but yet it would faine bee called, but onely a Feuer.

Health.

Many men haue written moche of this Pore, after sondry sortes, and diuers waies, & haue killed not a fewe with lōg diattes, but I will speake that, whiche I do knowe, proued and seen, to haue helped very many. Yet would I not, that any should fiche for this disease, or be to bolde when he is bitten, to thinke hereby to be helped: but rather eschue the cause of this infirmitie, and filthy, rotten, burning of harlottes. &c. As to flie from the Pestilence, or from a wilde fire, for what A treatice of the pore.

what is more to bee abhorred, then a pockie, filthie, stinkyng carcas.

A treatice of the Pocke.

But if through blinde ignorannce, sodain chaunce. &c. any haue gotten it: then doe thus to be deliuered from it.

Thre notable thynges to be obserued in this Guacū drinke, and ꝧ diate in the time of sicnes

First ye shall, prouide that the sicke bodie, muste haue a close chamber out of all grose ayre, and clene warme garmentes, bothe for the bodie and legges, and at risyng, and goyng to bedde, a fyre of Charcoles, for wodde is not holsom for smokyng, also they must not be troubled with any thyng to dryng them out of patiente, for that corrupteth the bloud, whiche must be new altered: also the sicke body muste eate but littell meate, and that kinde of meate as shall hereafter be prescribed, and at suche time as shalbe apointed, and let the sicke body vse playyng of some instrumentes, or here some playyng, or tell merie tales, and haue no company of women, for that is a moste daūgerous poison for the health of any persone in that case.

Secondly, ye muste prepare twoo Brasse pottes, or els of Iron, one beyng. iiii. gallons, the other. vi. gallons, one for stronge drinke, the other for smal drinke, also ye must haue close couers to them of brasse or Iron, ye must also prepare good earthen vessels with close couers to kepe your drinke in of bothe sortes by them selues. Also ye must haue a strainer of a Sears clothe, to straine your drinke after it is decockte: instrumentes to take out dead flesche, and to searche a sore, and sirring to clēse any sore being depe with the same drinke. Also ye must haue a wodden vessell to bathe the sicke body in, at such times as here after shalbe apoynted. Also ye must prepare cleane clothes, to drie the sicke body after a sweate, beyng warmed well first, other instrumentes ye shall neede none, but only your wod raped small, or turned, and the barke of the wod pouned in a morter, and the drugges also small, and your water whiche ye shall decocke, the same must be of a cundite, or runnyng brooke, verie cleane without any kinde of filthe. Chalke water is good.

Although the pocke be moste vncleane, yet to heale the same, requireth cleanlines as moche as medicene.

Howe to proue good Guacum.

Thirdly for your strong drinke, ye must take your potte of. iiii. gallons, & set him one a soft fyre of cooles, with. iiii. gallons of the fayre runyng water, then put into the same one pounde and a half of your wodde small raped or turned, at the Turners, but when you do bye your wodde, se it be not olde, and lacke moyster, the triall is best, take a littell coale burnyng and lay it on the blocke, before it be raped, and if it be good it will boyle vp on euery side of the coale, like Myrre, thē put therto. ℥. i. or a littell more of the barke of the same wodde, made in small pouder, then take a quarter of a pounde of comen seedes hole into the same, and one halfe quarter of an ounce of Radyre, and Rubarbe, and then stoppe your pot faste, and late paste aboute the couer, and so faste, that no ayre come out, then seth it on a soft fire, but euer to kepe it boilyng, and let it boyle at the leaste. viii. houers, then set it by, and vnstoppe it not vntill it bee colde, then take your Sears, and strain it into a fayre yearthen potte, and couer it cloase: the sicke body muste drinke of this but one draught leuke warme in the mornyng,

Softe fire maketh swet Waite, and ꝧ like doe make good Guacū drinke.

and

and one other at night.

Fourthly you must take your potte of.vi. gallons, and put in it.vi gallons of runnyng water, and one pounde of the wodde raped, and a quarter of cummen seedes, and decocke it in al kinde of thing, euen as the other, beinge close stopped, and when it is colde straine it into an earthen vessell, or vessels: and that must the partie drinke at meale, & at all other times whē he list to drinke, and spare not but drawe it by. Fourth rule.

Fiftly the sicke body must be kept very warme, and not rise out of bed before.viii. of the clocke, and then eate a dosen or twenty Raisons of the sonne, and no breade, and about a leauen of the clocke, let the sicke boby eate a littell meate as may suffice nature, and what meate, it shalbe hereafter shewed, then let the sicke body walke some whiles, in his chamber, or reade some booke, or play on instrumentes to kepe him from sleaping, then at.vi. of the clocke, a dosen of Raisons of the sonne, and nothing els but his draught of stronge drinke warmed at vi. a clocke in the morning, and at euening at eight. Fifth rule. Note, also that Filtrum is good to clense the Guiacū water with.

Sixtly, geue to the pacient to eate these meates folowing, Chicken Partrige, Fesante, Henne, Capon. Rabbette, Conie, Veale, Mutton, and none other, nor any salt, nor leauened bread, nor Rie bread, & very seldom rosted, but boiled in water, and no broth, nor porrage, nor any kinde of sauce, if the sicke body haue roste, let it bee but euery thirde meale, and no kinde of Fishe, Milke, or fruites, Raysons excepted. Sixt rule.

Seuenthly, once in.iii. daies, for the first.ix. daies in the mornynge let the sicke body drinke a good draught of ỹ stronge drinke somthing warme, and then lay very many clothes on him, till he sweat, for the space of twoo houres, then ease some of the cloathes, and haue warmed linnen cloathes, and rubbe all the bodie drie or he rise, if he haue any sores that be depe, wash the sore with the strong drinke, and with a syring, and depe a littell cloaty in the stronge drinke, and lay it to the sore, whether it be sores or knobbes. Seuēth rule

Eightly, after.ix. or.x. daies be past, once in three daies let the sicke bodie be bathed on this sort. Set fayre running water on the fyre, & put therto a great deale of grounde Iuie leaues, and redde Sage, and Fenell also, and by a good fyre when the sicke bodie is goyng to bedde, put the water and herbes, into a vessell of wodde, and let the sicke bodie stande vpright in it, by the fyre, and take vp the herbes and rubbe the body of the sicke paciente downewardes, and then drie him with warme cloathes, vse this.iii. weakes, & by the grace of God the sicke body shalbe made whole, what soeuer they be, then if ỹ partie be very weake after.ix. or.x. of the first daies, then let them eate euery daie at.iiii. of the clocke at after noone, a new laied Egge poched in faire water, & as much new bread as will suffice nature, & a litle cleane wine, rede furder in the place of *Guiacum* for ỹ Pox, wheras is shewed greater secretes. And for this diat few men are to be cōpared in worthinesse & knowledge to Thomas Glādfeild a cunning Chirurgian of London. Eight rule, Thomas Glanfeild.

Now I praie you maister Healthy make a briefe rehersal of the Compoũdes, and shortly their names, and to what sickines they be aplied vnto.

Health.

That I shall gladly, & first I will begin as foloweth: wherfore thei doo serue, praiynge thee to be contented to reade them, and marke them diligently: and also of the cõmon seedes, colde & hot, of ointments, &c.

Vreæ alexandria.
Mythridatum
Sirupus de Bizantijs.
Trochisci diarhodon
Pilles of Agarike, &c.

¶ Against Tercian Agues.

Aureæ Alexandrina
Oxysaccharo simplex.
Sirupus de acetosæ simplicis.
Sirup of tarte Pomgranites.
Syrupus de Bazantijs

¶ Against Quarten Agues.

Antidotum asincritum
Diasene.
Mythridatum andromachi,
Oxysaccharo
Vnguentum aragon

¶ Against hot burning agues.

Sirup of Violets.
Diaprunes **not laxatiue.**
Decoctio communis
Electuarium catholicum
Mel violatum
Oxysaccharo.
Sirupus de limonibus
Trochisci de camphora
Vnguentum populeon

Against agues coming of diuers humours.

Diaphœnicon
Pilulæ Agregatiue
Pilles of Reubarbe.
Trochisci diarhodonis

¶ Against long agues of colde.

Diacurcuma
Diacoralium magistrale
Pilles of Reubarbe.
Sirupus de eupatorio
Trochisci de Rubarbaro
Trochisci de absinthio

¶ The foure great hot seedes.

Anisseede,
Fenell seede,
Cummen seede, & Carowaies.

¶ The foure hotte and lesser seedes.

Amij, Amonium, **Smalage,**
Yelow Carrets.

¶ The foure greate colde seedes.

Gourdes, Cucumers,
Melons.
Citrons.

¶ The foure colde and lesser seedes.

Endiue. Chycory,
Lettice,
Purseline.

The foure hot ointments.

Vnguentum Martiaton, althee.
Aragon, et agrippe
Vnguentum Althee

The foure colde ointments.

Vnguentum album,
Populeum, Resumtiuum
Citrinum.

☞ The fiue cõmon opening rootes.

Smallage. Fenell,
Perselye, Sperage.
Buchers Broume.
Kneholme.

¶ The fiue waters whiche do comfort the hart.

Endiue, Succorie,
Scabiose, Langdebefe.
Balme.

¶ The. viij. solutiue herbes.

Wallowes, Mercurie,
Parietarie, Violets.
Colewortes, Holioke,
Acanthus. **Beetes,**

¶ Against Lienteria.

Aurea Alexandrina.
Theriaca Galeni
Trochisci diacorallion
Trochisci diambre
Trochisci de terra sigillata

¶ Against biting of venemous beastes.

Mythridatum.
Theriaca Galeni
Oleum de Scorpione

¶ Against euil liking of the body.

Diacurcuma
Diatragacantha frigida
Diacomeron.
Diasatirion.
Sirupus de eupatorio
Oleum Sesaminum
Trochisci de Rheubarbaro.

¶ To aswage paine in any outwarde parte of the body coming of ache.

Emplastrum oxycroceum.
Oile of Dill.
Oile of Juniper. &c.

Against

Against inward diseases.

Antidotum asincritum
Aurea alexandrina
Mythridatum.

Against burning and scalding.

Electuarium palme.
Oile of Myrtes.
Vnguentum rosatum.
Oyle of Egges.
Oile of water Lilies.

Against byoses.

Electuarium palme
Vnguentum aureum.
Vnguentum potabile.

Against paine in the spitting.

Emplastrum coroneum
Lohoch de Pino.

Against belching of raw humoys.

Diagalanga
Diatrion Pipereon.
Diatragacantha calida.
Lohoch sanum
Oximel scilliticum
Sirup of Calamintes.

Against paine in the backe.

Pilule fœtide maioris
Oleum de Cheiri
Olium Scorpionis.
Diacassia

To drawe forth broken bones.

Emplastrum oxicrocium
Emplastrum contra rupturas. &c.

To purge the bladder of grauell.

Antidotum sincritum
Benedicta lax.
Diacurcuma.
Oximel diureticum

To aswage paine in the bladder.

Emplastrum de granis lauri.
Mythridatum Galeni.
Electuarij Ducis
Sirup of Iuiubes.
Trochisci de Alchachengi.
Oile of swete Almondes.
Oleum Cheiri

Against exulcerations in the bladder

Oximel scilliticum
Trochisci de Alchachengi

Against the colicke,

Antidotum asincritum.
Aurea alexandrina
Diaphœnicon
Trochisci de Rosis
Oile of Camamill. &c.

¶ Medicenes to be used after lōg and hot agues.

Diarhodon abbatis
Rosata nouella

Against the colde and shaking in agues.

Mythridatum Galeni
Syrup of sticados.
Trochisci de eupatorio
Oile of Dill.
Oile of Sothernwood.

¶ To cause an appetite.

Antidotum asincritum
Aromaticum rosatum
Mina simplex.
Conserue of Quinces.
Sirupus de absinthio
Electuarium confortatium &c.

¶ To comfort a cold brain

Electuarum de gemmis
Aromaticum rosatum
Conserue of Gladian.
Theriaca galeni
Oile of Maces

To comfort a moist braine.

Conserue of Rosemarie.
Diambre
Diapraßion
Diatragacantha calida
Electuarium indi maioris
Pilulæ alephanginæ

To aswage paine of the brest.

Decoctio pectorale
Lohoch de squilla.
Oleum de cheiri
Vnguentum marciaton
Sirupus de Hyßopo &c.

¶ Against streightnes of the brest.

Confectio dulcis de moscho
Conserue of Maidēheere
Diatragacantha calida.
Theriaca Galeni
Vnguentum Martiaton.

Against diseases of the brest.

Diacomeron
Diatragacantha frigida
Sirup of Horehounde.
Sirup of Maidenheere.
Galens cerott for the stomack.

To cause bouldnesse.

Triphera magna.
Electuarium de gemmis.

Against gnawing in the belly.

Antidotum asincritum
Mythridatum

To kepe the bodie stronge.

Pilulæ lucis maiores
Rosata nouella
Sirupus ex infusione rosarum
Theriaca Galeni
Diasatirion.

Against spitting of bloud.

Mythridatum Galeni
Antidotum Asincritum
Electuarium inde Maioris
Emplastrum de granis Lauri
Pilulæ aureæ
Pilulæ Fœtida maiores
Pilulæ sine quibus esse nolo
Theriaca Galleni

¶ Against old coughes of humours.

Mythridatum
Pilles of Agarike.
Filulæ Bechi.
Lohoch de Pino.
Lohoch sanum
Sirup of Horehounde.
Syrup of Mirtes.
Sirup of Hysope

Against a drie cough.

Julep of violettes.
Sirup of Liquoris.
Sirup of violettes.
Sirup of Popie comp.
Syrup of Jujubes.

¶ Against the cough of the lunges.

Antidotum Asincritum.
Diatragacantha frigida

¶ Against coughes, whiche come of superfluous humours in the stomack.

Aurea Alexandrina
Diamargaritum calidum
Diacomeron
Diacalaminthæ
Diaireos
Diapapaueris
Decoctio pectorale
Lohoch sanum
Lohoch de pulmone Vulpis
Sirup of Calamintes

¶ Against the Crampe.

Mythridatum
Theriaca Galeni
Sirup of Sticados
Dile of flowerdeluce.
Vnguentum martianum magnum
Vnguentum Arogon

Against conuulcions.

Mythridatum andromachi
Theriaca Galeni
Vnguentum Arogon
Vnguentum Martianum.

¶ Against the consumption.

After.
Aurea Alexandrina
Diamargaritum calidum
Diacomeron.
Diarhodon abbatis.
Diatragacantha frigida
Mythridatum
Triasandali.
Lohoch de pulmone Vulpis

¶ Against the canker, in any part of the bodie.

Confectio hamech.

¶ Against all aches, and diseases of colde.

Dile of Baie.
Dile of Spike.
Dile of Coste.
Dile of Camomill.
Dile of flowerdelice.
Dile of Roses.
Dile of Mastiche.
Dile of Lilles
Vnguentum Martianum magnum.
Vnguentuum Aragon
Vnguentum de althea

¶ Against cliftes aboute the fundamente, or other places.

Dile of Mirtes.
Pomatum.

¶ To deliuer women of dedde childzen.

Theriaca Galeni. &c.

¶ To cause good colour.

Antidotum asincritum.
Electuarium de gemmis.
Oleum de Costo
Trochisci Diarhodon
Hiera picra Galeni

¶ To purge choler.

Antidotum asincritum
Aromaticum rosatum
Conditum Cotoneorum
Confectio Hamech
Diacurcuma
Couserue of Langdebefe
Conserue of Borage.
Conserue of Maidenheere
Conserue of Succorie.
Conserue of Sorell.
Oxysaccaro simplex.
Electuarium de roses
Electuarium de psillio.
Pilulæ sine quibus esse nolo
Pilulæ de octo rebus

¶ For colde complexions.

Diatragacantha frigida
Sirup of Endiue.
Trochisci de Rabarbaro
Siripus de acetositate citri
Sirupus de succo acetosa
Sirupus comp. de Fumiterre
Sirupus acetosus comp.

¶ To make good digestion.

Antidotum Asincritum
Aromaticum rosatum
Condicum cotoneorum.
Diacuminum
Diamber
Diacalaminthæ
Diatrion pipereon
Miua simplex
Pilulæ ante cibum
Dile of Mintes.

Against the dropsie.

Diacomeron
Diacurcuma
Emplastrum coronem.
Emplastrum de granis Lauri
Pilulæ de Euphorbio
Theriaca galeni
Trochisci de Eupatorio.
Trochisci de Rhabarbaro
Sirupus de eupatorio
Vnguentum Agrippæ

To cleare the eye sight.

Diapraſium
Pilulæ Cochiæ rasis
Colyrium album rasis

Hiera picra Galeni
Pilulæ ſine quibus
Pilulæ de aureæ
Pilulæ de octo generibus mirabolanorũ

Againſt pain in the yes.

Antidotum aſincritum,
Mythridatum androm.

Againſt all maner of erulceracions.

Oile of Violettes.

Emplaſtrum de Ceruſa
Theriaca Galeni
Trochiſci de alchachengi

Againſt deafnes and paines of the eares.

Mythridatum andromachi

Oile of ſweet Almondes.

Pilulæ ſine quibus eſſe noli

Againſt the fauling euill.

Antidotum aſincritum
Aurea Alexandrina
Confectio dulcis de moſchu

Syrup of ſticados.

Theriaca Galeni
Vnguentum Marceatum

To purge fleume.

Antidotum aſincritum
Diacartami
Confectio hamech.
Diatrion pipereon

Conſerue of Roſemarie.

Conſerue of Gladian.

Conſerue of Enulacãpa.

Mel roſatum
Pilulæ alephagine
Pilulæ fætide maiores

Pilles of Euphorbe.

Pilulæ de Sarcocolla

To purge ſalt fleume.

Sirupus comp. de Fumiterre

To make a beautifull and a faire face.

Oleum de tartaro
Pomatum.

Againſt ſlures of the bodie.

Antidotum aſincritum
Diacordion
Mythridatum andromachi
Mycleta
Miua ſimplex

Oile of Roſes.

Sirupus de roſis ſiccis
Sirupus de agreſta
Sirupus de Acetoſitate

Syrup of Mintes

Againſt the flure of meate vndigeſted.

Mythridatum
Mycleta

Oile of Mirtes.

Syrup of Calamintes.

Trochiſci Diacorallion

Againſt the bloodie flixe.

Diacodium Meſuæ
Mythridatum
Mycleta
Trochiſci diacorallion

To prouoke the menſtruall termes.

Mythridatum
Sirupus de abſinthio
Trifera ſara ſanica
Trochiſci de mirrha

To ſtoppe the menſtruall termes.

Pilulæ de Bdellio
Trochiſci de terra Sigillata

To ſtoppe the flure, after a ſtrong purgacion.

Electuarium conformatium &c.

Againſt palencſſe of the face.

Hiera picra Galeni

To cauſe newe fleſhe.

Vnguentum Apoſtolicum

To conſume dedde fleſhe.

Vnguentum Apoſtolicum
Vnguentum Ægiptiacum

Againſt old fiſtulates.

Vnguentum Apoſtolicum
Vnguentum Ægiptiacum

Againſt the Goute of heate.

Electuarium de roſis
Pilulæ Arthriticæ

Oile of Wormewood.

Olium Lumbricorum
Oleum de Cherirnum

Againſt the Goute of colde.

Benedicta laxat iua
Electuarium inde Maioris
Mythridatum
Antidotum Aſincritum
Pilulæ Fætida maioris

Oile of Baie

Oile of Spike.

Oile of flowerdelice.

Oile of Maſtike.

Oile of Euphorbe.

Vnguentum Marciaton
Vnguentuum Aragon

Againſt the Goute in the feete onely.

Antidotum Aſincritum
Benedicta laxa
Mythridatum
Pilulæ de quinque generibus myrobal.
Pilulæ Fætida maiores
Oleum Vulpinum
Vnguentum marciaton

Againſt gaulynges.

Emplaſtrum de Ceruſa

Oile of Mirtes.

For Cliſters.

Diacaſia fiſtula pro Cliſt.
Hiera picra Galeni

To comfort the harte.

Diacorallium magiſtrale
Electuarium de gemmis
Sirupus de acetoſa
Theriaca Galeni
Trochiſci de gallia moſchata
Aromaticum roſatum

Aromaticum gariophillatum

Conserue of Roses.

Diambre

Diamargaritum calidum.

Diarhodon abbatis.

To engender heate in the inwarde partes.

Aromaticum gariophillatum.

Diacuminum

Diambre

Emplastrum stomachicum

Oyle of Rue.

Against trembling of the harte.

Confectio de musco dulcis

Electurrium de gemmis

Conserue of Borage.

Couserue of Langdebiek.

Against heate of the harte.

Julep of Roses.

Julep of Violets.

Sirup of Violets.

Sirup comp. of Endiue.

Sirupus de infusione rosarū viridium.

Sirupus de succo acetosæ.

Against hoarsenesse.

Decoctio pectoralis,

Lohoc sanum,

Oleum senaminum.

Syrup of Jujubes.

Theriaca Galeni.

Against the Hickup.

Antidotum asincritum

Syrup of Mirrhe.

Against falling of the heere.

Oyle of Baye.

Oyle of Cotte.

Against ache in the hyppe.

Aurea Alexandrinæ

Pilule fetidus maiores,

Pilule de quinq; generibus mira.

Oyle de Baies.

Oleum vulpinum.

Vnguentum marteaton.

Vnguentum aragonum

Agaynst al maner of hardenesse.

Mythridatum.

Oile of sweet Almondes.

Oyle of Bay.

Oyle of Mintes.

Oile of Violete.

Oleum Sesaminum

Oyle of Flowerdelice.

Oyle of Mastike.

Emplastrum diachilon album

Emplastrum diachilon magnum

Emplastrum de mucelagenibus

Emplastrum de melilote,

Emplastrum oxycroceum

Vnguentum apostolicum

Vnguentum Martiaton

To purge the head.

Pilulæ aureæ

Pilule Cochie

Against olde hedache.

Antidotum asincritum

Pilule Cochie Rasis

Pilule agregatiue

Against hedache of heate.

Electuarium de Rosis.

Oyle of Roses.

Oile of water Lillies.

Oile of Poppie.

Vnguentum rosatum.

Against hedache of colde.

Mythridatum.

Aurea alexandrina.

Oyle of Dill.

Oyle of Spike.

Oyle of Flowerdelice.

Oleum de euphorbio

Vngentum Martiaton

Against the Hemerodes.

Mycleta

Pilule de Bdellio

To kepe the head from hoarsenesse.

Oyle of Colle.

Against vermen and scurfe of the head.

Oyle of Bay.

Oyle of Lilles

Against the yellow Jaunders.

Antidotum asincritum

Diarhodon abbatis

Electuarium de ribis

Syrupus de Bizantinj.

Theriaca galeni

Trochisti de Camphora

Trochisci de rubarbaro

Trochisci de eupatorio

Triasandali

Against Ilica passio.

Antidotum asincritum

Theriaca galeni

Mythridatum Andromachj

Hiera picra

Pilule sine quibus

Vnguentum martiaton.

Against inflamacions

Antidotum asincritum

Cerotum Stomachicum

Against hot impostumes either in the stomack or liuer.

Cærotus pro Stomacho

Against inwarde impostumes.

Trochisci de reubarbaro

Trochisci de eupatorio

Olium violarum

Against hot impostumes in the throate.

Diamoron potio

To ripe impostumes.

Emplastrum diachilon magnum

Emplastrum diachilon paruum

Emplastrum diachilon album

Oyle of Flowerdelice.

Oyle

Oyle of Mastiche.

Against insensibilitie.

Mythridatum
Theriaca galeni. &c.

Against inflamations of choler.

Conserue of Violets.

Vnguentum rosatum.

Against paine of the Liuer.

Antidotum asincritum
Diacurcuma
Pilulæ aggregatiue
Pilule de cuphorbio
Trochisci de rubarbaro

Sirup of Cetrac.

Against heate of the Liuer.

Julep of Roses.
Julep of Violets.

Electuarium catholicum
Mel violateum

Sirup of Violets.
Sirup comp. of Endiue.

Triasandali
Trochisci de champhori
Trochisci de spodio
Vnguentum rosatum

Against coldnesse of the Liuer.

Theriaca galeni
Diagalanga
Diarhodon abbatis
Trochisci de gallia moschata.
Trochisci de absinthio.
Trochisci de eupatorio
Emplastrum stomachicum

Oyle of Euphorbio.

Sirupus de eupatorio
Sirupus de absinthio

Against hardnesse of the Liuer.

Emplastrum diachilon album
Pilule de euphorbio

To make a man laxatiue.

Antidotum asincritum
Hiera picra galeni

Conserue of Violets.

Diacassia fistula pro enematibus

Against daunger of life.

Antidotum asincritum
Diacomeron

Against heate of the Lunges.

Diatragantha frigida
Diarodon abbatis
Triasandali

Sirup of Violets.
Sirup of Endiue.
Sirup of comp. Endiue.

Sirupus de infusione rosarū viridarum

Against coldenesse of the lunges.

Confectio dulcis de musco

Conserue of Maidenhere

Theriaca galeni
Trochisci de absinthio

Against drinesse of the lunges.

Oyle of sweet Almondes.
Sirup of Liquoris.

Against the Leprie.

Confectio hamache
Theriaca galeni
Trochisci theriaci
Pilule fetide maiores.

Against the Pesels.

Theria galeni

Against madnesse.

Aurea Alexandrina
Diasene

Against the Mother.

Antidotum asincritum

To allwage paine of the Matrice.

Emplastrum de granis lauri

Oile of sweet Almondes.

Trifera

Against colde diseases.

Antidotum asincritum
Diambre.
Electuarium de gemmis

Oyle of Lilles.

Emplastrum pro matrice
Emplastrum Ceroneum

Oile of Flourdeluce.
Oyle of Wormewood.

To cause Myrth.

Diambre
Diamargaritum calidum
Diacameron
Diasene
Electuarium de gemmis

Conserue of Borage.
Sirup of Langdebief.

To purge Melancholy.

Antidotum asincritum
Alipta muschata
Confectio dulcis de musco
Diasene
Mithridatum
Sirupus de epithimo

Conserue of Roses.
Conserue of Maidēheere
Conserue of Succorie.
Conserue of Langdebief.
Conserue of Rosemarie.
Conserue of Borage.

Pilule fine quibus
Pilule de lapide lazuli
Pilule aggregatiue
Pilule lucis maioris
Trochisci de absinthio
Trochisci de eupatorio.

Against all diseases about the Medrife.

Mithridatum
Theriaca galeni.
Pilulæ Cochiæ Rasis

Oyle of Spike.
Oyle of Euphorbe.

Against sores in the mouthe.

Diamoron potio
Mythridatum Cleo

Against bledyng at the nose.

Trochisci de terra sigillata
Trochisci de Carabe

¶ Against stenche at the nose.

Oile of Flowerdelice.

Against wrythyng of the necke, on the one side.

Confectio dulcis de moscho
Sirup of Sticados

Against obstructions.

Oile of bitter Almondes
Oile of Coste.
Oile of Dill.
Oile of Camomill.
Oile of Flowerdelice.
Oile of Woxmewoode.
Oleum de Cheiri
Sirupus de radicibus
Sirup of Bizantes
Sirup comp. of Endiue.
Sirup of Maidenheere
Sirup of Ceterac
Trochisci de Rabarbaro
Trochisci de Absinthio
Trochisci de Eupatorio.

To cause good odour and sauour.

Electuarium de gemmis.
Oile of Coste.

To comfort the principall partes.

Aromaticum rosatum
Aromaticum gariophillatum
Electuarium confortatum stomacum
Diamber
Diamargaritum calidum
Mina simplex
Sirup comp. of Fenita.
Sirup of Bugloss.
Electuarium indum maius
Conserue of Roses.
Sirup of Calamintes
Oile of Coste.
Oile of Maistiche.
Oile of Quinces

Against the dryenesse of the principall partes.

Oile of swete Almondes.

To mollifie the principall partes.

Conserue of Roses.

Against the Paulsie.

Antidotum asincritum.
Confectio dulcis de moscho
Mythridatum
Pilulæ de Euphorbio
Sirup of Sticados
Vnguentum martiaton

Against the Pleurasie.

Diatragacantha frigida
Sirup of Violettes.
Julep of Violettes.
Lohot of Squilla.
Conserue of Maidēheere
Oyle of Violettes.
Sirup of Liquoris.
Sirup of Hysope
Sirup of Endiue.
Syrup of Juiubes.
Vnguentum de althea

To purge the winde pipe of grosse humours.

Diaphasium
Theriaca galeni
Loche de Squilla
Lohoch sanum
Sirup of Liquoris.
Sirupus acetosus compo.

¶ Against the pestilence or poison.

Theriaca Galleni
Mythridatum
Puluis contra pestem
Siripus de acetositate citri
Sirupus exacitosa
Sirupus de infusione
Rosarum viridium
Oile of Scorpions

Against Pimples or wheales.

Oile of Myrtes.

¶ Parfumes.

Confectio dulcis de musco. &c.

¶ Against reumes.

Antidotum asincritum
Aurea Alexandrina
Mythridatum
Diaprasium
Sirup of Sticados.
Sirup simp. of Popie.
Oile of Rue.

¶ To purge the Raines of grauell.

Antidotum asincritum,
Benedicta laxa.
Oximel diureticum
Sirupus acetosus comp.
Sirup of Maidenheere.
Sirup of Cetrac.

¶ Against pain in the Raines.

Aurea Alexandrina
Mythridatum
Diacomeron
Diacurcuma
Electuarium inde maiores
Oleum vulpium
Oleum Cheiri
Emplastrum de granis Lauri

¶ Against ringwormes.

Confectio Hamech
Oleum de Tartara

¶ To comfort the stomacke.

Theriaca Galeni
Diacoralium magistrale
Diamargaritum calidum
Diaprasium
Diagalanga
Aromaticum rosatum
Aromaticum garyophillatum
Trochisci de gallia muschata

Trochisci de alchachengi
Mythridatum
Mina simplex
Electuarium confortatum stomacum
Electuarium de gemmis
Electuarium inde Maioris
Emplastrum stomachium

Sirup of Mirtes
Sirup of Sticados
Sirup of Wormwood
Sirup of Langdebefe.
Sirup of Quinces.
Sirup of drie Roles
Conserue of Langdebefe
Conserue of Enulacãpa.
Conditum Cotoneorum.
Oile of Coste.

¶ To purge the stomacke of grose humours.

Hierapicra Galeni
Pilulæ Fætida maioris
Pilulæ de Sarcocolla
Pilulæ lucis maiores
Pilulæ stomachiæ.
Pilulæ de agarico
Oximel simplex.
Oximel Scyliticum
Emplastrum coronem
Theriaca Galeni

Sirup of Hysope.
Sirup of Horehounde.
Sirup of Maidenheere.
Sirupus acetosus compo.
Sirupus de limonibus

¶ Againste heate and burning of the stomacke.

Trochisci de Spodio
Trochisci de Camphora
Diarhodon Abbatis
Triasandali.
Sirupus de succu acetosæ.

Julep of Roles.
Vnguentum rosatum.

¶ Against colones of the stomacke.

Sirup of Mintes.
Sirup of Calamintes.
Oile of Wormewood.
Vnguentum de Altbea.

¶ Against hardneffe of the stomacke.

Pilulæ de Euphorbio.
Emplastrum Diachilon album.

¶ Againste paine of the stomacke.

Emplastrum de grranis Lauri.
Emplastrum ceronem.
Pilulæ Fætida maiores
Pilulæ Agregatiue
Trifera.

¶ Against diseases of the Splen.

Antidotum asincritum
Discurcuma.
Electuarium catholicum.
Pilulæ de quinque generibus myroba.

Sirup of Calamint.
Sirupus acetosus comp.
Oleum de euphorbio

¶ Against hardneffe of the Splene.

Trochisci de Absinthio
Trochisci de cupatorio
Emplastrum meliloti
Emplastrum diachilon album
Emplastrum coronem
Vnguentum marciaton

¶ Against sighyng.

Antidotum Asincritum
Diamargaritum Calidum.

¶ To cause the spittle to auoide.

Antidotum asincritum

Sirup of Pineapples.
Loboch de Squilla.

¶ To restore the speache.

Deaireos

¶ To breake the stone.

Aurea Alexandrina
Theriaca Galleni
Mythridatum
Oleum de Scorpione.

¶ Against the strangurion.

Aurea Alexandrina.

¶ Againste sounyng and fainting of the harte.

Diamargaritum calidum.
Diasene cum Manna.
Aurea Alexandrina

Sirup of Langdebefe.
Conserue of Langdebefe
Conserue of Borage.

¶ To prouoke sweate.

Oile of Dill, and other hotte oiles.

¶ To prohibite ouermoche sweating.

Rosata nouella.
Oile of Quinces
Oile of Mirtes.

To cause a man to slepe.

Diapapauer

Sirup of Popie.
Oile of flowers of Popie
Oile of Dill.
Oile of Nenuphar.

☞ For children, whiche can not slepe, or doe speake in their slepe.

Trifera.

Against strangurion.

Diamoron potio. &c.
Venise Terebentine.

Against the scabbes.

Confectio Hamech

Oile of Baie
Vnguentum pro pueris scabiosis.
Vnguentum contra scabiem.

To purge the instrumentes of the sences.

Pilulæ Alephagine.
Pilulæ agregatiue.
Pilulæ lucis maioris.
Therica Galeni

Against the squincie.

Mythridatum

Against the stifneffe of the inward members.

Mythridatum

Mythridatum audromachi

Conserue of Rosemary.

To mollifie and ripe all swellinges

Diachilon paruum
Emplastrum de granis lauri
Emplastrum Diachilon album.

Oile of Flowerdelice.

Vnguentum Apostolicum
Vnguentum Agrippæ

To increase seede.

Oile of sweet Almondes

Oleum Sesaminum

Against the slepe or forgetfull diseases.

Oleum de euphorbio

Against depe diseases in the sinewes.

Sirup of Sticados.
Oile of Quinces
Oile of Mastike.

Vnguentum agrippæ

Against colde diseases of the sinewes.

Oile of Euphorbe.

Olium Lumbricorum
Oleum de cherua.

Pilles of Euphorbe.

Against shoting of humours.

Emplastrum palmeum

Against great and colde sores.

Tela gualterii
Emplastrum de ceruſa
Emplastrum de minio
Vnguentum Ægiptiacum

To drie vp sores and biles.

Emplastrum de Siccatiuum rubeum
Vnguentum Apostolorum. &c.

To quenche the thrist

Trochisci de camphora
Trochisci de Spodio
Rosata nouella.
Sirupus infusione rosarum viridum

Sirup of Quinces.
Sirup of white Popie.

Siripus de acetositate citri
Mel violatum

Julep of Roses.
Conserue of Violets.

Against the falling sickenesse.

Antidotum asincritum
Aurea Alexandrina
Confectio de moscho
Electuarium de rosis
Electuarium de psillio.

Against the touth ache.

Antidotum Asincritum
Aurea Alexandrina.
Mythridatum
Diaprassium
Pilulæ de Hiera simplicis

Against roughnes of the tongue.

Diatragacantha frigida
Diamoron potio.

Sirup of Violettes.
Julep of Violettes.

Oleum sesaminum

Oile of sweet Almondes
Oile of Violettes. &c.

Against shortnesse of winde.

Antidotum asincritum
Mythridatum
Confectio dulcis de moscho
Alipta muschata
Diaireos.
Diacomeron

Sirup of Calamintes.

Theriaca Galeni

Pilles of Agarike.
Sirup of Horehounde.
Sirup of Hysope.

Sirupus de pino
Lohoch de Squilla.
Lohoch de papauere. &c.

To breake winde

Antidotum asincritum.
Aromaticum gariophillatum
Pilulæ aureæ
Diagalanga
Diacurcuma
Electuarium indum maius
Sirupus de eupatorio

Oile of sweet Almondes.

To stop vomiting.

Antidotum asincritum.
Aromaticum gariophillatum
Miua simplex
Rosata nouella

Sirup of Mintes.
Syrup of Quinces.
Oile of Mintes.

To cure the dispoticion to vomitinge, whiche is whan a man would vomit & can not.

Aromaticum gariophillatum
Miua simplex
Rosata nouella

Sirup of Mintes

To prouoke vrine.

Antidotum asincritum
Aurea Alexandrina
Diacurcuma.
Diacassia cum Manna.
Diasatirion
Oximel diureticum
Vnguentum agrippe

¶ To prouoke venus.

Diasatirion, &c.

¶ To heate woundes

Balsamum artificiale
Emplastrum palmeum
Vnguentum apostolorum.

¶ To scower and clense woundes.

Tela Gualterij
Vnguentum Apostolicon Auicenæ.
Vnguentum basilium
Vnguentum Ægipsiacum.

Against

¶ Against wormes in the belly.

Puluis contra Lumbricos
Sirup of Lemmons.
Oile of Wormewood.
Hyera picra Galeni
Mythridatum &c.

Vnguentum contra Lumbricos.

And thus I haue ended the notes of the *Compoundes*, with Common seedes. &c.

Sickenes.

What be the names of the Compoundes, and in what leaues may I finde them, I pray you tell me.

Health.

First I will begin at the letter *A.* &c.

A.

*A*Lyptæ Moschata. Folio.j.
Asincritum, a goodly *Antidotari*, of singuler vertue. *ibidē.*
Aromaticum Rosatum. *ibidem*
Aureæ Alexandrina Fol.ij.
Aromaticum gariophillatum. Fol.ibid.
Acatiæ Fol.ij.
Aurilj Fol. ibidem
Aquæ odorifera Fol.ibidem
Apophlegmatismi, to draw fleame from the hedde. Fol.xl.

B

Benedicta laxati. Fol.ibidem
Balsamum artificial. Fol.ibid.

C

Confectio dulcis. Fol.ibidem
Confectio Hamech. Fol.ibidem.
Cerotum stomachale Fol.iij.
Confection for the yes. Fol.ibid.
Conserue of Buglosse. Fol.ibid.
Conserue of Rosemary, Fol.ibi.
Conserue of Borage, and Buglosse. Fol.ibid.
Conserue of Roses. Fol.ibidem
Conserue of Violets. Fol.ib.
Conserue of Maidenhere Fol.ib.
Conserue of Gladen. Fol.ibi.
Conserue of Enulacampana. Folio. ibidem.
Conserue of Succorte. Fol.b.
Conserue of Sorrel. Fol.ibid.
Conserue of *Diagalanga* Fol.ibi.
Collyra & sief. Fol.xxxviij.
Cerotte, how to make it. Fol.xlj.

D

Diasiminum nicolai. Fol.ibid.
Diambra mesuæ. Fol.ibidem
Diamargariton Calidum. ibidem.
Diamargariton frigidum Folio.vj.
Diathamaron of Dates. Fol.ibidem
Diarhodon Abbatis Fol.ibidem
Diacalamintha. Fol.ibidem
Diatrion pipereon. Fol.ibidem
Diaireos Salomonis Fol.ibidem
Diatragacantha Frigida. Fol.vij.
Diameron Fol.ibidem
Diacodium Fol.ibidem
Diaphrassium Fol.ibid.
Diapapauer. Fol.ibidem.
Diacurcuma Fol.ibid.
Diasatirion Fol.viij.
Diapru-

Diaprunes Fol.ibidem
Diaphœnicon Fol.ibidem
Diacarthama Fol.ibidem
Diacorallium magistrate. Fol.ibidem
Diacassia fistula Fol.ibidem
Diasæne Fol.ix.
Decoctio pectorale. Fol.ibidem
Decoctio comunis Fol.ibidem
Dropax. Fol.xlj.

E

Electuarium Catholicum. Fol.ibid.
Electuarium Rosatum Fol.ibid.
Electuarium de Spillio Fol.ibid.
Electuarium inde maioris Fol.x.
Electuarium stomachi Fol.ibi.
Electuarium de gemmis Fol.ibid.
Emplastrum Diachilon album. Fol. ibid
Emplastrum diachilon magnū. Fol.ibid.
Emplastrum de mucilaginibus. Fol.xj.
Emplastrum pro stomacho. Fol.ibid.
Emplastrum de granis lauri. Fol.ibidem.
Emplastrum meliloti. Fol.ibid.
Emplastrum Coronem Fol.ibid.
Emplastrum oxicroceum Fol.ibidem.
Emplastrum de Ianua Fol.xij.
Emplastrum contra rupturas. Fol.ibi.
Emplastrum de gratia dej. Fol.ibidem
Emplastrum pro dolore matrice. Fol. ibi.
Emplastrum diuinum. Fol.ibidem
Emplastrum de minio, Fol.ibidē.
Emplastrum de seruſæ Fol.ibidē
Emplastrum Pàlmeum Fol.xiij
Emplastrum triapharmacum Fol.ibidē
Epithema, fol.xxxviij
Emplastrum desiccatiuum rubrū. fol.ib.

F

Frontall for the head. Fol.xxxix.

Fomentum Fol.xlj.

G

Glisters. Fol.xxxviii.
Gargarisme. Fol.xxxix.

H

Hyera picra galeni Fol.ibidem

I

Julep of Violets. Fol.ibi.
Julep of Roses. Fol.ibidem
Insessus, **vsed for a stoue. Fol.xli.**

L

Loch de Pino Fol.ibidem
Loch de Squilla Fol.xiiij.
Loch sanum Fol.ibidem
Loch de Caulibus Fol.ibidem
Loch de pulmone vulpis Fol.ibidē
Lyniment, Fol.xxxix

M

Mythridatum manardj Fol.ibid.
Mythridatum **very noble against poyson. Fol.xxxix.**
Mycleta Fol.xv.
Miua simplex aromatica. Fol.ibidem
Mel Rosarum Fol.ibidem
Mel violarum Fol.ibid.
Mel Anthosatum Fol.ibidem
Manus Christi Fol.ibidem

N

Nasalia **for the nose. Fol.xxxix.**

O

Oximel simplex Fol.ibidem
Oximel diureticum Fol.ibidem
Oximel Squilliticum Fol.ibidem
Oxiosaccharum simplic. Fol.ibidem
Oxiosaccharum composítum. Fol.ibid.
Oile of sweet Almondes. Fol.ibi.
Oile of bitter Almondes. Fol.ibi.

Oile of Baie. Fol.ibidem
Oile of *Sesamynum*. Folio.ibidem
Oile of Spike. Fol.xvii.
Oile of Coste. Fol.ibidem
Oile of Rue. Fol.ibidem
Oyle of Dill. Fol.ibidem
Oile of Camomill. Fol.ibidem
Oile of Mirtes. Fol.ibid.
Oile of flowerdelice. Fol.ibid.
Oile of Roses. Fol.xviii.
Oile of Violettes. Fol.ibid.
Oile of Quinces. Fol.ibid.
Oile of Mastiche. Fol.ibid.
Oleum Castorej. *Fol.ibidem*
Oleum de Euphorbio *Fol.ibidem*
Oleum vulpinum *fol.xix*
Oleum de Tartaro *fol.ibidem*
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Sirup of Suckery or Cichori. ib.
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Folio.xlvi.
Water of life, called *Aqua vitæ.* ibidē.
Water to kill the Canker, by ſyr
Anthony Heuenigham knight.
Folio.xlvii.
And thus endeth the names of Compoundes.

¶ The ende of the Booke of Compoundes, and here after foloweth the booke of the vſe of certain Compoundes.

Sicknes.

NOw you haue ended your Table, with the names of compoundes. There are certain wordes, very harde for me to vnderstand as when you doe name *Apophlegmatiſmus, Dropax, Linement. &c.* I knowe not what thei doe meane, by their proper names, I praie you tell me the ſignificacions.

Health.

WHen you come to *Apophlegmatiſmus*, it is a ſinguler good medicen to purge flegme by vomite, or els to drawe from the hedde, euill and groſſe humours, and is vſed ſomtime, as I haue reherſed in the proper place of *Apophlegmatiſmus*, before ſpoken.

And by mixture vnderſtande, what ſondrie *Confections* and *Electuariis*, bee mingled together, to be taken in the morning, or els three howers before repaſte of meate and drinke, to purge choller. &c.

Confectura, is a medicene mingled of ſimples, or ſome meate digeſted: as *cibus confectus*, meat digeſted. There are ſondrie cõfectiõs, as *Confectio Hamech. & c*

Electuarium is commonly knowen, made moiſte with Honie, Suger, and pouders for to clenſe humours, beyng taken in the morning, in Bolo, that is in theſame maſſe, rolled with Suger, or els in Potione, or drunke with waters, accordyng to the complexion: as to the chollericke leaſt, and moſte to the Melancholie perſone, by the reaſon of his yearthly nature. And of *Electuarijs* be diuers, and of ſundrie inuencions, as *Raſis* made one for an Heathē king, whoſe name was *Almonſor*. To this kyng he writeth moche, concernyng bodily healthy, and to put awaie penſifenes, heauines, and Melancholie, he made *Electuarium Lætificans Raſis*.

Electuarium de ſucco Roſarum of Roſes, *Electuarium frigidum Cophonis* of one called Cophe. Reade of this man, and many mo, in the worke of *Meſuæ*.

Electuarium gemmarum of precious ſtones. &c. with many mo worthie *Electuaries*, profitable for mankinde: ſome warmyng, and ſome coolyng. &c.

Tragia, are ſondrie pleaſaunt pouders, mingled together, whiche are caſte vpon delicate meates, or put in wine againſt cold in the ſtomach or Colliche, wholſome for the Melancholie, or Flegmatiche bodie, whiche is colde or windie.

Conſerue is knowen, as of Prunes, Barberies. &c, and will cõſerue and kepe the ſtrained fruites, wherein the ſpices with Suger, and ſometyme ſwete waters are ſodden together, to make it bothe to laſte in it ſelf, and pleaſure moche the receiuer, whiche ſhall eate thereof, Morning and Euenyng. Alſo young fruites, as Nuttes, Peares. &c. and flowers maie bee conſerued, preſerued, and condited in Syrupes. Kepyng their forme and goodnes, with moche vertue.

Trifera ſaracenica againſt frenſie, Melancholie, and coldnes. &c. was inuented of the Saracens, to be dronke in wine.

Eſdra was made by Eldras the holie man, when the people of Iſrael were in captiuitie, the great miſerie and affliccion of mynde: this was the bodily remedie for all the paines of the hedde, commyng of cold.

Auria Alexandria was made in Alexander, and for the ſinguler vertue a-

gainſte

gainſte colde reumes, and to comfort the brain: like as golde excelleth all other mettalles in riches, ſo doe this all other in vertue.

Loboch is a pleaſaunt thyng, as *Loboch Sanum*, *Loboch de Pino.* &c. This *Loboch* is to licke or melte vnder the tongue, againſt paines in the throate, and lunges, and are good to helpe the cough.

Syruppe of Liquorice, Horehounde. &c. are made Simple, or Compounde, to be taken a morning and euening, ſome be hotte, and ſome bee colde.

Rob is a certaine thing made harde, and put into medicines: there is *Dia Rob*, very wholſom for the liuer, and put in medicins for the mouth as in gargariſme.

Decoction is a drinke moſte wholſome to cleanſe the bodie, or to reſtrain or els maie bee put in Cliſters, either to purge, or ſtoppe, according to the nature of the ſickneſſe. When ye will purge, take openyng ſeedes, leaues, barkes, rootes. &c. with Suger, and ſeeth theim, then ſtraine them through a cleane wollen clothe, adde to Suger: and let the paciente drinke a Morninges, twoo or three daies. And when you ſtoppe, decocte Planten, Shepherdes purſe, gumme Arabike. &c. ſtraine it and drinke morning and euening. Note alſo, that Syruppes and decoctions be beſt newe, ſpecially the decoction, whiche wil not laſt lōg.

Iulep is not ſodden ſo thicke as Syrup, but is clere made with ſondrie good waters and clene Suger, and are wholſome for the liuer, as of the waters of Chicorie, Endiue, or Sirupes and waters together.

Infuſion, is when the Apothicarie doe for twelue or xviiii. howers, put purgyng medicenes in water, as *Rhabarbe*, *Agarike*, *Succo roſarum.* &c. and then ſtraine them forthe to drinke, and purge in the morning.

Trochiſt are many, as of Cappers, Wormwoode, *Rhabarbe.* &c. and are drie like ſmall table men, vſed in medicenes, beaten into pouder, and maie be long kepte.

Sufuf is a goodly *Aromatike* pouder, made of ſpices, as *Galanga.* &c.

Sief is made for ſore iyen, white and hard, in the forme of a little Suger lofe, but ſkant an ynche long, whiche muſt be ſteeped in Roſe water, and womannes milke, to be applied to the iyen, to helpe them.

Collyrium is made of *Sief*, when it is ſoft, or diſſolued for ſore iyen.

Pilles are of ſundrie kindes and natures, of greate ſtrengthe and vertue, to expulſe euill matter, and maie bee taken at euenyng, morning, and *Ante Cibum*: according to their natures, as I haue written. But old Pilles are daungerous, newe are good, howbeit, perilous for very fat bodies. There are alſo Pilles reſtraining, or ſtopping, as for flires.

Subfimentum is ſondrie pouders for womē, caſt vpō coles, whoſe ſmoke doe ſubtilly paſſe into the bodie, or matrire, and ſometyme for menne.

Naſalia is a wholſome thyng. to be put into the noſe, to comforte the braine: and ſtoppe the bledyng at the noſe.

Frontaria is good to reconcile ſlepe, to bee applied to the forehedde, the length twelue inches.

Maſticatorum, to champe vpon, to drawe forthe flegme from the hedde,

and to clense the teeth.

Gargarismus, is to gargle in the mouthe, not to swallowe it doune, to clense the mouthe, throte, and teeth, put in warme to.

Clister is ministered bee neathe, and are of sonderie kindes: relaxyng, bindyng, and restoryng, and muste bee ministered, neither to colde, for wind, nor to hot, for excoriacion or shalding. But temperate to clense and worke his proper effecte. Clisters are good for the stone, and when one can take no Purgacion by the mouthe, Clisters are moste beste.

Athanasia is no named, because it is so excellent in goodnesse, againste the immoderate flure menstruall in women, it is called a medicen immortall: of whiche I shall speake of more, in a perticuler booke by it self, God willyng.

Epithima, are bled inwardly for the liuer, and also fine Wolle, or rawe silke twilted, and steped in waters and pouders, accordyngly. Scarlet in Graine, is wholsome for thesame purpose.

Liniment is made to anointe, or make softe, hauyng no ware there.

Pessis is made to be applied, into the secret place of a woman, to helpe the euilles of the matrixe.

Sacculum is a bagge or twilte, wherein spice cordiall, with wholsome herbes are put in, and made warme with wine, vineger, or swete water, and so applied to the stomackes of sicke folkes.

Cerot is made of Ware, Spice, and Oile, spread vpon leather, and applied to the breste. &c. as *Cerotum Galenj pro stomacho.*

Insessus is sweete herbes sodden in sweete water and wine, in whiche the pacient must sit at euen.

Suppositor, is to put vnder in at the fundamente, for to relaxe the bellies of weake bodies.

Fomentum is to washe the sore bodie with herbes, whiche muste bee moche sodden, and applied to the sore place. &c.

Dropax is good for shalde heddes, to clense them: and for women that would haue high forheddes, againste nature. For a *Dropax* will pull of the heere.

Emplastrum is commonly knowen, and is grosste made of herbes, Spices. &c. and warme to be applied to the sore, or pained place of the body

Frication, is rubbyng or chafyng of the bodie, with warme clothes in the mornyng.

Dentifricj, is to make thinges to cleanse the teethe, and make theim white: as with dried Mallowe rootes. &c.

With many more pretie and apte notes of medicins, but these shall suffice for mannes healthe: whiche the preparers of medicenes, muste wisely make and obserue, these. xxi. notes followyng.

Firste

i. Muste firste serue God, foresee the ende, bee clenly, pitie the poore.
ii. Must not be suborned for money, to hurte mankinde.
iii. His place of dwelling, & shop, to be clenly to please the sẽces withal
iiii. His garden muste be at hand, with plentie of herbes, sedes, & rootes.
v. To sowe, set, plant, gather, preserue and kepe them in due tyme.
vi. To reade *Dioscorides*, to knowe the natures of plantes and herbes. &c.
vii. To inuente medicenes, to chose by colour, taste, odour, figure. &c.
viii. To haue his morters, stilles, pottes, filters, glasses, boxes cleane and swete. &c.
ix. To haue Charcoles at hande, to make decoctions, syrupes. &c.
x. To kepe his cleane wares close, and caste awaie the baggage.
xi. To haue twoo places in his Shoppe, one moste cleane for the Phisicke, and a baser place, for Chyrurgi stuffe.
Thapoticary
xii. That he neither increase, nor diminishe the Phisicians bille, and kepe it for his owne discharge.
xiii. That he neither buie, nor sell rotten drugges.
xiiii. That he peruse often his wares, that thei corrupt not.
xv. That he put not in *quid pro quo*, without aduisement.
xvi. That he maie open well a veine, for to helpe the pleurisie.
xvii. That he medle onely in his vocacion.
xviii. That he delite to rede *Nicolaus Myrepsi, Valerius Cordus, Iohannes Placaton & Lubik. &c.*
xix. That he doe remember his office, is onely to be the Physicias Coke.
xx. That he vse true measure and waight.
xxi. To remember his ende, and the iudgement of God: and thus I doe commende hym to God, if he be not coueitous, or craftie seking his owne lucre, before other mennes healthy, succour, and cõfort.

Sickenes.

I Assure you, if the Apothicarie, dooe Godly obserue these plaine rules, he can not dooe amisse: but shall please almightie God, profite the common wealthe in his callyng. Finally, quiete his conscience, and liue well. I praie you shewe vnto me, a little of the waighes and measures, and so make an ende of this parte, whiche is of medicenes.

Health.

If I should speake moche of waight and measure, that I could not well dooe, without I should alight the learned man *Georgius Agricola, de mensuris & ponderibus*, whiche maketh the distinction of all the measures of this worlde, of euery age and people. Whiche I dooe wishe that you doe often tymes reade, and for this present tyme, lette this suffice for waight, as followe, for this little booke, that is passed before.

The waight of { A pounde. ℔. / An vnce. ℥. / A Dragme. ʒ. / A scruple. ℈. / A graine. ℊ. } The waight of { of ech part, ana / A quarter. q. / Halfe. ß. / A handfull, M. }

Note also, that the Apoticaries, doe deuide a pounde thus.

℔i. ʒ.xii. |ʒ.i. ʒ.viii. |ʒ. ℈.iii. |℈.i. ℥.xx.

Another note for waightes and measurs.

Furder, there is a measure called *Pugillum*, or a little handfull, noted thus. ℘.

And euer measure your herbes by the handfull. ℞. your flowers by the. ℘.

Your rootes and seedes by waight as. ℈.ʒ.ʒ. &c. But sometyme the rootes are vsed in nomber, as in decoction. &c.

The liquors and pouders, by waight, as the seedes.

Fruites are vsed in nomber, as Apples, Prunes Myrabolans. &c. not by waight, as. ʒ.ʒ.ℓ. but. i. ii. iii. iiii. v. &c.

Also when you dooe come to decoction, or sethyng of your thynges: Consider that you firste haue pure cleane vesselles, as Iron or stone, auoide stinkyng Brasse. as moche as you maie, and prepare white mettalle, to make in your decoctions, with verie cleane water: then you haue your rootes cleane scraped and sooden. Why the rootes firste: Mary because thei be harder, then any other thing, in sethyng or decoction: therefore thei had nede of moche sethyng, to make theim tender, next after them, put in your seedes. And laste of all your flowers, or Sene leaues, for because thei bee tender, and will quickly passe awaie by smoke, vaupour, and aire: lette it seeth neither vpon a sharpe quicke fire, nor vpon a lowe, but vpon a meane, vnlesse it requireth moche haste. But after the seethyng, let it stande by, in some conuenient place: and then straine the same decoction, through a cleane white wollen, or Skarlet in grain clothe, and so reserue it to vse of medicen.

Why rootes are first sodden in decoctiō: and why flowers are last put in decoction.

How to make Suppositours.

Suppositours muste be made of Honie, sodden to a thickenesse, and tempered with a sticke, and when it is almoste sodden, then put your Salt, and *Hiera picra simplex*, when your Honie is almoste thicke, or els the *Hiera* will lose his strength: then roule it with butter, in the forme of a spindle, smaller at one ende, then at the other in length, accordyng to the bodie, as a finger, twoo fingers in length.

Clisters.

Clisters you haue the makyng of theim before, but because trouble and time haue preuented me, I could not doe so moche in Clisters, &c. as by Goddes grace, I doe intende hereafter. Therefore I commende thee to *Nicholaus Myrepsi, V. Cordus. I. Placatom*, and also to one of this tyme, of little fame, because he haue written but a little boke, but yet this worke is excellent good for a Pothicarie, his name is *Petrus Gorius Bitriscensi*. Note also, that you muste haue your Clister pipe, and bladders in store, to minister the Clisters, neither very hotte nor cold, for feare of winde, or chaldyng in the guttes. Also I haue said before, your Clisters must be first of decoctiō with your rootes, then sedes, last Sene, then strained, and so your oiles, and *Hiera picra. &c.* with a little recoction, and so giuen a pinte. &c. Euen so there be Clisters, restrainyng and stoppyng. &c.

Syrupes, simple, and compounde.

Sirupes some be simple, that is made of one thing, puttyng thereunto Suger, or Hony: and this sirup is made of the iuice of herbes, or fruites, as Borage. &c. Either the iuce is stamped and strained, and clarified,

rified, or els the herbe is sodden in water, vntill the water bee consumed to the third parte, then strain it, and put the decoction again into the kettell or panne, and recocte it again, puttyng in the Suger, compounded with sondrie Sirupes, as grosserie, as spices and seedes, are decocted and sodden together.

Juleps must be sodden but lightly, made thinne and cleare, and is made of Violettes, Roses, or Sirupes and waters together.

Infusion must stand all the night togither, as Agarike, Rhubarbe Sene. &c. and stilled water, and in the morryng strongly prested forth into a cleane vessell, to the vse of potion, to purge.

A stone of Marble must be prepared, to caste Manus Christi, or Losenges: whiche Losenges muste bee made of Suger, put into the pan with Rose or sweete water, sodden to a thicknesse, and when it is so thicke, that a droppe thereof will be cleare, like Venice Terebintyne, then putte in you Cordiall pouders, or Dias, stiryng it with a sticke, caste it abroade vpon your stone. Note also, that your stone bee either anointed, with oile of Almondes, or els sifted ouer with the pouder of Sinamon, whereby you maie take vp your Table, to make your Losenges. The names and quantities of them, are before rehearsed in the Compoundes.

Electuarij muste bee sodden thicke, and kepte close, as *Electuarij de succo Rosarum. &c.* and. ʒ. i. of any Electuarie, is sufficient to be taken at ones in the morryng, with distilled waters accordingly.

Pilles ʒ. i. made in fiue or seuen pilles, is sufficient to purge the bodie withall. Pouders, Sirupes, and waters must bee alwaies prepared for Pilles, and to make them newe, beaten in a cleane morter togither, and kepte close.

For moiste or liquid thinges shortly to be saied.

Amphora is. xlviii. *Sextarijs*, and this *Sextarius* dooe containe a pinte and a halfe, whiche is vnces. xxiiii. that is. ℔. ii. Romain waight. The measure of liquors, & their names.

Vrna is halfe of *Amphora*, whiche. xxiiii. *Sextaries*, here in England is two gallons and a halfe. And thus I doe ende of these medicenes aforsaid and what faultes be escaped, amendes shall be made, God willing.

Hec sunt vsitata Medicamina quæ in officinis Medicamentarijs vbique fere prostant, reliqua ad præscriptum Medicorum parentur, quod non difficile est in comunibus exercitato.

Valeto.

Gulihelmus Bullenus.

Ianuarij, anno salutis.

1562.

¶ Hereafter foloweth the booke of the vse of Sickmen, and wholsome medicen.

Surfeite, age, and ſickenes, are enemies all to health,
Medicenes to mende the bodie, excelleth worldly wealth:
Phiſicke ſhall floriſhe, and in daunger will giue cure,
Till death vnknit the liuely knot, no lenger we indure.

Sickenes.

ALthough medicens, as compositions, be well made in all poin-
tes, wanting no Simples. Yea, and also the Simples are good
and newe, and the Apoticarie cunning: yet it often times hap-
peneth that the same good medicens do hinder me more, then my long
painfull dolorous sickenesse: in whom is then the faulte? I praie you.

Health.

The fruite of rashe ministration of medicenes.

IT should appere, neither in the medicen, nor in the Apotica-
rie, but in the vndiscrite giuer, or rashe Physicion, whiche
men, be the death oftentimes of many, that put their trust
in thē, as euill medicen is. Therfore shall shew thee, what
is to be doen, against such euil accidentes, if thei doe chaunce, how to
remoue thē. And how thou shalt behaue thy self wisely, in receiuing
potions. &c. For in the time of sickenesse, sometime wee loose, or make
the belly laratiue, when it is stopped, euen so we do restraine, stop and
binde the belly, when it doeth imoderatly run with laris. Sometime
we do mortifie or kil euil humors, that rebelleth against nature. And
also we restore to nature, when it is decaied thinges restoratiue, as
Cordials, Dias, & Siraps according, with Ritchin physicke: whiche
Ritchin I assure thee, is a good Poticaries shop. When we make eua-
cuacion with laratiues, then vse we *Seamone*, Rubarbe, *Cassia fistula*. &c. But
whē we restrain or binde the body, we giue *Acacia* and *Opium*, in restoring,
repairing, or binding nature. Then we minister in meates & drinkes,
and other conuenient medicens, *Diarhodon*, *Triasandali*, *Diamargariton*, &c. And
there is an other kinde of cure, when the matter is not mature or ripe
crude and couched fast whiche must bee displeased with decoctions,
warme syruppes and medicens according, whiche I shall declare here
after. But here I will speake some thing of medicens solutiue, or lax-
atiue: and then next of constrictiue, or binding. Thirdly, of the maner
of restoring, helping, or mending. Fourthly to digest, chaunge & alter
Now concerning the first, whiche be of medicens solutiue: we vse thē
three maner of waies. First by attraction or drawyng. Secondly by
dissolucion or wasting. Thirdly, by expulsing and driuing forth. Then
we do this diuers and sondrie waies, according to the diuersitie of the
place where the matter is contained within the bodie. Then we loose
& relax, with *Benedicta laxatiuæ* or *Catarico imperale*, or such like *electuariis*. we make
attraction with Aloes, and certain of the Opiattes &c. We doe expell
with *Scylla*, washen in the waters of *Tamarindes*, and suche like: and as
the matter is, so doe we worke, and prepare potions, accordyng to the
diuersitie of the place, where the euill humour or matter lieth hid-
den, whiche we intende to dispatche, by Gods grace, without whose
furderaunce, nothing cometh to good luche, and all our labour is in
vaine, although we watche, rise, studie, labour &c. Therfore let the
minister of the medicen diligently foreser, the perfitie of the matter, so
that he may minister one or two potions of medicens, according to

A good kit-
chin is a good
Apoticaries
shoppe.

Foure thin-
ges cōsidered
attractiō, dis-
soluyng, &c.

the

the propertie and place. As for example, if the matter bee in the stomacke, liuer, or places nere thesame, one pocion shall suffice to euacuate and expulse thesame: but if the euill matter dooe lye in places distant, and farre from the stomacke, as it happeneth to them that haue the goute, whose griefe is in the feete. We giue more medicens, to dissolue, remoue, and open the matter, whiche is so farre of the stomack: then we giue the iuce of Polipodie, and Agarike, and the pilles called *de Serapino*, or pilles *de Lapide Armenio descriptione Mesuæ*, and soche like. Then secondly, we vse to giue medicens whiche haue vertue, to alter, to draw attracte the losed humours to the stomache, and so to dissolue theim with *Benedicta, Hieralogodion*, and *Hiera picra. &c.* For bitter thinges do penitrate and pearse soner to the extreme partes, and doe purge more, then doe any other medicens, Thirdly, we giue an expulsiue, and expell the humours, that be gathered and alredie in the stomache with *Psilium. &c.*

Propertie & place, must be obserued.

The vertue of bitter medicenes bee greate.

Sicknes.

But I praie you, how doe you vse these medicens?

Health.

IN maner folowyng. Medicens to expell, we giue one in the Morning, the second at Noone, the third at Night: The cause maie so require, the one at euening, an other at midnight, the thirde in the morning. Take hede also, that the humours bee not to moche dissolued, in the seconde ministracion: but after the firste pocion, the pacient maie slepe, bicause the pocion is more weaker, when it is ones dronke, then when it is taken twoo tymes, for beeyng dronke twise, then it is double in strength. Some men maie not awaie with many medicens: well, to soche we giue but onely a digestiue, and an expulsiue. And to them that are not able to receiue twoo, we giue them but one, but that one in effecte, must be as good as the three: whiche muste dissolue, attracte, and expelle, whiche waie of purgacion is not hurtefull. For Phisicions seldome tymes doe giue twoo, or three pocions, but it is the greater ouersight: for if one pocion will purge, how moch more will twoo or three, for one strong pocion, haue not that vertue, and efficacie, that three mennes pocions haue: although one stronge pocion, and vehemente medicen, doe quickly purge the nether partes of the stomacke, euen so it maie bee so quicke, that it will penetrate to the extreme partes, as the hedde, handes, and feete. Also the vertue of the medicen, if it bee weake in operacion, it doeth banishe awaie, thorowe the passage of the vnapt partes, whereby that it cannot obtain to the extreme members. And also, when wee dooe intende, to purge the extreme partes, then we doe giue twoo preparatiues: to the intent that the thirde, maie haue the freer waie, and more effectuall passage. If we must nedes giue but one, then let it bee doen by little and little, and oftentymes, so that the matter maie bee purged, faire, and softly, and not rashely, nor sodainly, as it chaunceth in many places, where

A pocion must bee geuen at three sondrie tymes, to remoue and expulse matter from the stomacke.
A Caueat, to beware.

Mens natures must be obserued, a little medicen will worke moche of some men, and a stronge medicen, will skant worke, on some other manne.

the pacient doeth receiue soche medicenes, that he goeth fourtie, or three score tymes to the stoole. Soche medicenes ones dooe cause the pacient, to haue sunge for theim: *Requiem eternam, dona eis domine*, whiche is, O Lorde, giue theim euerlastyng reste, for euer we be, through soche medicenes, in this worlde, thei shall neuer haue rest, nor healthy. For these swifte, strong purgacions, doe weaken the bodie, drieth vp the blood, consumeth nature, bryngeth conuulcion, or palsie, and finallie retaineth euill humours, and letteth the good humour out. Therefore *Hippocrates* saieth, after sodain euacuacion, or replexion, to hotte, or to colde, be deceiptfull, and vtterly aduersaries to nature.

Requiem eternam, with a spade

Sicknes.

I had thought to haue made no more to do, but whē my bely had been costiue, or bounde, to haue taken any thing, that had been laxatiue, but now I perceiue by so doyng, I should haue dooen my self more hurte then good: For by soche actions and doinges, I am brought into this case, but from hence forthe, I will take better hede, and God aforne. For so helpe me God and hollidame, gossope Healthy, I gotte soche a sickneste in Flaunders, that by the space of twoo yeres, consumed my money emong the Phisicions, that in the ende, thei had all my riches and gaine: and I nothyng but sickneste and paine, then like wise men, thei counsailed me, to go home into my natiue countrie where saied thei, the aire should be my chief Phisicion. Euen so I did, but my sickneste is so veterate and olde, that the aire was vnsufficient to bee my helpe: yet the countrey is very pleasaunte, ye knowe it verie well, it is Suffolke, whereas very fewe Phisicians dooe inhabite, of myne acquaintance, but onely an old imperike, called Jhon Preston, some take him to be a greate clarke, but I thinke he is learned beyond the marke. For of all men in that countrey, he is greatly sought vnto: for he plaieth our Ladie of Walsyngham, giuyng as moche healthe for a penie, as she did holinesse: yet custome hath cōmenced him, emongeste the common people, to be their doctour, I was this mannes pacient a greate tyme, but yet I neuer heard hym talke of *Hippocrates*, and *Gallen*, he troubles not his house with any of their bookes. What shall I saie, all the tyme that I was with hym, he vsed to minister his purgacions by chaunce medley, to his pacientes, happie man by his dole some spede well, but I doe remaine sicke still. And as I dooe perceiue by these three rules, that the fault was in abusing, misusyng, and not duely ministryng of his medicenes, how, and in what maner therfore should I receiue, or giue my friende medicene, without errour accordingly, I beseche thee gentle Healthy tell me.

Like as heat consumeth, euē so do Phisike money.

Jhon Preston, called Jhon of Stonecham.

Health.

When you will giue any purgacion, or medicen, diate your pacient first, by the space of a daie or twoo, with meates or suppynges, to prouoke vrine: as the brothes of flesh and fisshe, boiled Onions with fatte Porke. Also giue the pacient two

whē purging medicenis giuen, first ministre herbes & drinkes to prouoke vrin

or three tymes poched Egges, sauced with a little wine and Peper, or els herbes molifiyng or softening the bellie, as Arage, called Atriplex Mallos and Mercurie, &c. For whiche cause saieth *Hipocrates*, when any man will purge the bodie, he must first prepare, the matter to be flowyng, that when the purgacion doe come, it maie easely passe, and cary awaie all the euill humour, without griefe or hurte. And this must be giuen to harde complexions, whiche will not easely giue place to purgacion, for in case the medicen lose not: it will rather inprison, shutte vp and close, bothe the humour and the purgacion, rather then purge accordingly. Upon whiche occasion saieth *Galen*, these Methodians, while as thei make light of medicenes preparatiue. Thei inclose the matter, and make no euacuation, therefore thei cause not onely the sickenesse of the lunges, but also of the iointes, as handes and feete.

Preparatiue must be first e giuen, & then purgacion.

Methodici, bee Physicions that obserue certain rules by art.

Sicknes.

NOw sir, for that you are very sensible, and talke in good order, I praie you furthermore, if you be not wearie of my poore companie: shewe me how that I maie beste prepare medicen for me and others accordingly.

Health.

FOR as moche as I doe lacke many of my companions, whiche bee now a daies, all on thy side: intised bee idlenesse, surfette, and their companion glottonie, and now are thei all with thee, I knowe thē well by sight, but I kepe very little companie with theim. For if I so did, I should lose my name, and be called no more Healthy. But miserable wretched Sickenesse, as Feuer, Dropsie, palsie, blinde, lame, Frātike, Cōsumed, Rupture, Goutie, Pore, &c. Yet would God, would God, if thou and thei bee not passe cure: I wishe you all on my side againe. For I confesse, many of you haue moche wealthe, but all you lacke Healthy. But to want bothe, if age approche, I promes thee, it is the first hell, the greatest extreme miserie, and moste wretched enemie to mankinde, that can be inuented, how saiest thou, is it not so? Thou canst not denaie it. Well, yet it is a manifest signe of healthy to seke it. Cōtinue therin, & thou shalt find it: and for this thy honest demaund, how medicen should be prepared. You shall prepare theim in this maner, if you wil quicken your purgacion with Scamonie, quicken it. x. or. xb. daies, before it be giuen: so that thesaied Scamonie maie be incorporated with the spices. But note that the Scamonie be well rubbed betwene the handes, or chafed in a morter, with Oile of Roses, or Violettes, or Syruppe of Roses, well wrought betwene the handes, puttyng thereunto a little Masticke. For Masticke haue a propertie, that it will let, and not suffre Scamonie, to cliue to the foltes of the stomache, whiche oftentymes causeth a bloody flixe, and excoriacion of the guttes. But by this mixture, the malice of the medicen is excluded, and will doe no harme: but if any chaunce happen in any soche

The causes of sickenesse.

How to prepare medicen

case, it will bee sone helped. But there bee many blooddie villaines, whiche will giue medicenes immediatly, after thei haue put in Scamonie, before it be well incorporated with spices. For the longer it be incorporated: so moche it will purge the more effectually and gently. Now if you haue not this medicen prepared, and of necessitie it muste be giuen, or ministered in soche case: lette the Scamonie be rubbed or chafed, as is aforesaied, with oile and Syruppe of Roses, and a little cleane Masticke, and thus beyng quickened, it maie bee giuen after ii. or. iii. daies: you must also rost the medicen, in this maner folowing

Scamonie is perilous, except it be well prepared, and bee still many one.

Take a graie Costarde, or a Quince, cut it a sunder ouerthwarte in the middes, pike out the Coore, then put in the pouder of Scamonie, then putte it together againe: when this is doen, wrappe it close in a weat linen clothe, and couer it in the hotte emers of smale coales and asshes. When it is well rosted, then take it forthe, and mingle it with a medicine, and being thus prepared, it maie be giuen after two daies But take hede still, that it be not finely poudered, for feare of cleauing to the stomacke, through whiche maie come a blooddie flixe, and excoriacion of the guttes: but it must be beaten grossely, that it maie tary the longer, or more tyme in the stomacke. And why so? Mary, then it shall dissolue the lurkyng humers, whiche be hidden priueiy, in the extreme partes, as hedde, handes, and goutie fete. But if you either wil receiue, or giue a pocion, then temper it with Rubarbe, Mirobalans, or Agarice: and let it stande a daie and a night, accordyng as the medicen shall require, where with the matter shalbe purged, at Morning, sometyme at Euen, as I shall declare hereafter. If a man bee stronge, lustie, and not weake, then he maie take the substaunce in the pocion: If he be feble, tender, or weake, then to straine it, and drinke the liquor onely: thus, or after this maner, is to prepare medicenes.

Lurking humours howe to finde them and expulse them.

Sicknes.

How and in what maner, doe you giue solutiue medicens?

Health.

Medicenes solutiue, why thei are giue.

Solutiue medicens, bee sometyme giuen to the whole, and sometyme to the sicke. To the sicke, to expulse sicknesse: to the whole to preserue theim in healthe. Then when thou mindest to minister to thy selfe, or to any other, first consider the sickenesse, and the matter whereof it groweth, and the place infected. When these thynges be well noted, then as the matter shall require, euen so minister accordingly, as is saied before. But consider this, that the medicen must not bee offered, vntill soche tyme, as the matter or humour bee decocted, riped, and made softe, whereupon saieth *Hippocrates*, we must purge digested matter, but not moue crude, rawe matter. &c. The digestiō of matter is knowen, by thicknesse of vrine, in case a thinne vrine passed before the saied thicke vrine by attenuacion, but if a thicke vrine, come before the thinne, then it is a feuer, wherefore knowe first the distinc-

The chief signe of digestion.

tion

tion of the matter in this behalfe. Now if it be vndigested, vse insisiues, and thynges that prouoke vrine: then after you haue prouoked vrine with herbes accordingly, then maie you minister your medicen. But on the other side, when you will giue a medicene laxatiue, to the whole body. First, consider what humour doe abound, and the same is that, whiche causeth the paine and sickneſſe in the bodie: and therfore purge this cause, and then the effecte shall cease, by Gods grace. Now furthermore, if there be twoo humours, equall aboundyng together, extremely in superfluite, then there must be more Simples, put vnto the composicion, accordyng to the qualitie or quantitie of the humor, to purge the same. As when choler and blood doe abounde, then purge with *confectio Hamech. &c.* For if twoo humours bee superfluous. And then if you giue to purge but one humour, then the bodie will be molested, sicke, and greued: and for this cause *Hippocrates* saieth. *Si qualia oportet purgari purgentur, confert & bene ferunt, si vero non: contrarium*: whiche is, if soche thynges bee purged, whiche ought to be purged, is good and auailable and menne bare it well, if not, then it is cleane contrary and euill.

It helpeth moche to nature, to prouoke vrine.

That humor whiche do abound, purge the same.

The cause of sickenesse.

Hippocrates.

Purge that, which should be purged, or els medicine

Sickes.

what signe or manifest token, is then to be giuen, whereby a man should perceiue the humours by. I praie you saie on.

Health.

Firstly thei maie bee knowen by certaine thynges, what humours to abounde, or ought to be purged or clensed, within the bodies of men or women. As example, if any man be leane, or wante his flesche, yea, or whitesse of complexion or fleshie, & haue salte spittle in his mouth, with bitternesse of taste in soche bodies, salte fleume do chiefly abounde, and nedeth purgacion: but thei whiche feele the moisture, or spettle sweete in their mouthes, and haue plentie of swellyng vaines appere in their faces. And also haue noisomnesse and abhorring in their stomach, with aptnesse to vomite, and vrine redde, thicke and oilei, this is a manifest signe, of the aboundance of swete fleume. Furder, if any manne doe feele tartnesse, or sowernesse in his mouthe, with quicke apetite, no thurst or desire to drinke in this case, doe tarte fleume greatly aboūdeth, and doeth raine, when all the spettle semeth like vinegar. Some tyme the mouthe dooeth feele no taste, and is vnsauerie, feelyng nothing but like welle water: neither haue apetide or drinesse, desiring neither meate nor drinke: this is an vnsauerie fleum, and nedeth purgacion. Nature haue oftētimes rebelling, against her bitternesse in the mouth, but no saltnes, the vrine thinne, yellowe or reddishe in colour, this doe declare that redde colour haue the victory. Greate strong bitter vomites, as bitter gaule in the mouthe, without vomites, and vrine yellowe or ruddishe, not very thin: these signes do declare, there doe raigne in the bodie, euill corrupted and infected choler. But if it be of lesse thinnesse, rednes, and bitternes: then it is choler

How to knowe what humour doe abounde, by his proper token.

Of fleumatike.

Tart fleume

Signes manifeste declaryng what humour beareth the greatest rule, in the bodies of men and women, without whiche it is

not possible to purge, accordyng to arte, but rather to kille.

ler, bitelline or like yolkes of Egges, that dooe abounde. Well, if the vrine be yellowe and thin, hauyng small residence in the bottome, and greate bitternesse in the mouthe, then Citrine couler, is a Lorde, and ruleth aboue nature, therefore this and the reste, ought to bee purged with medicenes, made accordyng to the arte, to putte these cruell enemies awaie, whiche els will putte the whole bodie, with all the membersin perill of desolucion and death. Marke when slothfulnes, dulnes, idlenes, wearinesse, and heauinesse be greater, then thei bee accustomed to be: the appetite increased, and thirst deminished, and all the members, as though thei had been wearie, after some painfull labor, whē these signes doe appere, then Melancholy must needes be purged with spede: If the vaines be full, moste chiefly in the face. Also when as the pulses be verie full, with plentie of swete spettle in the mouth with swellyng, and the blushyng in the face, heauinesse, painfulnesse, and wearinesse in the shoulders, as it happeneth after labour, or bearyng some heauie burden: and the vrine thicke and redde, in these mē blood doe plentifull abounde, whiche maie be helped, by the openyng of the vaine *Mediana* or *Cephalica*, or appliyng of boryng glasses, with scarifiyng the place first, if either purgyng doe seme to long, or els the openyng of the vaine, is not dooen accordyngly. &c. Electuarii of Succorosarum. &c. be good to purge blood.

Signes to knowe when Melancholie doe approche, after whom commeth the quartaine.

Sicknes.

How then doe you purge fleume, whiche is one of the fower humours. I praie you tell me? For lacke of medicen, conuenient for the same: there be many, whiche be daily caste awaie, as it appereth by the rules of Phisike.

Health.

Purgers of fleume.

TO speake of fleum simplie, it must be purged with these medicenes. as with *Benedicta laxatiua*, *Catarico imperiali*: decoction of Polipodie, Agaricke. &c. But salte fleume is purged with the holie bitter medicene, whiche the Grekes call *Hiera picra simplex*, *Theodoricon*, *Anacarde*, *Hyperisticon*. &c. Swete fleum must be purged with *Hyeralogodion* or *Memphis*: and the strongest *Hiera picra*, and soche like thinges. For purgyng swete fleume, as appereth in the compoundes of medicens.

Sicknes.

How doe you purge burnte redde Choller, whiche is hotte and drie?

Health.

The Manna of Calabria is the beste of the worlde, & falleth doune in the nighte, as dewe vpō flowers and leaues.

TO purge soche choler, is with Trifera Saracenica, *Electuario frigido*, *Oxyphœnicum*, with the decoction of Mirabolans, Cassiafistula, Tamarindes, Violettes, and Manna of Calabria. Choler infected, must be purged with Anacardium, or *Agni coralis*, which groweth vpon a tree in India, whiche tree, giueth fire of it selfe, and bringeth

geth for the fruite like vnto Lambes hartes, but very small, hauyng a bloodie iuce: of this Ralis maketh a good confection, for simple taken it is venemous. There is also an excellent *Antidotum*, in the .ccxvii. Cha. of *Nicolaus Mirepsi*, in his booke of *Antidotaris*, called *Theodoretos*, or Gods gifte, wherein Anacardus is brought in. &c. Which medicen doe helpe the hedde, lunges, stomacke, liuer, splene, goute. &c. And also purgeth choler, so doe with *Hiera picra simplex*, Rubarbe, Diapruines. &c. But when melancholi, that colde, drie, wretched Saturnus humor crepeth in, with a leue, pale, or swartishe couler, whiche raineth vpon solitarie, carful musyng men: whiche humour at length, bredeth and bryngeth forthe a terrible childe, called the feuer quarten, whiche if he bee not corrected, and banished awaie, will be his fathers death. When he appereth correcte hym thus, as with the strongest Hieralogodion, with the decoction of Sene epithimum, Hamech. &c. But in case the humour bee compounded, then you muste also vse compounded medicen: for medicen simple, doe rather hurte, then helpe in soche cases. And why so? Mary beyng simple, it purgeth but one humour, and suffer the other corrupted humours to remain: and what is the cause thinke you? Truly none other, but that it is to weake, and lacketh strength and force, whiche the compounded medicenes haue. As example. George Tomson of Kelshall in Suffolke, haue a feuer tercian (well) your good will is to helpe hym, and you giue hym a simple medicene: but what doe your simple medicen profite him? Nothyng at all. For he whiche haue a tercian, must be purged of choler, and in soche a case, because fleume is mixed with choler: your simple maie rather putte foorthe fleume, whiche is moiste, and not moue choler, whiche is hotte and drie. yea, the very cause and woorker of the rigour in this tercian, and so when nature haue moister drawen awaie from her, whiche should quenche the heate, then to conclude, choler shalbe come the more hotter, behementer, and cruell to nature, through a simple medicen, foolishly giuē of a good intent.

Theodoratos a diuine gift.

Melancholie the worst humor of nature he begette a sonne called the quarten.

Compounded humour maie not be purged with simple medicene, for thei are to weake.

An example betwen a simple and a cōpounde medicene.

The fire will get the victorie, if the water bee not equall, or haue the masterie. Good intentes and good actes, be two thynges.

When blood doe abounde, or breaketh forthe at the nose, commonly on the right nostrell, or spettyng of blood. &c. then deminiche it, as I haue saied by descrite openyng the vaine, with a fine lansette, and no flem with a bearde, like to a blood Iron, that Smithes doe lette their horse blood withall. For thei will sometyme cutte a vaine through bothe the sides, and cause a crampe. &c. Also in diminishyng of blood, let not the Chirurgian without counsaill, or auncient experiēce, take or open the said vain or vaines. As example, Williā Downaby of Iken haue a greuous pain in his hed with ache, he cā take no rest. &c. there is no remedie, but to let him blood: the common Barbar doe take his lanset, and openeth a vaine, as the blind man shote the Crowe, he taketh the first that come to hande, or appereth greatest, perhaps a Sinewe, whiche maie chaunce let out the spirites of life, and kille hym, well, in case this Barbar, for the paines of the hedde, intende to open Basilica, whiche is *vena, interna*, or *axillaris*, growyng through the arme

Ignorauntc Barbars. their fraites,

hole, and byngeth bothe from the harte and liuer, whiche is his roo-tes, and through ignorauncc, dooe open a greate sinewe harde by it, whiche is like a vaine: in whiche sinewe the spirites of life doe swift-ly run by and doune, mixte with the blood of life. What haue he doen now? Mary slaine one. And what is their refuge in soche a case? The signe saie thei, was in that place: and he would be nedes letten blood. But in case if the Barbars cunnyng be better, and if he open Basilica without hurt, what doe this helpe the hed? Nothyng, or els very little at al. But if you will helpe in. Downabes hedde, open Cephalica, cal-led *vena externa*, with a long cut, to let out grosse blood, and foule matter, and cut not depe, for feare of apostumacion: this vaine I saie, helpeth his hedde, to purge first with ℈. i. ß. of the pilles of *Hiera simplex*, a daie be-fore is better. Now if his paines bee in his breaste, or right side, ye or pleurasie, then open the vain called Mediana, the middle vain, whose parentes be Basilica, and Cephalica: this Mediana or Cardiaca must bee opened somwhat ouerthwarte, and so shall he blede well, to helpe the greues aforesaied: but when the matrix, raines, bladder, or yarde, be troubled with grief, stoppyng or swellyng, & moche paines, then in a vessell of warme water, open *vena talii* the ancle vain, called Saphena, for this olde crepyng vulcans, or lame sicknesse, called Sciatica, with paines in the hucle bones. Can neuer be better helped, then to purge with Hiera, to anoint with oile for the same: as appereth in the Com-poundes, and to open the foresaied Sciatica vaine, whiche is one of the middle, & towarde the out side of the foote. And thus to open vai-nes in order, is the beste waie: and when tyme of blood lettyng, is not conueniente, then aplie boxis with charisfaction, euen as the place, humour, and tyme dooe require, and this shall suffice of purgyng hu-mours, with blood lettyng.

Obseruaciõs in bloode let-tyng.

Sicknes.

A Truste to obserue these your satynges very well, deare frende Healthy. But how should I knowe, when medicenes haue takẽ their effecte, and wrought accordyngly, to the ende of their force and vertue?

Health.

THus you shall knowe, first, there is no man, but dooe take medicen, to putte awaie some grief: and when the griefe is past, and the bodie quiet, and no pain in the stomache, then the medicen haue wrought his good effect. Then you maie giue the brothe of Capon, Chicken, or Hen, sometyme Al-monde milke, or cleane stewed brothe, drinke small wine, of colour ye-lowe and cleane, and vse moderacion in eatyng and drinkyng, vnlesse there folowe an ephemerall agewe. Now the next daie after purging the pacient maie go to the stophe, hothouse, or bathe: so that he go thi-ther, takyng no colde, or doe no labour, by the space of three daies, and then to vse moderate exercise, and to feede vpon meate, that will ingẽ-

To knowe whẽ medicen haue wrought their effecte.

der

der good humours. And thus to conclude, the bodie, or any that are sicke before time, shall now be conuerted into a newe nature, through the helpe of nature and medicen.

Sicknes

what els I praie you, is to be obserued in medicen?

Health.

Three thynges are to be noted, Tyme, Humour, and Region: where purgacion is to bee ministered. Firste, as touchyng Tyme, there bee twoo diuersities: the one is the tyme of the yere, and the other is the tyme of the daie & night, in whiche euery humour haue his being. For according to the variacion, alteracion of the tyme of the yere, the maner of the purgacion must bee altered and chaunged. And *Hippocrates* saieth, we muste purge the vpper partes of the body in Sommer, and the nether or lower partes in Winter (for why?) The humours doe folowe the propertie of tyme. In Sommer purge with vomites, in Winter by the stoole, and not without a good consideracion of the tyme, age, and kinde of disease, and habite of the bodie. For they, whiche haue straight throtes, maie not bee purged with, or by vomite, for feare the spirit and breath of life be stopped and strangled, & so through cholyng, the bodie be killed. Again purge not old men, by the reason of the coldnes of complexion. In Sommer purge aboue, earely in the morning. In Winter purge beneth, late at night. In the *Equinoctial* tyme, prepare at euen, and the next morning after your preparatiue, purge by Electuarii. &c. In extreme hot regions no purgacions: nor in extreme colde regions, none also. Neither in the daies, whiche be not temperate, as to hot with the Sonne, or to colde with Frost. &c. nor in the *Caniculer* daies, except greate nede require.

Tyme, humour, region are chiefly to be considered

Sicknes.

How must the daie and night be considered, in purgacions?

Health.

Whereas the tyme of the daie & night, be in length. xxiiii. howers, whiche is called the artificiall daie, and artificiall night, whiche. xxiiii. howers, maketh but one naturall daie, deuided into fower tymes sixe, for the fower complexions. For euery complexion haue his gouernement, and dominion sixe howers. First the blood beginneth at nine at night, and continue vntill three in the morning. And choler from three after midnight, vntill nine before noone. And so the other twoo humours: first melancholy and fleume, haue eche of them sixe howers, wherein thei doe raigne, and gouerne the bodie. Now if it be Sõmer, and then you be minded to purge choler by vomite, then you must giue the said vomite, a little before the hower of the daie. So that when it haue remained, and staied it self a while in the stomache, it maie worke in the howers of choler, to purge the same. In the like appointed

The daie natural, and the daie artificiall

Purge vpward in Sõmer, & downward in Winter.

The fower complex, raignyng euery one sixe howers.

appoincted howers, so purgyng melancholi dounward, in his howr and make euacuacion of it. If thou wilt purge fleume, let the pacient reste a Gods name, by the space of three or fower howers in the night, and then wake, and take his pocion, or medicene, a little before Midnight, and not slepe after it, vntil it be purged. Now if you will purge blood, in the mornyng open a vain, except verie old, or yong, or people consumed, or women with childe, with soche I dare not haue to doe. If you will purge humours, otherwaies then thus: that is obseruing the howers, yea, and the mansions, or course of the Moone, els thou shalt greatly erre, and doe more hurte then good.

The aged, & very younge, weake folke, and women with childe, maie not bee let blood.

Furdermore, consider the diuersitie of humours, if blood abounde, he must be letten forthe by the vain, as Cephalica, or Mediana. &c. If choler be to moche aboue nature, then purge by vomite: but if choler be mixed with blood, then let blood as I haue saied, vnles the matter be contained, in the neather partes of the bellie, then purge by glister or pocion. &c. If fleume or melancholi be beneath, purge dounwardes vnlesse it be aboute the mouthe, or entrance of the stomache, or the vpper partes of the bodie: marke and wisely cõsider the tyme, in al these thynges, for that is the chiefest poinct of all. For euery thing saied the wiseman haue his proper tyme vnder heauen. &c. And regions by whiche here in this place, the humours be considered: also the places of purgyng, the vpper part, the neather part, the nostrelles, rose of the mouthe, pores of sweatyng, and vaines of bleedyng. &c.

Matter in vainemust be put forthe by blood lettyng and in the bellie by glister, in the breaste by vomite.

Sicknes.

What saie you then of place, in whom the matter is contained?

Health.

Place where medicẽ shuld be ministered conuenientlie ioyned with tyme.

THE place in deede, as I haue saied, muste be considered in whiche a medicen shalbe giuen: whether it be to hot in Sommer, or to colde in Winter. If the daie be to hot, you maie caste Vinegar, Sallowe braunches, Violettes, water Lilles: and bee in a lowe vaulte, or from the Sonne. And temper the place, where you will purge, on the other parte if the place be to colde, make a fire of Charcoales, or a stoue, whiche is a fire secrete felte, but not seen. Close windowes from wind, in a pretie warme chamber, with good hole hanginges or selyng. The pacient to haue light warme clothes, and slippers cleane, and well lined: swete linnen, as sheetes, shurtes, and kerchifes, a close chere, lined softly with a backe, hauyng a cleane rounde bason, or bessell within thesame, to receiue the stooles or purged matter. And then to haue soft Cotten or clothe, to make clene natures priuie place, you knowe my meanyng. Forget no sweete perfumes by arte, for nature will plaie the stinkyng beaste, I tell you truely. Also in this place no noise, nor vtter Monkishe silẽce, but be mindfull of some honest merie matter, or pleasant tale, or thinges that wil reioice ỹ spirites. &c. And this place must be thus vsed, in the time of purgacion: but still I saie,

beware

beware that you take not colde, or rather colde take not you. For in Colde doeth take, and is not taken.
soche a case, if he get the victory, then he will put you into a slete, and sende you to the God of *Qui Lazarum.*

Sicknes.

WEll good sir, after *Qui Lazarum: Credo videre bona domini, in terra viuentium:* And that doe I beleue, euen to see the goodnesse of the Lorde God, in the lande of the liuyng, where I shall receiue all my bodie whole and sounde, in as goodlie a forme, as my father Adam was in, before his moste lamentable fall: by whom I am thus punished, with miserie, care, beauinesse, labour, ingratitude of myne owne flesshe, and frendes, sicknesse, paines, sorenesse, & daily daunger, to haue my blood spilte for myne owne gooddes, prisone, affliction of minde, and sometime the periured enemie doe preuaile, with fierie tongue of slaunder, with a thousand crosses, whiche make me to stoupe. And to despise the worlde, whiche is trapped with snares before myne yes, in eche place and then I crepe, within my self, wheras I doe se in myne owne breast and conscience, written the carefull woordes of Job, Chapiter. xiiii. *Homo natus mulieris paucorum dierum est, & repletur inquietudine. &c.* Man saieth he, that is borne of a woman, liueth but fewe daies, and is ful of miserie: fewe daies, and yet spente in trouble. Truely there is none other purgyng place, or purgatorie but this: which Job haue pointed here with his finger. The very maner, condicion, place, and turment, whiche is onely miserie, deuided into twoo kindes, the one is the greuous affliction and miserie, whiche is seen with mortall yne, as I haue saied before, as penurie, prison, sickenesse. &c. The seconde miserie is not seen, but felte, as the inwarde agonie, affliction of the spirites: no inward consolacion. Continuall thought, sometyme wishyng that death might conquere life. Broken hart, and vexed spirite, full of sondrie inwarde affections, and alteracions of minde, small rest or quietnes, sorowfull for the death of kinred, or frendes, being changed into bitter enemies, whiche is a greate plague. Or goodes loste, or actes doen insolently in tymes paste: and moste fearfull of thynges to come, as doyng hurte, or suffring harme by enemies, or turning with a sodain fal, from the fortunate happie whele, if it so chãce, of riches, healthy, worship, pleasure, the victory of the enemy, and pleasuring the frẽde & hartes rest. &c. Into the pit & darke lake of aduersitie, sodainly depriued of these vaine slippery thinges, and eftsones linked, fetred, and intangled, withall soche euils, as the hart, and spirites, do vtterly detest, feare, and abhorre to thinke vpõ: besides ỹ sleping passions of the night, with carefull troubles of the spirites, & dreames most dredfull, of strange shapes, fearfull sightes: and pitifull appering of the ded parentes, frendes, brethren, & old acquaintance. And somtime tharmed enemy, with frouning face, gnashyng teth, bloodie handes, doe mercilesse approche to kill me, the slepyng naked manne, embrasyng my delighte: eftesones the flatterer doe

The hope of the life to cum

In Adã wee haue our fall.

Acab will kill Naboth, for his vineyard

when one descẽde into him self, he shal be holde fearfull thynges.

Mannes life is bothe short and miserable

In this life we haue our purgatorie, & that we feele and perceiue. Two sondrie kindes of miseries.

Sorowe for thinges paste and feare of thynges to come.

Prosperitie is very slipperie.

Horrible dremes in the night.

doe pleafe the eare, and pleafaunt thynges approche. And the flefhe is fone moued, throughe wicked luffe, and in the twinkelyng of the ye, from dreame to dreame, the fpirites bee fo variable: that the night to the carefull manne, is the very Image of helle, and fpecially to theim whiche feare not God: thus he punifheth theim, as Job faieth, in the night, to reforme thē: And by foche affliction of the night, in the time of flepe, whiche is brother to death. In whiche tyme the almightie do fchoole mankind, rebuke hym, and fuffer the wicked enemie to fcurge hym, with ftrange vifions. &c. Mankinde maie fone thereby, vndoubtedly beholde and perceiue the foule, whiche is liuely occupied, when as the groffe fences of the bodie be ftopped, and in a maner dedde: neither feing, hearing. &c. Now whether it be dreame, elufion, vifion. &c. As fome doe faie, or the effectes, or workes of the fower complexions, as the cholorike man, to dreame of fire, fightyng. &c. The flegmatike, to dreame of water. &c. And fo in the other twoo complexions, or as *Artemydorus* in his booke of dreames faieth, thei doo prefage, deuine, or fhewe before, what thynges doe folowe, or come after, good or badde. All thefe thynges bee greate miferies, and greuous afflictions of the foule, whiche I moofte humble defire God, to deliuer vs from: and comfort vs with his holy fpirite, againft all foche euill fpirites, which do moleft & vexe our fpirites: whiche is a thoufand tymes more greuous inwardly, then the outwarde miferies of the bodie: as pouertie, priſonment, and extreme age. &c. For looke how moche the foule, is purer then the bodie, euen fo the ioies, and cares of thefame, be more plentifull. And this occafion haue moued me, beyng a ficke man, to wander from our former talke. And why? Onely becaufe you fpake of *Qui Lazarum*, whiche I haue heard fong, in a lamentable tragidie, perhaps: but my fong fhalbe, *Beati mortui, qui in domino moriuntur.* Bleffed be the dedde, which dieth in the Lorde: and happie are thei, whiche liueth in hym alfo: whiche is the chifeft ſigne of their election, and endleffe eſtate, in that place wheras no ende fhalbe of perfite felicitie, and life for euer: wher as neither enemie, ficknes, woundes, prifon, or pouertie fhall bere the immortall bodies, whiche now be fubiecte to all calamities: yea from the King and Quene, whiche, of all be honoured, obaied, or flattered: vnto the poorefte bondman, and his wife, with his wretched childzen, that be fhamefully defpifed, contemned, and vtterly reiected. But becaufe no manne fhalbe perfectly happie before death, as the Philofopher faieth: yet thefame death fhalbe fwallowed vp in victorie, which victorie is Jefus Chrift, the conquerer, beginnyng, and endyng of all thynges, to whom be praife for euer. *Amen.*

Dreames to admonifh mē to feare God.

The foul neuer flepeth. Wenne doee dreame, accordyng to their temperament or cōplexion.

Wicked fpirites, to moleft our fpirites.

The troubles of the mynde bee greater then the croffes of ỹ body.

Kynges and Quenes bee fubiect to the miferies of this worlde, and haue no perfit felicitie before their mortall ende, and beginnig of mortal life.

Yet becaufe I am a man, of the creacion of God, fcorged with many infirmities in this worlde: by, and through thefame God alfo, many goodly medicines be prepared to helpe me, to relieue and comforte me, vntill foche tyme, as it fhall pleafe GOD, to call me to the ende of my pilgrimage. Therefore good maifter Healthy, beare with me, although I haue fpoken in my greuous paſſion, to eaſe my mynde: and now by

your

pour paciencs, whereas you haue ſhewed me, immediatly before, in what place medicen ſhould be giuen. Now I praie you, ſhew me what tyme, medicen ſhould be miniſtred? Of the tyme of medicen.

Health.

I Am ſorie for thy double affliction, bothe bodie & mynde, thou haſt tolde a lamentable tale: well, I will ſaie thus moche to thee, many handes make light worke. Bare theſe greues quietly, ỹ haſte many to helpe thee in this world. For there is nothyng vnder ỹ ſunne, but vanitie & affliction of minde. Euery liuinge man hath trouble, this muſt nedes be wiſely ſuffred, becauſe it cannot be auoided: & wiſe men maie not diſpaire in aduerſitie, for comfort will come I warrant thee be neither to effeminate or childiſhe, whē trouble aſſault thee, for then thou art cleane gone. But arme thy ſelf wiſely wᵗ magnanimite, foreſee thende, holde vp thy hed, and ſinke not. Vſe this worlde like a Stadge, play thy parte thereon in thy vocation, for the time honeſtly, ſerue God reuerently, deſpiſe not ciuill policie. Profite the common wealth, kepe good companie, be not ingratefull to thy frende. Depart from thyne enemie, and yet beware of thy friendes. Speake gently, truſte not them, that commonly vſe ſwearyng, ſlaunder, drunkeneſſe, and be full of ieloulie. Liue of thyne owne, though it be but poorely. Be not bonde, if thou maieſt ſtande at libertie. Go not to Lawe with Lawers, for thei will hinder thee. And beware of a flatterer, he will betraie thee. Bee not variable in Religion, obſeruyng tyme, and the maners of men: But obaiyng God, whiche doe not chaunge. There be three ſondrie men, whiche haue doen thee neuer good: The winker in his tale, the laugher in his rage, and the Fore coloured, whiche will not ſticke for blood ſheding, falſe witneſſe, or periurie. yet praie for thē and let go diſpleaſure. Bee angrie and ſynne not. Let not the Sonne go doune on thy wrathe. Truſte not to the worlde, yet beholde it, and thou ſhalt ſee marueilous thynges wrought therein. Thou ſhalte ſee moche wrong doen daily vnder the Sonne, and beholde the teares of ſoche as be oppreſſed, and thereis no manne to comforte them, or that will deliuer or defende theim, from the violens of the oppreſſours, but onely God: Therefore, followe the counſaill of the wiſe man, there is nothyng better ſaieth he, for a man, then to bee ioyfull in his labour, for that is his porcion. And for as moche as mankinde, haue labour, trauell, heauineſſe, ſorowe, and diſquietneſſe all his life, and yet ſhall leaue al his labours to others, whiche neuer ſawe them, is it not better then, for a man to eate and drinke, and his ſoule to be merie in his labour, and this is the gifte of God, ſaieth the wiſe man. And thus to conclude, if thou bee troubled in mynde, praie onely to God, and aſke counſaill of the wiſe: if thou be ſicke, ſeke the Phiſicion. Honour him becauſe of neceſſitie, God hath created hym. For of the higheſt cometh medicen, and he ſhall receiue giftes of the kyng. The wiſedome of the

A thzee ſtringed whippe. Eccle.b.

Eccle.iiii.

Eccle.iii.

what thynge is beſt for mā kynde.

Phisicion, bryngeth hym to greate worship: in the sight of the greate men of this worlde: he shalbe honourably taken. The lorde haue created medicen of the yearth, and he that is wise, wil not abhorre it. Was not the bitter water made sweete with a tree: that men might learne to knowe the vertue thereof. The Lorde haue giuen men wisedome, and vnderstandyng, that thei might bee honoured in his wonderous workes: with soche doeth he heale man, and taketh awaie the paines, of soche doe the Apoticarie make a confection, yet can not a man performe all his workes. For of the Lorde cometh prosperous wealth, ouer all the yearth. My sonne despise not this in thy sickenes, but praie vnto the lorde, and he shall make thee whole. Leaue of frō synne, and order thine handes a right. Clense thine harte frō all wickednes: this is the counsaill of Jesus the sonne of Syrach, in his holie booke. Capit. xxxviii. And now shall I shewe vnto thee, what time medicen shal be giuen. Then doe thus. Somtyme medicen is giuen to slepeward, or before slepe: and sometyme before daie, in the morryng, to the walkyng tyme. Firste, in the tyme of walkyng, then giue liquid or moiste medicenes, and also easie: and specially when we must purge light humours in the stomacke. For as a moiste liquide medicene, in potion is sone disolued: euen so she will spedily and quickly, doe her duetie, and worke her feate effectually in her place, wheras she haue power to conuert actiuely, and chaunge thynges into her nature. Euen so nature haue power, to chaunge meat and foode, into her own proper vertue. Therfore note this, that whē soche medicens be ministred: if ỹ pacient should then slepe, at soche tyme, as the naturall heate beginneth to encrease. Then the said slepe letteth the vertue, and good operacion of the same medicene: resoluyng the bodie into painfull sweate, and attracte and drawe humours out of order, makyng the pacient sicker. Item, in as moche as liquide and light humors, be sone dissolued: then it foloweth, that the same humours doe eftsones, come to the place of expulsiō. Therfore to conclude, if the said pacient do slepe, at that presente, it might then chaunce that the medicene, would not conuerte, chaunge humour or cast it forthe: but rather resolue humours in the body, whiche would cause moste painfull perill, and noisome sickenes and disease, while as the putrified matter, remaine still in the bodie, not purged. But when as the pacient haue taken but a light supper, he maie take pilles, so that the said pilles be newe, and the pacient not very fatte: for fatte menne and women, haue small guttes, and pilles maie chaunce hurte theim. And when we purge harde matter, or humours in the extreme partes of the bodie, we minister pilles. But for as moche, as pilles bee harde of resolucion within the bodie, one maie slepe well vpon theim, before thei be resolued. For slepe bringeth inward warmnes: and warmnes maketh resolucion, and furdereth the worknyng of pilles, whiche muste take their effecte, in the extreme partes, as hedde, handes, and the feete. And thus I saie, pilles maie be giuen without hurte, when the pacient go to his naturall rest and slepe

Exod. 15. 3. Regum. 4.

Eccle. 38.

Good counsel in the time of trouble.

Medicen do chaunge, and nsat is chaūged.

Why purgacion worke not natutally

One maye slepe after Pilles, but yet beware of olde drie Pilles.

Prouided

Prouided, that in the morning, when thei beginne to worke: then the ſaied pacient muſte ſlepe no more at that tyme. And note, that pilles maie be confected, of all kindes of medicenes: and there be pilles giuē before meate, for them whiche haue euill digeſtion. called *Pilule ante cibum.*

Pilles maie be made of all kindes of medicenes.

Sicknes.

SOmtyme it commeth to paſſe, that in a maner vnaduiſedly, or ſodainly, the Phiſicion doe giue a purgacion or medicene, not conſideryng the complexion of his pacient, therein doe he well or no: I praie you.

Health.

THE complexion would bee knowen, but when there is no opportunitie or leaſure, to knowe the complexion: whether it be hote, cold, moiſte, or drie. In this cauſe let vs vſe a preuentyng medicen, or an *Antidotarj*: wherby we maie bothe prepare the waie, and alſo knowe whether the matter bee hard or ſofte. To remoue with theſame preuentyng medicen, either yea, or no: alſo in this caſe, let ſome thing be miniſtred before, whiche maie gently reſolue the humours, as *Benedicta laxatiuæ, ſtomathicum Cartaticum imperialæ*. Or els lette vs giue to the paciente ſome gentle pilles, and decoction of Polipodie, Agarice, and Hermodactilis, tempered with white wine: puttyng therevnto purified and cleane Honie, and then giue it to the pacient, when it haue ſtande, vntill it commeth to a reſidence, doe theſame with Polipodie, Elula, ſodden in wine, puttyng in a little Sinamon. For this dooe reſolue, and vnbinde flegme, and purge it well, or els gather ſolutiue and loſyng herbes: as is Mercurie, Beates, Mallowes. &c. ſeeth theim in fatte Porke, puttyng in a little Sene. And in caſe this loſe the ſaied ſicke pacient, if he marke the quantitie of the euacuacion, or thynges purged: ſo he maie be contented therwith. If he feele more griefe in the belie, or pain burnyng, or noiſomnes: he maie then prepare a ſtronger, or one weaker, accordynge to his humour, age, or tyme of the yeare, or habite of the bodie. And in all medicens, beware of this, that nothing be taken in the fitte, rigour, terrour, or hower, when the pacient ſhall be vexed, toſſed, or turmented with quotidian, tertian, or quartein. &c.

The obſeruacion of complexions.

To giue medicene, in the fit of a feuer, is perilous.

Sicknes.

FVrthermore it cometh to paſſe, as is daily ſeen, that there be many feble ſtomackes, and fearfull iyes, that doe not onely abhorre to ſe medicens. Some for their blacknes to behold, as *Caſſiafiſtula*, or bitternelle in taſte, as *Hiera picra*, or fulſome to ſmell: as ſtrong pilles, yea, it no leſſe greueth them to beholde, or ſe the veſſell, in whiche the pocion is kept in, then to drinke theſame pocion, or bitter medicen, contained within theſame. Soche be the weake, feble, nise ſtomackes of many, God knoweth: for why, nature haue made theim no ſtronger. For the feble ſtomacke of a tender gentlewoman,

Weake ſtomackes can not awaie with ſtrong medicenes.

maie not be cõpared in force, to the boisterous, rough, gredie, or strong stomache of the Carter. The sight or smell of vile thinges, doe hym as small displeasure: as the swete odours, and pleasaunte aspectes, dooe hurte the dilicious sences of the tenderlynges, or carpet muses. I saie the barbarous vplandishe Jenkyng, with torne hose, and clouted bootes: foule shurte, and thredbare bonet, long lockes, and crompled handes, and grined, scuruie countenaunce. With gantlettes made of Sorrelles hide: armed with a pece of a Mottly mantell. Boldly chargyng a long whipstocke, with croppe and laniard, against Rudde, or blinde Baiarde: whiche traile, and drawe, the laden Carte, and bende their backes, with continuall burdens, rewarded with vnpleasaunt foode. This vnsemely grome or Carter, driuyng his Carte I saie, yet is he a childe, and a feeder of the common wealthe: with Cowe, Shepe, and Plowe, in the clottie field, followyng the Share and Culter. After the dreamyng steppes, of the deepe treadyng Oxe: whiche treadeth on the foote, of eche poore man in the countrey. These tillions, which vse no Speres, but Spades, and fight their cumbates, with flailes: in solatorie Barnes, emong the Sheues, fraiyng the Wise into the Chaffe. When Snowe and Froste, maketh Cowe and Calfe, to tremble in couarte: and Swine to lurke in cotte, for feare of the Northren, sharpe, cuttyng winde. Long blacke nightes, and short colde rainyng daies: vncouered naked trees, shrouded with Snow, vnder whõ lurketh the hungrie birdes. At soche tyme as the plain people, do spend, consume, and bring to nothyng their substance emong their labouryng hindes, Sõmers frutes: not without Winters trauell God wot. If Saturne caste forthe, then from his high cold throne vpon them, his malicious euill infortunate influence: when he with Sithe in hande, and graie horie lockes, doe crepe into the first house of the heauen, or fallyng angle. From whence he poureth forthe, saieth *Haly*, emong men, greate infirmities, melancholie, fallyng euil, madnesse, leproses, quartens, and also euery sickines that cometh of coldnesse, and drinesse. &c. And driueth the plain people, to their wittes ende, which lacketh prouidence, to forsee and prepare medicene, fitte for their defence. Of whom, God taketh the onely cure and charge: From an higher place, then where as olde Saturnus doe dwell. Vpon the simple sort of mortall menne, he careth for the straunger, fatherlesse and widdowe. And open his hande, and fill euery liuyng wight with plentiousnes: and is nere vnto them, that dooe call vpon hym faithfully, and there is none of his, that are fallen into any miserie, but he see their fall, whether it be pouertie, prisonmẽt, exile, care, agonie, affliction, or veraciõ of mind. &c. Then with mercie and pitie, he putteth forthe the hande of his prouidence: and lift them vp, and help them in the daies of their carefulnes, makyng them pleasaunt. Giuyng theim reste and quiet slepes, whyle as the vngodly, doe remoue their neighbours lande markes. And rob them of their cattell: and by extorcion, kepe them from their own, and oppresse the widdowe and fatherles. Making them go naked, yet these people

Cowe, shepe and Plough, be our nurses

The life of the plain people in the cõtrey.

Hali de iudiciis Astrorũ pars octaua Capi. vij.

Psal. cxlvii.

Psal. Cxlv.

Iob. xxiiii.

people prospere for the tyme, although thei murder the simple. But at length the shadowe of death, shall come vpon theim: and thei shall goe into horrible darknesse. And thus haue I redde, in a lamentable booke of one, which had experience, of miseries infinite: Sickenes and sorowes, yea, this Job was onely sickenes: whose seruaunt I am, and what is the chief helpe, or to whom shall I the sicke, poore, feble man resort. Euen to him that my maister Job went vnto. Who was that I praie you? Was it the Chirurgen, Apoticarie, or Phisicion? &c. No, no. It was the almightie God, without whom euery artificer, bothe in Philosophie and Phisike, their woorkes taketh none effecte, nor any good successe, although thei dooe excell in knowlege, learnyng, iudgement, and practise. Therefore I doe saie deare frend Healthy, with the Prophete Dauid, in his Hymne or song. I doe lift vp myne yes vnto the mountaines: from whens cometh helpe to me? My helpe cometh from the Lorde God, whiche made heauen and yearth: and here I doe gather, if I bee sore or sicke, weake or wounded, troubled or vexed. Although I lifte vp myne yes, vnto mountaines of this worlde, for the health of my bodie. As to the best Chirurgians or Phisicions, whiche as I haue saied, doe excell in knowlege and practise. This is nothyng if my helpe cometh not out of heauen: from the fountain of Phisicke, euen so for the health and regiment of the soule, when it is sicke. The mountaines of sainctes, angels, and men, can not preuaile, except the very saluacion, attonement, healthe, praise, and quietnes: proceadeth onely from God, whiche is very *Salus*, that is health: or *Sospes*, the healthe giuer, and vpon hym I do onely depende, whiche dwelleth in heauen.

The ende of the wicked meane.

God the very Phisicion.

Psalme.

Health.

IF he be on your side, who can be against you? Nothyng in heauen, yearth, or hell, to molest you: if you be vnder the shade of his winges, you are safe from all stormes. I dooe commende your Godly zele, and faithfull affection to almightie Godward: albeit you seme vnto me, to wander in this your communicacion, from the path or line, whiche was laied out straight, betwene you and me, whiche was the regiment and healthy, onely of the bodie. And you doe declare of the miserie of the common people, and of the calamities: and saie when thei fall sicke, thei lacke prouidence, and helpe emong themselues, but onely God. Mary I saie also, onely God. But how? That God doe alwaies sende healthy, without meane? No. For almightie God do woorke by miracle, and by meane: by miracle, as when he raised he dedde, clensed the lepre. &c. By meane, when with claie, he opened the yes of the blinde: and with spattle, he caused the deafe to heare. Yea, and commaunded the Apostles, to cary Oile with theim, to heale the sicke. Why doe you then talke thus, leauyng out this woorde meane? Whiche is like vnto an hande, whiche woorketh for euery thing, bothe without, and within the bodie. By whiche meane, the holy spirite of

Roma. viii.

God do woork by miracle, & meanes.

God is perceiued, as example. The Apostle. i. Cozin. xii. Chapiter. The gifte of the spirite is giuen to euery man, to edifie withall. To one is giuen thzough the spirite, the vtteraunce of wisedome. To an other the vtteraunce of knowlege, by thesame spirite. To an other is giuen faithe, by thesame spirite. To an other the giftes of healyng, by the same spirite. &c. Lo, here you se healyng, is the gifte of Gods spirite, whiche is God the holy ghost. And although the gift of healyng, was plentifully shewed and powzed in, and vpon the holy Apostles, which wzought bothe with miracles, and meanes. yet it can not be denaied but diuers, whiche had no faith heauenly, oz the gift of faith: yet thei had the gift of healyng. Foz thei be seuerall giftes of God.

The holie Gnoste.

Infideles haue singuler giftes of God

Hippocrates. Galen, Auicen. &c. had not the gift of faith, and were Infideles, beleued not in God, noz in his soonne Chzifte: yet God bestowed vpon thē, excellent knowlege of natural thynges, as appereth by their learned bokes, whiche be candles, to giue light to Physicions, to the wozldes ende. Foz the incomperable learnyng and cunnyng, whiche bee wzitten in theim. Thus God haue made the very Infideles, meanes to helpe the Chzistians, whiche you maie not denaie. Neither thinke the plaine people to be so ignozaunt, but when thei be sicke, thei can sende to the Physicion, oz Chirurgen foz helpe: as well as thei will sende to the Mill, to haue their cozne grounde. Oz to the Shomaker foz Shoes, to defende theim from goyng barefoote. what would you haue the Carters (as you terme them) so miserable, oz without wit, oz wozse then the Dogge: whiche can licke his wound, and chose his vomityng grasse. That should appere by the fruites of pooze menne, I meane their childzen. I pzaie you, be not mitours set vpon the heddes of Plowmennes soonnes: and doe not the childzen often tymes, of obscure, skant yomen, and very abiectes, possesse bothe riche houses and landes. where somtyme their parentes, would gladly haue serued in the Kichen. &c. what is the cause? It should appere, vertue auaunceth and learnyng helpeth. Exclame not, neither bewaile these poozeones estates: foz thei can see daie at a little hole, and liue as merie, the olde Pzouerbe saieth, as white Bee in Hiue. I pzaie you pitie theim with measure, vnles your large lamentacion: should giue occasion, to nourishe idlenes. Noz that men yet should disdaine the pooze. But who so stoppeth his eare at the crie of the pooze: shall crie himself, and not be hard of God. Noz also that pooze people, should disdaine, murmour, oz speake euil againste theraltacion, oz aduauncement of them, whō God haue plucked out of ỹ dust, to be his ministers in ỹ rule of this wozlde. And as foz thoppzessours, be pacient: foz thesame God that giue them pzeparatiues with warnynges, as plague will also giue thē a purgacion, and expulse them frō him, except thei doe repent. Foz gather thei neuer so moche, beware the third heire of an extozcioner: and often times he doe not enioie, his goodes himself. Foz Salomon saieth: *Hæreditas ad quam festinatur in principio, in nouissimo benedictio carebit:* The heritage that cometh to hastily at the first, shall not bee blessed at the ende. And in an other place,

Pooze men bee exalted thzough vertue.

Math. xxv.

Psalm. cxlvii

Pzouer. xx.

place, ſaieth he, whoſo hurdeth vp riches, with the deceiptfulneſſe of tongue: he is vaine, and a foole, and like vnto theim, that ſeeke their owne death, this is their ende. Therefore my brother, diſquiet not thy mynde, contente thee in thyne eſtate: kepe thyne owne goodes, ſpende them to Gods glorie, deſire none other mannes. And when thou doeſt ſee the wicked, in greate proſperitie, diſdain them not: neither fret thy ſelf, thou haſt nothyng to doe with them. But to make accomptes for thyne own ſelf: and be not forgetfull of the Prophetes wordes, whē he ſaid: *Nolj emulari in malingnantibus. &c.* ſaith he: Fret not thy ſelf, becauſe of the vngodly. Neither be thou enuious, againſt the euill doers, for thei ſhal be cut doune like graſſe: and be withered, euen as the greene herbe. Put thou thy truſt in the Lorde, and by doyng good, that thou maie dwell in the lande: and verely thou ſhalt be fedde. Delight thou in God, and he ſhall giue thee thy hartes deſire. Commit thy waie vnto the Lorde, and put thy truſt in hym, and he ſhall bryng it to paſſe. &c. If thou art troubled in thy minde, reſorte vnto his holy worde: and miniſters for the ſoule. And wheras thou art ſicke, and ſore in bodie, deſpiſe not his ordinarie meanes, but honour the Phiſicion, becauſe of infirmitie: the almightie haue created hym, for that purpoſe. That through the vertue of Phiſike, thy name ſhall bee chaunged, from Sickneſſe into Health. I therefore will now ceaſe, and giue place vnto the Deuines, and Morall men: whiche with tongue and pen, can giue good counſaill, and heauenly Cordalles for the ſicke, ſore, afflicted ſpirite.

Sodain gotten ſubſtance remaine not longe.

Let no man bee angrie with an other mannes folie.

And now to the firſte parte of your queſtion, concernyng Phiſike, whiche is the raſe, wherein we begun to run. Let vs now come again into that plain pathe, holde on ſtill, and then we ſhall the ſoner come to our waies ende. And then ſit vs doune, and reſte vs quietly a Gods name: for reſt is an image of heauen, after labour. Your queſtion was thus, of them, whiche doe abhorre the ſight, or ſmellyng of medicene: beyng redy to vomite alſo, to behold the veſſels, wherin medicen was giuen, to that queſtion, you anſwered your ſelf. The cauſe was, the ſtomache doe abhorre thoſe thynges: that offende the ſences, as in ſeeyng, ſmellyng. &c. (But in deede our ſens of ſmellyng, is worſe then any other liuyng beaſtes. As *Ariſtotle* ſaith, in his booke of ſences: *Odoratum peiorem habemus quam alia animalia.* Further ſaieth he, man onely dooe ſmell, and doe delight in the odours of flowers, or ſwete thynges: Euen ſo do his nature abhorre ſtinkyng thynges. But ſpecially thei, whiche be clene of nature, or by accidentes. And this is knowen by naturall Philoſophie, and Phiſike: and whereas the Philoſopher doe leaue, there the Phiſician doe begin. Although there be many ſecrete, hidden deſires within nature, knowen onely to the ſame, and hidden from the Phiſicion. As example: ſome women beyng with child, deſire Tarre, yea, I haue ſeen them eate Sope, and hurte them not, with other vile thynges, that I will not name. Without nature had them, death would folowe: yet Phiſike compt them deadly. Theſe be the ſecret hidden thinges within nature.) But now to the queſtion.

He whiche loueth God, ſhal haue harte reſte.

Eccleſias.

Ariſto. in libro de Sens.

Nature haue many hidden deſires, vnknowen to the Phiſicions

When nature is so weake and feble, that it doe lothe and abhorre, to see or smell medicen. The beste remedie is thus: that you giue laxatiue Claret, made after this maner.

Medicenes for feble stomackes to purge gently

℞. Clene Clarit or white. li. x. of Polipodie, Honie, ana. li. ii. Agaricke. ʒ. ii. Sinamon, Cloues, Spicknard, Ginger, Galingall, añ. ʒ. i. of Peper. ʒ. iii. Firste make it thus: temper the clarified Honie with wine, and drawe it through a Colander. And stampe the Polipodie, and strongly strain it, and seeth it to the thirde parte, then beate your spice into pouder. And put them into a bagge, made of a pece of a sers or bulter: then put your tempered wine, Honie, and iuce of Polipodie together, put in your bagge with spice, & seeth all in a close vessell well Tinned, and straine your bagge often tymes. And then receiue this drinke, and geue a draught to your weake, feble, stomacke, accordyng to your strength. And for Honie, you maie put in clene Suger, and to your spices, you maie put to Sene. ʒ. iii. And when you drinke of this you must drinke clene colde water, or running water after it. Now sir if you will restraine, or stop the bodie, when it is to moche laxatiue: or draweth nature to vehemently. Then giue hote water to drinke, and this is bothe pleasaunte, and profitable to nature: though to many it semeth to be vnpleasaunt. Then take spices in pouders, accordyng to the propertie of the humour, or complexion, whiche ought to bee purged. Puttyng the water, and thesaid spices, with a little Sugar, into a close vessell of glasse: and seeth it in a vessell of water. Prouided, that thesaied vessell of glasse, be wrapped in Haie. Or els stande in a plaine stillitorie: makyng a good fire vnder thesame, and then you maie take it forthe, after it be well, and close sodden and strained. And either receiue it your self, or els giue it to others. But if it be bitter, so putte in more Sugar into thesame, to please your stomacke. The more spice you do take, the more vertue it hath, for the melãcholie or flegmatike.

Item, also you maie doe thus, take a meane quantitie of *Elleborus albus*, chopped small with a cuttyng knife, seeth it with Barley, with clene water, into a thicknesse. Then feede an Hen eight daies, with thesame corne, and *Elleborus*, & at eight daies ende: Kill thesame Hen, and seeth it, and put in no Salt, but cromes of bread and Sugar, and drinke this broth. Put in *Manna* if you will, and eate the flesh of thesame Hen, and it will purge thesame: without any molestacion, or hinderance to nature, I assure you, and that I haue proued. Euen so haue a greate nũber, proued *Elleborus albus*, to their greate hurte, and perill of death by vomityng, yea, almosse expiryng emong the Dogge Leches, and murderers. But beware of theim, and then thou shalte be called Healthy, and no more sicknes, by Gods grace.

Elleborus albꝰ the poisone therecf.

Sicknes.

AS there no consideracion to bee had, in the ages of men, or women: maie the medicen giuer, giue hande ouer hedde, to the tender childe, middle age, and olde men, all a like without hurte to them:

them: I would faine knowe, what to doe in this caſe. For in the countrey, the medicene that is giuen to a woman, of. xviii. yere olde: is alſo giuen to a man of. xlvi. yere old.

Health.

YEs ſurely, diuerſitie of age muſte bee conſidered, in the miniſtracion of medicenes laxatiue. For purgyng or relaxyng medicens, bee giuen to ſondrie ſortes of ages: as to boies, ſpringaldes, luſtie yong men, and to the aged. Euen ſo to womenkinde, in their degree of ages: euery one of theſe, haue his, or their proper purgacion. As *Manna* of *Calabria* to yong thynges, and theſame to olde folkes: or els ſome gentle ſolutiue medicen. And to women with child, no laxatiue medicene, vntill the. v. moneth be paſte: and then but gentle ones, as *Caſſia*, *Manna*, or the Syruppe of Roſes, ſolutiue. Euen ſo ſhe maie haue ſome Sene of Alexander, their leaues ſodden cloſſe in brothe of a Chicken or Mutton, within a couered yearthen, or Tinned potte. Alſo ſuppoſitours maie be giuen to theſe foreſaid folkes, that be excepted in purgacions. And furdermore, with diſcrecion, the aged maie receiue a gētle gliſter: bicauſe theſaid aged bee greued, with corrupcion of the raines, blader, and guttes. For if childzen bee purged moche, becauſe the humour is light: thei ſhalbe in daunger of their liues. And liuyng theſaid purgacions will make wretched, alter the complexion, and expulſe the naturall moiſter, wherupon thei ſhould increaſe and growe As we ſee yong childzen hauyng laxes, be wretched, leane, ſwelled bellies, crampe and conuultion. ꝛc. The aged alſo in ſoche, ſhall loſe moiſture of blood, and fall into melancholie dzines, feblenes, lacke of ſlepe and conſumpcion: through reſoluing of a ſtrong laxing medicen. But yet to them that be not in extremnes, either of age or ſickneſs: there be many gentle reſolucions, or clenſyng of humours, and maie be giuen without daunger. As Reubarbe infuſed in Cichory water, or the water of Milke, and Mirabolans. But by the waie of Parentheſis, lette euery miniſter of medicene feare, to giue any thyng that dooe, or will drie the bodie, or bodies to moche, of yong or olde menne: yea, or in the middle age, ſpecially of chollorike men. As example, I did knowe one, beyng then a yong practiſioner, ſeuen yeres paſte, did miniſter a purgacion, wherein was Scamonie, vnto a right worſhipfull and a famous knight, called ſir Robert Wingfelde of Letheringham, which eftſones, gaue hym twentie ſtooles. ꝛc. The cauſe was, as I doe ſuppoſe now, this Scamonie was not prepared accordyngly: and alſo the pacient chollorike, and then partly weake of nature, before the receipt of the ſaied noughtie purgacion. Therefore, looke diligently to all that I haue ſaied before: marke the tyme of the yere, the age, qualitie, and complexion of the paciente. The Region or dwellyng place, the goodnes, quantitie, and mixture of your medicene. ꝛc. And then you ſhall doe no harme, nor plaie the ignorant murderer.

Men, wom̄ and childzen, muſte take medicens, accordynge to their ſtrēgth and age,

Beware of dzyng medicens in Sommer, for chollorike perſōs

Now

A cauiat for Sommer.

How again to our matter, neither purge yong childzen, noz old mẽ in the heate of Sommer: and if you will nedes doe so, then you shalbe commenced Doctoz of Phisike, wearyng William Sommers hudde, foz your labour, whiche will bzyng you to no small estimacion. So trimly to set the carte before the hozse, and to plaie blind Baiard your selfe: therefoze be warned, oz you bee repzoued, oz a shamed. Foz in the heate of Sommer, resolucion of humours be quickly made with purgacion: after whiche insue euacuacion, to moche aboundantly, to the vtter hurte of nature. Yong lustie oz sickly persones, maie bee purged at any tyme: so the saied purgyng, doe agree to the tyme, and the complexions. And thei maie take moze of the purgacions, then the childzẽ oz old people maie, because of their strength. But yet the Spzing time is best, and the Dogges daies wozst to purgacion: but sickues cometh at all tymes, and muste at all tymes bee diligently watched foz. As a theefe that will steale awaie, the moste pzecious thing called life, whiche is our beste iuell, thzough the venim of death. But yet death finisheth, and maketh an ende of euery matter, and of euery persone, good and badde. Before whose battell bee fought, we liue but vncertainly: although we flatter our owne selues. Foz happines is not common to euery liuyng creature: but life and death, be cõmon to euery liuing thing. As *Aristotle* saieth, in his booke of life and death. *Vita & mors sunt communia omnibus animalibus*. And life is but dwellyng of the soule, and bodie together foz a tyme. And in the meane season, clouted and patched vp, with meate, dzinke, clothe, slepe. &c. And when life is in perille, then helpe Phisike, Phisike, I pzaie you helpe: we be a fraied to die Godlie, bicause we haue liued wickedly. I pzaie God this Caroll be not to cõmon, yea, oz rather there be many doe so liue, that thei feare no punishment oz hell, after this life, doe thei neuer so wickedly. Excludyng god cleane out of their hartes, oz rather God refusyng them, foz their wickednes. There is a Psalme, wherein Dauid lamenteth, the wzetched estate of fooles, saiyng: *Dixit insipiens in corde suo non est deus*. The foolishe manne hath saied in harte, there is no God. Would God that there were fewe of them, oh Sickues, Sickues, although thou seekest Health. And parhaps maiest obtain it: yet thou shalt ones chaunge this life, and se an other wozlde. And also God, foz no manne can se hym parfitly before death, noz be saued: whiche in this life, beleueth not in hym.

Sickues.

YOur conclusion, although it did not belong, to your *Exordium*, is yet very godly: I pzaie God graunt vs to be his, and to fozsake sinne, whereby we shall so quiet our consciences, that when our arriuall shal bee, into the nexte land: we feare not our passage, oz iourne from hens thither, foz awaie we must. But in the meane tyme, the Image of death, is to all flesche so fearfull, that menne would be glad to nourische, helpe, and comfozt life, bothe man and beast, doe vndoubtedly

ly feare death. Nature haue taught one beast, to be in dred of an other, the shepe be a fraied of the Wolfe: the Dere of the Dog. The small birdes of the Hauke. And if thei escape woūdes curable, there be medicēs: yea, nature haue taught diuers beastes, and foules, to help thē selues, moche more man should do the same. We therefore thanke God for his grace, ẏ he hath giuē vs reason: which other liuing beastes haue not, which do excel vs, almost in al other thinges, ioyned to their natures. As the Unicorn to haue an horn, to withstand poison. The Lion void of dread. The Horse strong and swifte. The Shepe, whose caste coate, maketh vs apparell. The birdes to flie, whereas no man can clime the waie. The fishe to swim, where as no man dare folowe them. &c. But onely reasō I saie. What make vs els superiours to beastes? Nothing. Well, take that awaie, and then we be the most vilest, and the worst: and can leaste helpe our selues, of any other liuing thinges vpon the yearth: as appereth by the foolishe, or madde people, or els yong babes: Thei be in shape and lithenes as we be. And why are thei so miserable. Bicause reason is not there, whiche should governe them, and this is a lamentable case, deare Healthy: to se so goodly Images, lacking their principall beautie and gouernemente called reason. Like Shippes without their helmes, subiecte to euery hurte and storme: excepte the prouidence of almightie God, their onely defence, watched them. Els should thei perishe sodainly, in the mouing of an hande, as God dooe knowe: And bicause God haue giuen reason, by whiche, artes are perceiued, and good thing from the bad, the sicke from the whole: and folishnes from wisedom. Els how shouldest thou haue shewed me reasonably, the natures of medicenes, complexions, age, time, place, qualitie, and quantitie. &c. And therfore to the matter, in my last question I demaunded, of the age of men and women, to whom medicen should be ministred. I haue in that case recieued myne answere, for whiche I giue you hartie thankes, for your curtesie, and greate gentlenes: specially for your reuerent and godlie zeale, wherin you doe neither smel of the Papistes, which is the mother of al disobediēce to Princes, and the spring of errours. Nor of thē, whiche be of no Religion. But some dooe saie, it is better to bee of one euill Religion, then of none at all. Now sir I praie you, after our diuersitie of ages, what doe you saie to the varietie of complexion, in giuyng purgyng medicen.

Nature haue prepared that one creature dreadeth and feareth an other.

Health.

ALL is in vaine deare frende, if we doe forget the temperamente, or complexions of men, or women. You therefore doe very well, in callyng theim to remembraunce: for one complexion, can not bare so moche as an other in purgyng. No more then a little weake boie, or yong ladde, can beare as heauie a burden, as a greate lubber: whiche is sturdie and stronge to laboure. Wee therefore giue more of a purgyng medicen, to the sigmatike bodie, then to the chollorike, and

yet

yet more to the melancholie, then to the flegmatike. Why so? Bicause melancholie is an harder humour, then the flegme is: and humiditie, or moisture, more aboundeth in the flegme, then in the melancholie. As example. Therefore when you will giue Scamonie, to any choleríke persone, giue hym a penie waight: to the flegmatike, twoo penie waight: but to the melancholie, giue three penie waight. For a chollorike man, must haue but little giuen hym. The cause is, the said choler is hotte and drie: and if he should take as moche Scamonie, as the melancholie, it would inflame hym, and rather consume the pure naturall humiditie, then purge the noisome filthie humour, whiche is the cause of the sickues. For the slender man, maie bide worst a quicke purgacion: as on the other parte, the more fleshie, I meane flesshe, and not grosse fatnesse, soche maie abide a good strong euacuacion, or strōg medicen. By the reason thei haue the more moisture and mumiditie, then the saied chollerike haue.

Purge fleum more thā choler. and Melancholie more then fleume.

choler is sone drie, therfore purge but little: But the fleshie bodie hath moche moister, therfore purge more.

Furthermore, as concernyng matter to bee purged, sometyme it is moche: and at other tymes, it is scars, or of quantie. Therefore the medicen must be giuen accordyng: somtyme moche, and somtyme little, small matter is dispatched with small medicen. Except it be wrapped compacted, and thrust togither: and then a preparatiue must be giuen. and after purged. But whereas moche matter is, there it doe require a greater medicen, notwithstandyng, it ought not to be euacuated all at ones, but by little, and little, and by tymes. If it bee in the extreme partes of the bodie, as hedde, handes, and feete, be the extreme partes And in this case, we haue that noble famous prince of Phisicions, for a witnes: how this matter should bee handled, in the beste maner, saiyng. *Nam secundum multum est repente euacuare: siue replere fallax est: & omnino inimicum nature.* (that is) to make a large or a quicke euacuacion, or purgyng: Replerion or fillyng, is a deceiptfull thyng: and an vtter enemie to nature. Therfore, beware of extremite in all thinges, & vse the meane and best waie, a Gods name, what els haue you to saie?

Of the quantitie of matter to be purged.

Moche humour must be purged by little and little, and not attōs

Hippocra.

Sicknes.

I haue almoste forgotten, how to receiue moiste, or harde medicens: it would please me very moche, and not displease you a little yet again, to put me in remembraunce. For Sickues God knoweth, is forgetfull. *Ferendum est imbecilitatē hominis.* The weakenes or feblenes of man, is to be borne withall. Good sir, should thei be giuen hote or colde. what saie you to the matter?

Health.

Colde medicenes to the whole, but warme to the weake must be genen.

To the healthfull, liquide or moiste medicenes, be giuen colde: and to the sicke persons, it is giuen warme, bicause the vertue of the medicene shall in theim lose, deuide, and expulse matter, whan the saied medicene standeth, in the stomacke or guttes: whiche in the whole bodies, the potion or medicen, wil take his

his effect in good part, and this muſt be doen at mornyng. The harde medicine, as I haue ſaied, at euenyng moſte, as pilles: loienges after midnight. Pouders at noone in brothe: clarified poſſet ale at euenyng And why be pilles giuen at night? Bicauſe a man maie ſlepe well after them. What doe ſlepe then preuaile? Bicauſe ſlepe maketh the body warme within, and pilles be very hard: and therefore thei muſt be reſolued with warmnes. To what maner of men? To them, which haue the riche mennes ſicknes. What is that? Forſoth the goute, which many gentlemen bee turmented withall: as example. Sir Richard Fulmerſton knight, Barthram Anderſon eſquire, &c. For the goute is ſore a fraied to dwell emong poore menne: for thei kepe him ſo hardly, and puniſhe him with cold, and labour, &c. But the bitterеſt pilles of all inward medicenes, dooe ſardeſt pearce to the handes and feete, to purge and heale them. And in the feete the goute is placed: therfore pilles be good for the feete. Who can denaie it, whiche I haue ſpoken?

The Goute loueth riche men, but is afraied of poore folkes.

Sicknes.

After purgacions, often times it happeneth, that the pacient falleth into a feuer, called *Ephemera febris*, or a light ague: whiche maie doe more hurte to nature, if it bee not helped quicly. What is the cauſe I praie you tell me?

Health.

Truly, there do often tymes chaunce, ſoche euill accidences after purgacions, through ſondrie cauſes. As ſometyme by to moche euacuacion, clenſyng, or purgyng. Whereupon the Spirites cauſe vnnaturall heate, and thereof inſueth an vnnaturall flamyng or heate called on *Ephemeral*, and likewiſe it chaunſeth by ouermuche eatyng or drinkyng as wine, &c. and alſo by cold or by attraccion of ouer many humers to the ſtomacke, or the lacke of the quantitee of medicen, which haue no vertue or ſtrength to be purged, but remaineth ſtil in the ſtomacke, and therby do continue putrified, hurting the bodie & maketh a feuer, if this do chaunce, then put the pacient into a bathe, if he bee able. And let there be made a good fire, or hote houſe, for this patient, and anoynt him before and behind with *Vnguentum dialthea*, or elſ with *Vnguentum Martiaton*, and bring him cloſe with clothes, from the baine or bathe to his bedde, and kepe hym from ſleape eight howers: and ſo ſhall he bee diſpatched cleane, and made whole, beyng purged againe, to clenſe the inward partes, as the ſtomacke &c. But if the pacient be to weake to come to the bathe: refreſhe him in his bed, with wholſom ſuppinges. Kepe hym warme, in a ſwete chamber, and then giue hym an eaſie laratiue, of drawen *Caſſiafiſtula*, ℥.i. with water of Burage. ℥.iii or elſ with ſwete *Calabria Manna*, ℥.ß. And often it chanceth, that men are drie after purgyng, then giue theim ſmall Ale clene brued, or Ptiſane or elſ clene colde water, wherein Gumme Arabicke, and Dragantum be ſodden. And to gargariſme theſe thynges in his mouth and throte:

Of ouermoch purgyng the bodie, there is meet to helpe the ſame.

To coole the mouthe. and to put Prune stones in cold water, and chafe them with the tong vp and doune in his mouthe, and so renue theim still. And kepe the mouth, teeth, and tongue clene with washing, clensing, and scraping: and this shall comfort the sicke man. Whiche els shalbe corrupted, defiled, and so anoied, that it shalbe as painfull to himself: as hugly and noisome to the beholders of the saied sicke man or pacient.

Sicknes.

WEll, then I doe perceiue, that this should suffice to help theim, whiche be not well purged before: and also to coole theim, in their greate thrist and drines.

Health.

NO not so: it is not sufficient to quenche. For, first you must vnderstande, the occasion of this thrist: firste of hote choller not purged, of whiche I speake not. But when the bodie is well purged of drie, yea, or of moiste humours, then lacking moistnes, it must nedes folowe, drines will eftsones ensue. Then we giue water, wherein the fower cold sedes, gum Arabike, gum Dragagantum, and crumes of bread haue been sodden: drawen through a strainer, this is giuen blood warme. Now sir, there is a drines, as I haue saied: whiche when it cometh, declareth the body is well purged, as some menne suppose. But therein I take, that thei doe mistake the

Hippocrates. wordes of *Hippocrates. Quicunq; in pharmacijs purgantur: non sitiunt, non quiescunt: donec sitiunt, non enim semper bonam purgationem significat:* that is: who so euer be purged, and thrist not, and the pacient take no reste, vntill thei doe thirst: this doe not alwaie signifie, the purging to be good. Take this for an example. One called Beumaine, haue a pletorike bodie, that is a body full, or repleneished with grosse humours, aboundauntly compacte together: this

Example. grosse body must be purged, well he taketh a purgacion by Electuarii, it worketh vpon Beuman: Now if he feele hymself very drie, with a great thrist, desiryng to drinke, after fiue, sixe or seuen stooles: what is this, a signe good or badde? No it is an euill signe, and is proued thus: cholorike or drie humours be attract, and drawen vp into the stomack and therefore thei are not expulsed. Whereof there riseth a hote and a

How we to knowe whether Choller be purged, or no. drie fleume, smoke, or vapour, into the throte, and Spirituall partes: causyng the thirst a foresaid. What remedie for this grosse bodie, then I praie you? None other, but with spede to giue him an other laxatiue medicen, to purge thesaied choller, and drie matter, and then the thirst will sone, or quickly cease. And so in the ende, he shalbe better purged of the grosnes of humours, perhappes then clensed from the corruption of euill condictons. For a bodily medicen can smally preuaile, or take any effecte, in the regiment of the mynde or soule. Also, if soche a grosse bodie as I haue named, whiche is called *Pectorike*: doe waxe drie or thristie, after. xii. xvi. yea or. xx. stooles: then is not hotte Choller alone, in the stomacke, but in all the members of the bodie. Purge hym still with gentle Electuaries, by little and little: vntill he feleth moister

ſker in his throte, and moche. And to cõclude, whoſoeuer beyng groſſe, and is very drie, before his purgacion, and is ſicke of the feuer quotidian or tercian: the ſame muſt be purged, in the ſame maner, as I haue ſaid before. But the leane cholorike man, is ſone purged, and when he is drie: take his remedie, as is a foreſaid, a Gods name. It happeneth alſo oftentymes, that the pacient can not awaie with cold water: yea and vnknowen to the Phiſicion. The ſaied pacient doe drinke wine, to his greate daunger, hurte, and perill: for thereof followeth hotte inflamacion, and turment with paines in the bellie. If this doe happen, then with ſpede prouoke a vomit: with drinkyng warme water, and Sallet oile, thruſtyng a fether into the throte, or a finger as farre as it maie go, and ſo to vomite. This helpeth, but dooe it ſpedely my good frende, for ſondrie cauſes, to auoide ſoche daunger, as els would followe.

what harme wine dooeth in a feuer, or after purging

Sicknes.

One queſtion I will aſke you, bicauſe, cauſe moueth me ſo to do. I haue taken oftentimes purgaciõs: And as the Phiſicion haue ſaied: thei were excellent good, well compounded, newe, the quantie, place, and tyme conuenient, to receiue them. But to conclude, thei would not worke accordingly. What is to be ſaied therein, I praie you tell me?

Health.

DOe cauſe, cauſe you to moue this queſtion to me? I will ſhewe you three ſondrie cauſes: whiche letteth the medicen to make euacuacion, or worcking. The firſte cauſe maie be, by the reaſon the purgaciõ is to weakly made: els the doſſe or quãtitie is to little, which remaineth to the hurt of the body vnpurged. The ſecõd cauſe maie be that the bodie is to moche cold, & ſubiect to melancholie, as me thinke yours is. The thirde cauſe is, the reſolucion or waſtyng of humours, dooe extinguiſhe, or quenche the vertue of the laxatiue medicen: as it happeneth ſomtime in the flegmatike bodies. In whom, when ſoeuer the fleume beginneth to diſſolue, eftſones and by and by: it quencheth euen as ware will ſometyme and quenche a burnyng charcole, when it is melted vpon it. And bicauſe groſſe humours are reſolued, and can not bee expulſed: then there dooe followe an importable dolour, and a mightie turment about the ſtomacke, and intrailes. And in the ende, ſoche ſolucion: or none other but a manifeſte ſigne, or perille of death to followe.

Certain cauſes, whiche letteth medicen to worke.

Example of ware and fire

Signes of death, thorowe purging the body

Sicknes.

MAry, this is a poinct next the worſte, and an extreme caſe: it is hye tyme for a manne to bee wiſe, and diligent to his pacient, now, or els neuer. God helpe, what remedie?

Health.

When the pacient is in peril the remedy to helpe hym.

THE beste remedie is this, when sochе perill approcheth, with the strength of mennes handes: take vp the paciente warmely with clothes, folded aboute hym, not harde, boistorous, or comberous about the saied pacient. But diligēt quiche, easie, and trim: and bryng into a hotte Stophe, or Bathe. Or hauyng none sochе, then prepare a verie good fire, as thei terme it, made of Charcoale, if you maie: and then anointe his backe bone, with the oiles of Chamemill, Capers, and Roses. And then anoint the bellie, breast, and sides with thesame: then put a warme tile stone, in a double linnen clothe, and applie it very warme to the belly. Wherefore is this doen? To the ende that the naturall heate maie be made strong: and also that therby, the medicen maie be excited, stirred or moued to expulse, and doe his feate. Now if this moueth hym not to go to the stoole, then giue hym a molifiyng glister, made with Mallowes, Mercurie, Polipodii, Agarike, braied and soddē in water strained, and mingle the decoction with oile of Olike: and putte in a little *Hiera picra simplex* therevnto. But if *Euphorbium* be in medicenes, as in a glister it will excoriat the skin of the guttes, and cause a bloodie flure to run forth: it is also helped this waie, as to drinke oile, and warme water, or els the fatte brothe of Porke a ladlefull, wherin .xii. of Asarabaca leaues, the iuce of thē bee strained, and drinke this, it will prouoke vomites, rather to helpe, then hinder the body. If the pacient fele no dolour aboundantly in the guttes: then purge not moche, vnlesse moche purgyng, wherin Scamoni is, doe cleue to the stomacke. But if sochе thynges chaunce, giue the paciente to drinke, water of Mirrhe. It is often tymes seen, that when medicen beginneth to worke, within the body, in the waie of purging. Then nature is so weake, that it cannot take his effect, as it should doe accordingly: and by the meanes thereof thesaid medicen remaineth, chokyng the stomach, and neither cometh vpward, neither dounward. What is then the beste remedie to be vsed? None other, but folowe *Hippocrates*, whiche saieth: *Elleborum mouit corpus. &c. Elleborus* moueth the bodie. Therefore, let the bodie be moued therewith, in drinke halfe a dragme, whiche is corrected in a Radishe roote: and so vomite will followe, but walke still in the close house, and take no winde. And so the medicene shalbe disperced, and banishe through vomites and sweate, in vehemente mouyng of the bodie. Now if he can not walke, let hym sit, but slepe not: and then after three howers, giue hym *Oxicatarticum imperiale, saccarum violateum. &c.*

A glister to molifie the belie in the time of daunger.

A good note to be obserued when nature is weake.

In Elleborus you shall knowe howe to correct the same, folio. 19 *Simplici. He meaneth Elleborus albus.* ℥. ß.

Sicknes.

Extremes be perilous thinges.

LIke as some men, in theim medicen will chaunt worke: in other men, medicen doe so moche worke, that it will not cease, vntill it haue (almoste, yea, or altogether) slain the bodie. What helpe for them then?

Health.

There

THere be twoo waies, death or life. If the bodie be dedde, there is no remedie, no medicene, no counſaill, nor comfort, to call it againe. But pacience, and farewell, well, we ſhall all followe in the ende of our liues: when we haue run our race. Therefore, burie hym that is dedde, let hym reſte in peace, and ceaſe from ſorowe. But vnto the liuyng that is in hope of cure, if his medecine bee to violente, cruell, and daungerous: Caulynge flixes, conſider the faute is in the Phiſicion, whiche hath giuen to ſharpe a purgacion, or in the vnwiſe paciente, whiche will not kepe the houſe with a cloaſe ſtoole, but ſitteth in the winde abrode in the ayre, yarde, or garden. &c. Or els in the vndiſcrecion of the Apothicarie purtyng in to much Skamony, or this may be the cauſe: the aptnes of humers prepared to expultion as it chaunceth often to children that haue repletion with hot humers. And after purgacion excoriation or ſcaldyng of the guttes do follow, which is no ſmall daunger to nature. Therfore to withſtand this we ſtoppe the flixe with Planten water, or water wherin Planten, Burſa paſtoris, & Comphorie is ſodden, with Bolearmony, gum Arabiche and ſower plummes &c. or we miniſter Almonde milke with Rice. &c. or Gliſters ſtoppyng as appereth in the compounded medicens, here before: alſo comfort the pacient with a Diacodiõ, ſyrup of Myrtels, or of Quinces with warme anointyng the pacients belly & his backe againſt the warme fier with cleane clarified Hony. Now you ſhall perceiue a blooddy flixe by the greate paine in the belly, and porynge foorth blood and ſcraping like leather. Well do as I haue ſayd before, and applie a plaſter of Barly bread crommed into ſtrong Vineger and apply it to the belly: and giue him to drinke the forſayde Syruppes or Planten water, wherin the flowers of Pomgranets or Mulberies haue ben ſodden in &c. And gine him Diacodion, euery night to bedwarde and in the night alſo. Mary there is a perilous griefe in ỹ bellie called Tenaſmus, hauynge a will or deſyre to go to the ſtoole, and yet cannot voyde or purge any thyng at all, this cometh of the acuite or ſharpnes of the medicen or els of the ouer ſight of the pacient: let the pacient therfore, ſit ouer a Poſtmate or decoction of Pomegranettes flowers, barkes, or rindes of Pomegranets, Knotgraſſe, Roſes, Coriãder, Peache leaues, Planten, Oke leaues, or the water wherein Mulberies haue ben ſodden, *Acacia*, and *Hipoquiſtes*, and Quinces, beaten together and ſodden, and the pacient to ſit warme and cloſe therin, and to drinke Diacodion, put in a litle pouder of Saffron, to cõfort the hart.

Death is the ende of life.

The cauſes why medicen worke immoderately.

A plaſter for the flixe.

Tenaſmus what it is, and how to helpe it.

Sicknes.

YOu ſaie this is a good remeadie for the flixe. It often tymes chaunceth, that a man after ſuche turmentes in the belly cã not be without muche noiſomnes in the ſtomache: and whã the ſtomache is anoied, how is it helped, or wt what medicẽ:

Health.

The yearth is mother of euery liuyng thyng.

LIke as the earth is the mother and nouriſhe of euery liuyng thyng, and feedeth al creaturs good and badde: ſo is the ſtomacke the ſtorehouſe or kitchen, which do nouriſhe bothe the members and euery parte of the body, noble and ingnoble: as the harte whiche is the kynge within the body, and to all the ſubiect members in order, the place from whens thei all be fed is onely the ſtomack, whiche muſt be kept cleane, as a pure veſſell, and muſt not be offended, greued or anoyed, but nouriſhed, fortified and pleaſed: now if it haue loſt appitite through lothſomneſſe, anoynt the ſame with Oyle of Maces or of wormewoode, and applie Galen his proper plaſter to the ſtomacke, and drinke the tarte Sirup of Pomgranets, or with ſower Grapes with groſe Pepper therin, and giue the pacient in his ſauce the iuce of Mintes, and of Parcelie, put in Ginger and Suger: whan he hath eaten his meate, giue the ſaied pacient ſirup of Roſes and Diarodon, and this ſhall helpe his ſtomacke with moderat drinking. And keping the body from ſweating heate, and quaking colde, vſe temperance only for the meane diate is beſt of all. And who ſo dooe vſe it, ſhall neuer falle into the ſnares of ſurfites or ſickines.

How to quicken the ſtomacke.

Extreme heat and cold be euill.

Sicknes.

THe chiefe thynge that I had thought to haue demaunded, and the very marke, that I woulde haue thee to ſhote at, is to tell me ſome thinge of dietinge my ſelfe with meate and drynke, in Health and Sickines?

Health.

A conſideracion in eatyng and drynkyng to be had, and of the varicte of meates.

THere is to be conſidered, in eatynge, and drinkyng, the time of hunger, and cuſtome the place, of eatynge, and drinkyng, whether it be colde or hotte. Alſo the time of the yeare, whether it be winter or ſommer: alſo the age or complexion of the eater, and whether he be whole, or ſicke: Alſo the thinges which be eaten, whether thei be fyſhe, or fleſh, fruites or herbes. Note alſo the complexions, and tempramentes, of the ſaid meates, hotte, or colde, drie, or moyſte, and moſt chiefly marke the quantite, and ſo forth. And like as Lampes do conſume the Oyle, whiche is put vnto them, for the preſeruacion of the light, although it cannot continue for euer: So is the natural heate, whiche is within vs, preſerued by humidite and moiſtenes of bloud and flegme, whoſe chief engender, be good meates & drinkes. As *Auicen* ſaith, *de ethica*, When naturall heate is quenched in the body, then of neceſſitee, the ſoul muſt depart from the body. For the workman can not worke, when his inſtrumentes is gone: ſo the ſpirites of life can haue no exerciſe in the bodie, when there is no naturall heate to worke vpon. Without meate ſaith *Galen*, it is not poſſible for a man to liue, either whole, or ſicke: and thus to conclude, no bitall thyng liueth without refeccion and ſuſtenance. Whether it bee animall, reaſonable as man,

A cauſe why the ſoule departeth from the bodye.

or

or animall, as brute beaſtes, without reaſon, as Tree, Gum, mettall, ſtone, herbe, or any vitall thyng inſenſible. All theſe thynges be nouriſhed, with the influence, or ſubſtaunce of the ſower elementes.

Sicknes.

Truly thou knoweſt well my complexion, a diſorder of my diate what remedy for me, that haue liued without order of diate?

Health.

To eate both fiſh & fleſh to gether hurteth the flegmatike.

I knowe it well, thou art flegmatike: and therefore it is long, or thy meate be digeſted. When thou doeſt eate fiſhe and fleſhe together, it dooeth corrupt in thy ſtomacke, and ſtincke: euen ſo doeth harde Theſe, and cold fruites. And olde poudered meates, and rawe herbes, ingender euill humours: ſo that diuerſitie of quantitie, and quãtitie of diuers meates, doeth bring moche paine to the ſtomacke, and doeth engender many diſeaſes. As thou maieſt rede in the firſt booke of *Galen: Iuuamentis membrorum cap.iiij.* And the prince hymſelf ſaith, in *iii.pri.doc.ii. cap.vii.* ſaiyng nothing is more hurtful, then diuers meates, to be ioined together. For while as the laſt is receaued, the firſt beginneth to diſgeſt. And when the table is garniſhed with diuers meates ſome roſted, ſome fried, and baked, ſome warme, ſome colde, ſome fyſhe, ſome fleſhe with ſoundrie fruites and ſallettes of diuers herbes, to pleaſe thine eye. Remember with thy ſelf that the ſyght of them all, is better then the fedyng of them all. Conſider with thy ſelf, thou art a man and no beaſt, therfore be temperate in thy fedyng, and remẽber the wiſe wordes of Salomon: be not gredie in euery eatyng, and be not haſtie vpon all meates. For exceaſe of meates, bringeth ſickneſſes, and glotony, cometh at the laſte, in to an vnmeſurable heate. Throughe ſurfet haue many one periſhed, but he that dieteth him ſelf tẽperately, prolongeth his life. Therfore groſe fyſhe, Lambes fleſh, and the inmeates of beaſtes, rawe herbes, Pigges braines, and all ſlimie meates, be euell for thee: but late ſuppers bee worſte of all, ſpecially if they bee longe, for thei cauſe painfull nightes to folow. But *Galen* ſaith in his booke *Dieuchymia*, the meates whiche be without all blame, be thoſe whiche be betwene ſubtile, and groſe. Good bread of cleane wheate, fleſhe of Capones or Hennes, Felantes, and Partriches, Pingions, and Turtell Doues, Blacke birdes, and ſmall fielde birdes, roſted Veale, and Mutton: Theſe dooe engender good blood, ſaieth *Galen*. Note alſo that any other meate, that thou doeſt eate at ſupper, although it ſeme repugnaunt to a flegmatike ſtomacke, if thou ſlepe well after it, and fele no pain, thou maieſt vſe it, as a meate neceſſary. And when thou canſt not ſlepe wel, if the defaulte, came through meate: marke that meate or drinke, although it ſeme pleaſaunt, refuſe it as an enemie. And where as thou haſt vſed euill diete, as accuſtome in abuſyng time, quantite, and qualitie, by little and little: bring thy ſelf into good order, and to time, both for thy breakfaſtes, diner, and ſupper. Prouided alwaies, to eate good

To fede of diuers ſortes of meates corrupteth the body.

Eccle.37.

Good diet prolongeth life.

What kindes of meats doth cauſe good bloud.

A good rule to beobſerued

Galen.

Hipocrates.

thynges: but not many thinges. For like as repletion, or a boundance of meate, is an enemie vnto the body and soule, and bringeth sudden death: euen so is emptinesse, a shortner of time, a weaker of the braine a hinderer of memorie, an increaser of winde, choler and melancholy. And oftentimes to many, bringeth sudden death also, excepte nature haue some thinge to worke vpon, as I did tell thee before: vse some light thinges, at brekefast of perfet disgestion. Within .iiii. houres after thou receaue thy dinner, obseruing the good order of diet, drinking Wine or Beare oftentimes, and litle attonce, eschuyng great draughtes of drinke, whiche be vsed amonge beastes, and mingle thy meate with myrthe, which is euer the best dishe at the boarde, and be thankfull to God. And so leaue with an appetite passyng the time wysely betweene dinner, and supper, with exercise, labour, studdie, or pastime, vnto thende of .vi. houres, and then begin thy supper: prouided that if it be shorter then thy dinner, eatyng thy meate by litle and litle: for greedie eatyng is hurtefull to nature, as *Galen* saith in his Dietarie.

What hurte cometh of an emptie stomacke when ye go to bed.

An order of dieting.

Galen. die.

Note also, that thou must eate more meate in winter, then in Sōmer, because thy naturall heate is closed within thy bodie in Winter, but vniuersally spred in sommer. Also cholerike men may as lightly digest Beefe, Baken, Venison, &c. with asmuch speede, and litteli hurte, as the Flegmatike man may eate, Rabet, Chicken, and Partrige. &c.

Choleriks.

The melancholie.

But the Melancholie man, throughe the coldenesse of the stomacke, hath not the strengthe in the stomacke, as he hath promptenesse in wil to eate thinges warme, & moist be good for him. The sanguine man, is not so swift in his disgestion, as the hotte cholerike man is. But not withstanding, he hath good disgestion, through the humidite, and warmenes of bloud, and coueteth to eate sweet thinges, which greatly augmente the bloud: Therfore sharpe sauces, made with Vineger Onions, and Barberies be holsome, Purslene, Sorrel, smalle Fisshes that feedeth vpon the stones, in fayre runnyng waters, Cucumbers, and pure Frenche wine, partely delayed with water, bee good for the Sanguine men: to kepe them from much encrease of flesshe.

The sanguin

Sicknes.

THou hast shewed vnto me a very discreate, and holsome order, of diet perticulerly to my self, and partly to other complexions but what rule or pretie gouernement, is there for sicke folkes, that be sodenly vexed or other waies?

Health.

An order for the dieryng of suche as bee sicke of sharp Feuers.

THey that be sodenly vexed with sharpe sicknesses, must haue thinne diets, with water gruell, thinne Mutten, or Chickens, Potage without any fatte or thicknes, Violet leaues, Endiue leaues, and suche like colyng herbes, and let their drinke be made of Tizantes. Thus doo to them, that haue hot sharpe sicknesses, occasioned of choler. And also colde syrups of Endiue, Violets, Sugar, water and Vineger, sodden together be verie holsome.

But

But if sicknesses be longe of continuance, their diet must bee the thicker, and their meates made the stronger, specially if their diseases be colde, with the flesche of Cockes, Capons, temperat wine, stewde brothes, with holsome herbes, as Buglose, Burrage, Basel, Parsely, and Fenell rootes, with some Maces, Dates, Damaske prunes, Raysons of the Sunne, and suche like. Siruppes of Isope, and Citron: prouided that they neither take meate, nor medicen, immediatly before, or soone after their fittes. Posset ale with clarified herbes accepted, whiche they may take for their comforte, accordyng to the estate, of their disease. Suche as bee sicke, must haue meate contrarie to their complexion. For they that be colde, must haue hot meate, and medecines. And they that be drie, must haue moiste thinges. But they that be hot must haue cold thinges, for thardēt heate of the fier, is quenched with the moistenes of the water, and so the quantitee of one element ouercometh the qualite of an other. And in dede, Phisicke saith, the bodies that be hot, must be fedde with thinges like thē selues, as thei that be moiste fed: with moist thinges to preserue their moistnes: they that be hote with hot thinges to preserue their heate, & suche like. But when they doe exceede in heate, colde, moist or drie: then let the qualites of moistnes, be tempred with drienes, and the coldnes, with warmenes. For like as man deliteth in thinges of like, as the cholerikeman, choleriche thinges: euen so do beastes, and fruites, as the *Coloquintida*, which is bitter, deliteth in bitter ground. Hote spices delight to grow in hot ground, and euery fruite, and herbe, doth delight in the thing, that is like it self: beware of distemperance, surfets, or replecion, rere suppers and dronkenesse, make thy bellie no shambles or kichen.

Short sickenesse, thinne brothe: longe sicknes thick brothe.

Of Syrupes and drinkes.

As the complexion is, so mā requireth his foode, in the tyme of health. thynges like to his nature, but in sickneſſe the contrary.

Sicknes.

But if a man feleth greate griefe after meates, or drinkes, what waie is there then, for to helpe hym:

Health.

We walkyng vp and downe, and perhaps, that will digest, as *Auicen* saieth: And *Rasis* saieth, to walke an hundred paces after meate, is wholsome. For it comforteth digestion, prouoketh vrine, and giueth one power, and strengthe of stomacke, to eate his supper. But the counsaile of *Galen* muste here be obserued, whiche saieth: there is no meate, but it will corrupt, or stincke, if the bodie bee caste into a sodaine heate, by stronge trauell sone after meate, whiche corrupcion of digestion, is the mother of all diseases, and the beginner of all infirmities, as *Auicen* reporteth. And if you see, this will not helpe to digest, your ingorged full stomack, then prouoke your self to slepe: liyng vpon your right side, leanyng toward your breast and bellie, laiyng your warme hande vpon you breaste, as *Aueroys* saieth: The power of digestion is made strong, when a man sleapeth. For naturall heate, that is drawen inwardly with warmenesse, or heate, hath power to digest: but if sleape ease you not, prouoke vomite,

Auicē the.iii. doctrine, the vii. chapiter. Moderate walke after meate, profiteth.

Galen in.vj. de accidenti & morbo. Capitu i.

Auicen in.13 Theo.iii.trac. iii.Capit.

Auicen in secundo doc. capitu. 6.

mite, or faske it out: and this is the counsaill of many learned menne. For it is no maruell, although many meates corrupt one man, which be of sondrie workinges in the stomack, liuer, and vaines, for the qualities do hinder nature, asmoche as the superfluous quantities. And take hede these signes, & euill tokens, be not found in you. The paines of all your mẽbers, with idlenesse, and wearinesse to go, or moue your body: Sodain greate blushinges, or rednesse in your face, vaines swelled and puffed vp, redde vrine, and grosse skinne, extended or stretched out, with fulnesse, like a blowen bladder, and pulses ful, smal desire to meate, ill reste, & griefe in slepe: semyng in the slepe, to beare some intollerable burden, or dreamyng to bee speachlesse: these bee the euill and daungerous tokens of replecion. And of this I giue you warnyng, for it hath slain as many by aboundance: as hunger hath killed through scarcitie. Therfore forget not vomites, wherof I doe intende to speake shortly hereafter: how to vomite by medicene accordyngly.

Daũgerous tokens.

Sickne s.

Of aire.

I haue heard thee saie, that wholsome aire, is a greate comforte to mannes nature: but corrupt aire, doeth moche harme. I shal require you therefore, to tell me of the good, and the badde aire, that I maie learne to vse the good, and refuse the badde.

Health.

Physicions ought to haue a perfect knowledge of the nature of places, and aire.

GALEN in lib. de Sectis saith: A wise Physicio ought to knowe the natures of menne: of waters, of aire, of regions, and dwellynges, generally. Particulerly, to thy self beyng a naturall Englisheman, of birthe and educacion. This lande is verie temperate, how bee it, our dwellynges in this lande bee variable, as Fennes, Marrishe, Woodes, Heathes, Valleys, plaines, and rockie places, and neare the Sea side. But the saide *Galen*, geueth counsell in his Regement of health, saiyng a good ayre, whiche is pure and hollome, is that, which is not troubled in standyng water pooles. Therfore Marrish groundes, and places wher Hempe, and Flaxe is rotten, and dead carions be cast, or multitudes of people dwellyng together, or houses inuironed with standyng waters, where into priues, or sinkes, haue issues, or wallowyng of swine, or carrion vnburied, or foule houses, or suche like places be daungerous, corrupt the bloud, whiche is worse then corrupcions of meate. For *Hippocrates* saieth, that all places of concauites, as Sellers, Voltes, holes of Mineralles, where mettales be digged, or houses, or Walles, ioyned together, wheras the sunne with reflexion beateth in with soden heate, whose absence bringeth colde. These ayres are distempered, but plesaunt cleare ayres, sweet gardens, goodly hilles, in daies temperate, when one may se far of: these be good. There be certain starres called also infortunates, in their exaltacion, whose influence bringeth corruption to creatures, rot, and pestilence, to men and beastes, poysonyng waters, and killyng of fishe, blastynge of fruite

Note which is the moste holsome ayre, to dwell in.

What ayres corrupteth ỳ bloud.

Corrupt ayres bringeth sondrie diseases.

in trees, and Corne in the fieldes, infectyng men with diuers diseases Feuers, Paulsies, Dropsies, Fransies, Fallynge sickenes, and Leprosies. Against the saied influences, all christian men must pray to God to be their defence, for thei be gods instrumentes, to punish the earth. Example, we haue of mortall pestilence, horible Feuers, and Sweatyng sicknesse, and of late a generall Feuer, that this lande is often plaged with all. Then make a fier in euery Chimnay within thy house, and perfume, sweet perfumes, to purge this foule ayre. And now in conclusion to answer thy question, for the health of dwellyng *Auicen* saieth, to dwell vpon Hilles is colde, and in valleys, compriſed with hilles, is hotte. Upon a Hilles side, against the Northe, is colde and drie. Towarde the Weste, grose, moiste, very subtill towardes the East, and cleare and warme, towardes the Southe. And *Rasis* saith: in his first booke *Afforie*. A man dwelling neare the Sea side, or great waters, can not liue long, nor can not be without weaknesse of members or blindenesse, but the best buildyng of an house is vpon a drie ground and a hill towardes the west side, and southe weste doores, and windowes open towardes the East, and Northeast, hauyng near vnto the said house, sweet springes of runnyng waters: from stonie or chalkie grounde, which is bothe pleasant and profitable to the house, for *Hypocrates* saieth in his booke of ayre, and water, the second chapter: cities and townes, placed toward the Easte, be more surer, then the townes builded towardes the Northe, for temperate ayre, or winde, and sicknesses be lesse. And in the saied boke *Hippocrates* greatly cõmẽdeth pleasant riuers, runnyng towardes the rising of the Sunne, the dwellers in such places (sayth he) be fayres well fauoured, smothe skinned, cleare and sharpe voyces, and this shall suffice, what and where, good and pleasaunt dwellynge is. Note also, that thou must obserue ayre, as thou doest meate: colde sickenesses, warme ayre, drie sickenesses, moyste ayre. And so in the contraries to them that be sicke, and they that be whole, ayre of like qualite, is most holsome. They that haue longe sicknesses, change of ayres is a great help, both in Feuers, Dropsies, Faulyng sicknes, and Rumes. Rede *Hippocrates* in his booke of aire.

Fernente prayer vnto God doeth mitigate his wrathe.

Sweet ayre to be made in the time of sickenes with perfumes.

What situacion is beste for a house.

Pleasant peoples, their aire

Ayres are to be obserued in sickenesses as in healthe.

Sicknes.

I Haue founde very much disquietnesse in my body, when my seruauntes and labouryng familie, haue felt ease, and yet wee are partakers of one ayre, and my foode is fine, and theirs grosse.

Health.

THe cause why thy labouryng seruauntes, in the field at Plough Pastures, or Wood, haue suche good healthy, is exercise & labor, and disquietnes cometh partely of idlenes, and lacke of trauell whiche moderately vsed, is a thing moste sufferain to nature. Rede of exercise in the booke of houshold, written by Xenophon: wherein he sheweth, that princes would labour, plante, &c.

Moderate exercise is a sufferaine thing.

Sicknes

I pray thee tell me some thing of exercise.

Health.

Health.

Fulgen, in lib, 2.

THE well learned man *Fulgentius* saith: that exercise is a file, and chafer of the heate naturall, whiche chaseth awaie slepe and consumeth superfluous humours, wastyng the natural vertues. Redemyng of time, enemie vnto Idelnesse, due vnto yong men, ioye vnto olde men, and to saie the truthe, he whiche doeth abstaine from exercise, shall lacke the ioyes of healthy, and quietnesse, bothe of body and mynde. And *Galen* saith, in his Regement of Healthy, if we will kepe parfecte Healthy, we must begin with labours, and moderate trauell, and then to our meate and drinke, and so forthe to our slepe: and this is the cause why Faukeners, Shouters, Hunters, runners, Tenisplaiers, Plowmen, and Gardeners, and lifters of waighes. &c. Haue so good digestion and strength of bodie. Who be stronger armed menne then Smithes. Why so? Because of the exercise of their armes: stronger bodied then Carpenters, whiche lifte greate blockes, and Masons, whiche beareth greate stones, not onely in their youth, but suche men will take maruelous trauailes in age, whiche to Idell people, semeth very painfull, but vnto theim selues that trauell, no pain, but pleasure, because of custome. These people can digeste grose meates, eatyng them with muche pleasure, and slepyng soundly after them vpon harde beddes: where as the idell multitudes in Cities, and in noble mennes houses, great numbres for lacke of exercise, doe lothe meates of light digestion, and daintie dishes, Mary in deede thei may be very profitable to Phisicions. But if trauell be one of the beste preseruers of healthy, then is idelnesse the destroier of life, as *Auerois* saieth: and *Hippocrates* saieth: euery contrary is remoued, and helped by his contrarie, as Healthy helpeth Sicknes, exercise putteth awaie idelnes. &c. But euery light mouyng or soft walkyng, maie not bee called an exercise as *Galen* saieth: therfore Tennis, Daunsyng, Running, Wrastlyng, Ridyng vpon greate horses, ordeyned, aswell for the state of mennes healthe, as for plesure, whereas it is now conuerted in many places, rather to the hurte of many, then the profite of fewe. Exercise doeth occupie euery parte of the bodie, quicken the spirites, purge the excremeentes bothe by the raines, and guttes, therefore it must be vsed before meate. For if strong exercise be vsed immediatly after meate, it cõueieth corrupcion to eche parte of the body, because that meate is not digested. But when thou seest thy water after meate, appereth somewhat citrine, or yellowe: then maiest thou begin exercise, for digestion is then well, but sicke folkes, leane persones, yonge children, women with child, maie not muche trauell, to conclude. The exercise of Dice, Cardes, fityng, drinking, footbaule, and castyng of the stone, with lustes imoderatly vsed, and suche like, maie bee called an exercise of fooles, rather then of wisemen. I might haue spoken moche of exercise of hande labour: and of the noble profession, or worthie estate of a true soldiour, but this shall suffice.

Apho.

What profit cometh by exercise.

Vse maketh labour ease.

Idelnes the mother of all mischief.

Exercise before meate.

Little trauell for the sicke.

A signe of digestion.

Sickenes.

THere are many idle people in citees, and in noble houses, dooe thinke the chief felicitie onely, to bee from bedde to bellie, and then from bellie or bordе, to bedde again: none other liues thei wil vse, then Cardes, Dice, or pratlyng title tatle excepted. Spendyng their tymes in slepyng, eatyng, and laughyng: and somewhat els to small effecte. Now for asmoche, as thei neither can, or will trauaile, what saie you to the matter?

The practise of idle people.

Health.

MAry this kinde of life, would quickly make of a noble, or worshipfull persone, a deformed monstrous man; with a life short and painfull: and eftsones chaunge a yomā into the miserable estate of a begger. For idlenesse and plentie of victualles, is fitte for soche citezeins, as wer in Sodoma and Gomorha, which perished in their lust. idlenesse and fatnesse. And although perhaps, there be a greate nomber, whiche saieth in their hartes, *Non est deus*: and looke for no life to come. Yet because thei haue the shapes of men, not forsyng for the immortalitie of the soule (for whiche dampnacion is due) yet lette theim not appere, worse then brute beastes, in this poincte. Or the Heathen infidell, whiche Heathen are bothe comely, cleane, worldly wise, baliaunte, nette and fine: and also haue goodlie (although not godlie) prouidēce to preserue bodily health. For it is reason, thei should so doe seyng thei are careless for the soule: but the idle Christian, careth little for bothe, the bellie excepted. Well fare the Heathen, in this honest manlie poinct to preserue nature.

Idlenes bringeth mischief to the bodie & soule, and pouertie. Gene. xix.

The Heathē are better thā many Christians.

The fatte Ore, or vglie brauned Bore, although thei can not come out, from their frankes or staules, lackyng libertie: yet nature haue taught theim, a trim wholsome exercise, called fricacion, or rubbyng of theim selues: chafyng forthe by the poores euill humour, wherein thei dooe finde pleasure and healthe. There is no kinde of beaste, that might bee longe without filthie itche, sores, or skabbes, without thei vse fricacion, comyng, &c. Fricacion is one of the euacuacions, yea, or clensynges of mankinde, as all the learned affirmeth: that mankinde should rise in the mornyng, and haue his apparell warme, stretchyng forthe his handes and legges. Preparyng the bodie to the stoole, and then begin with a fine Combe, to kembe the heere vp and doun: then with a course warme clothe, to chafe or rubbe the hedde, necke, breast, armeholes, bellie, thighes, &c. and this is good to open the pores. Further, if any haue the Crampe, or is full of Melancholi, or heauinesse of mynde: or els fallen into a sodain colde, through watchyng in a colde house, or field. Or els haue a moiste reume. &c. What is better then fricacion, or chafyng with warme clothes. This is the verie beste waie, but it must be doen a morninges, before meates: but at night it is not good. For then it openeth the pores of the bodie, and is an enemie to

An example of brute beastes.

Of fricacion, the vertue thereof.

When to vse rubbyng or fricacion, and wherefore.

slepe and quiet reste, and letteth forthe naturall vertue, whiche should nourishe slepe. Now, as concernyng the diuersitie of fricacion, or rubbyng, note three thynges: The firste is, harde fricacion doeth open the pores, let forthe smoke, and binde the bodie. Soft fricacion doeth molefie, and relaxe the bodie, as it is written, *Dura frixione ligaturi molle vere solaitur.* But the, iii, whiche neither is soft, nor hard, but meane, doeth neither deminishe, nor increaseth, but indiscrētly warmeth. Neither is the spirites or smoke of the naturall heate, therby letten forthe by the pores of the skin: And all men that vseth to bee trimmed, washed, or rubbed at the Barbours at euening, doe erre from the regiment of health, but in the morning, it is verie good and comfortable, and augmenteth naturall heate, and strength, expulsyng slogishnes and slepe. So that the bodie lifteth some waightie thing from the grounde: or els draweth a Bowe, accordyng to his strength. Furdermore vnderstande, that all drie and whole bodies, maie vse fricacion, with warme and moiste oiles: And all moiste and colde bodies, to vse the contrary. There is also ioyned to fricacion, twoo other exercises: the one is called Gestacion, that is to be caried of an other thyng, without any trauaill of the bodie it self: and as easie rockyng in a cradell, to be caried vp and doun in a chaire, either in faire weather, to be rowed vp and doune, in a tilted Boat or Barge, & this is verie good for weake people, which haue had long agues. &c. The second part of this exercise, is Equitacion, which maie bee moderatly vsed of sicke menne and women: that bee weake throughe Feuers, or timpanie. And that must be vsed, vpon a soft easie goyng horse, in a plaine pleasaunt fielde, in the cleare aire, vpon the faire daies. These exercises doe not onely reconcile slepe, but augment and make strong the naturall vertues. And thus I ende of Fricacion, Equitacion, and Egestion: of this you maie read *lib. iij. capi. vi. Aetius. Cornelius Celsus lib. iiij. capi. xix.* Whiche writeth profitable, and plentifully of thesame no lesse pleasaunt then good, to mannes nature: sodaine exercise after meate, maketh the blood foule: corrupteth digestion, letteth forth naturall heate, maketh the stomache colde, bryngeth shabbes: as *Hyppocrates* affirmeth. *Si impurgatus laborauerit, vlcera erumpent*, therefore in the morning, and twoo howers after meate, excercise is beste.

Three thynges to be obserued in Fricacion.

It is not good to bee trimmed of the Barbour at night, but in the morning.

Gestacion the profite therof

Equitacion is very Wholsome.

When to trauell, or plaie.

Sicknes.

THis is well, I assure you. But yet I haue seen, strong vomites haue chaunsed to menne, after their meates. Exercise or Fricacion. &c. what is the cause thereof?

Health.

FIrste, weake stomackes in sicke people, or women with childe, thei will quickely vomite, as we see by custome: also Replexiō throughe meates, or strong drinkes, bring vomites. Notwithstādyng, vomite is a goodly euacuacion, for those persones, whiche be molested and greued in their breastes or stomackes: or them, which be vexed with

The cause of vomette, and when it helpeth, & when it hurteth.

with fleume, or choller, with ſoche like ſoule humours, whiche grieue the ſtomacke. And ſpecially to people, whiche haue ſhorte neckes, greate breaſtes, and wide mouthes: for all theſe maie eaſely bomette without hurte. Alſo thei, whiche haue narrowe breaſte, and longe ſmall neckes, maie not well bomet, without hurte, or perill of deaffeneſſe, and ſtrangling: howbeit *Hyppocrates*, the Prince of Phiſicions ſaithe who ſo hath a bomet, without coaccion or medicene, it healeth them, whiche haue had a long fiire or lare. Theſame *Hyppocrates* ſaieth, who ſo euer bomiteth blacke choller vpwarde, without a medicen giuen, it is a token of death. Womits be alſo perilous, to them that be in cõſumpcion, or weake of nature. The beſte time of bomites is in Sommer, as *Hyppocrates* affirmeth. *iij. Aphoriſ. Æſtate quidem ſuperioris magis ventr. Hyeme autem inferiores medicamentis purgare conuenit.* It is more conueniente, for to purge the bodie douneward in Winter, but vpward in Sommer: ſpecially in harueſte tyme. Howbeit, *Cornelius Celſus* affirmeth, that to bomet in Winter, is better then Sommer: by the reaſon the ſtomacke is full of crude, rawe fleume. *Galen lib. primo de ratione victus*, counſaileth to bomette twoo tymes in the monethe is good, that is to ſaie, euery .xb. daies. But note this, that you bomet twoo daies together, for that whiche is lefte the firſte daie, ſhalbe cleanſed by bomet the ſecond. But in ſome bomites, vaines are broken through great straining of the body: and like as to procure a bomet, we doe miniſter *Oximell, Squillitici*, warme water and Honie, and ſometyme oile, or the leaues of Azarabaccha, &c. Euen ſo we miniſter when an euill accidence commeth, of ouermoche bomette, to the ſicke bodie Minte water, with the pouder of Mumie, Sage, Mirobolans, Chepoli, the pouder of Maſtike. And giue to drinke *Diacodion*, ſmall wine with toſted breade: and thus I dooe ende with bomittes, whiche are good before meate, but better after theſame two howers: as affirmeth diuers men, of greate experience.

what perſones maie beſt bomette.

who maie worſt bomet.

Bomet helpeth the fiire.

when to bomette.

How to prouoke bomet, and how to ſtaie it.

Sickne.

After ſtrong bomettes, there chaunceth often tymes the hickop, or yeſkyng, what helpe for that?

Health.

That is verie perilous, I aſſure you: for after ſtrong purgacions or bomettes, ſaieth *Hyppocrates*. If either conuulcion, or the hickoppe, called yeſkyng doe come, it is perilous, and moche to bee feared. Furder ſaieth he in his *Aphoriſm. Conuultio a veratro lethalis eſt.* A conuulcion ſaieth he, after one haue drunke *Elleborus albus*, is deadly, by the reaſon that the ſtrength of this venemous herbe: doe draw from the ſenewes moiſtnes, and contract them with a ſodain emptines, and drines that ſcant help maie be had, but rather dedly perill to folowe, or euen as if thei were aged, paſte nature, and redie prepared to the place of ſilence, or the graue. Yet notwithſtãdyng do thus, and refuſe not this meane, whiche haue greate vertue. R. Meale of Fenigreke, of Fleewoorte, of

In hickep after a bomette is perilous.

To helpe the hickoppe.

cleane Barlie, ana. ℥. iiii. and the oiles of violettes, water Lillies, and red Roses, aã. ℥. i. ß. Honie. ℥. i. mingle all, and temper theim in a morter then seeth Mallowes, and Violettes together, ana. ℈. i. put theim into a morter, beate theim well, and make twoo emplasters: applying vnder the breastes and arme holes, meting towardes the raines of the backe. And giue the pacient Goates milke, or womans milke with Suger: and washe his hedde with warme wine, wherein is sodden Roses, Violets, Mallowes, Barlie, and fiue finger. And then warme anoint the hedde with the oiles, of Roses, water Lillies, and Hennes greace, and then make a bathe for the pacient to sitte in. Of Violette: Roses, Henbane, Mallowes, Poppie, Lettice, and water Lillies: and thus I doe ende of the yelkyng, whiche is an euil accidence, folowing vomet of twoo extremes, that is of replecion and emptinesse: a meane is left therefore in euery thyng. For extremes you see, are hurtfull, bothe in matters politike, and Phisicke. &c.

A goodly waie to helpe hickoppe. comyng after vomette.

A meane is beste.

Sicknes.

There is euacuacion, called *Sternutacion*, or neesyng: what doe that profite?

Health.

HIPPOCRATES, of neesyng saieth thus, *Sternutamentum fit ex capite, Cerebro calfacto, aut humectata capitis parte inani: Aer enim nitus contentus extra erumpit sonat autem quoniam per angustiam exit: Aphor. 52.* That is, neesyng that cometh from the hed, is made either of brain, whiche is hotte, or els the emptie or voide place of the hedde, beyng verie moiste. For the aire contained therein, breaketh forthe, through a small narrowe waie: and so cometh the founde or noise forthe. This is wholsome, that the strength of nature forseth forthe winde, specially ones or twise in the mornyng, puttyng awaie belchyng: but more is not good, and who so can not neese, it is a signe of weakenesse, sickenesse, coldnesse, and age. And to neese after meate, is not wholsome, but when a woman labour with childe, or haue the mother, then neesyng is wholsome and healthfull: and will sone helpe them, but somtyme through strong neesyng, bledyng dooe quickely ensue, by the breakyng of some vaine. Then applie the *Nasalia* and *frontarij*, as I haue written before, in the ende of the Compoundes.

Of neesyng, the profite thereof.

Neesyng doe helpe women in theirtrauel

Sicknes.

Then what saie you of bledyng, what profite or perill is in it?

Health.

I Haue spoken thereof sufficientlie before: therefore, I saie remember, that to bee letten blood, in the Spring tyme, is the beste season, as *Galen* affirmeth, *in libro de Flobothomia*, and through the same, these euilles are helped. Replecion, Pleuricie, hotte Tercians, Frenses, Pestilence, stoppyng of the termes. &c. All the organes of the sences, are cleansed thereby. And finally, the bodie is

when it is good to blede.

of

of a weake bodie, made ſtrong to them, whiche are in luſtie yeres. But prouide, that neither people in conſumpcion, old folkes, women with child, or yong children, be letten blood. And no man letten blood, after that good blood appereth in bleeding, for feare of Crampe, Palſey, or dropſie. Nor none to ſlepe, after thei are letten blood. 8. howers. Rede *Galen vt ſupra*, and *Raſis lib. 4. ad Almanſo*. There are a newe kind of inſtrumentes to let blood withall, which bring the blood letter, ſomtime to the gallowes, becauſe he ſtrik to depe. Theſe inſtrumēts ar called, the ruffins tucke, and long foining raper: weapons more malicious, then manly.

Who muſte not bleede.

Tucke and Raper.

Sicknes.

Will boryng doe any pleaſure?

Health.

YEa forſothe, verie moche: As example, if you haue any ſauſie loughte, or loitryng lubber within your houſe, that is either to buſy of his hand, or tongue: and can do nothing, but plaie one of the partes, of the. 24. orders of knaues. There is no pretier medicen for this, nor ſoner prepared, then boryng is: iii. or. iiii. tymes well ſet on, a ſpan long on bothe the chekes. And although perhaps, this will not alter his lubberly condiciōs, yet I aſſure you, it wil for a time, chaūge his knauiſhe complexiō, and helpe him of the grene ſicknes: and euery man maie practiſe this, as occaſion ſhall ſerue hym in his familie, to reforme them.

Boryng is good for a lubber.

But for the Boring, whereof *Galen* ſpeaketh, calling it Boring, Cuppyng, with *Cucurbitula. &c.* Saieth he, Boryng dooe helpe ſwellyng, and let forthe winde, ſtoppe the termes immoderate, and the bloodie flixe, helpeth apetite: And when a woman doe ſwoune, it is good to reuiue the ſpirites againe. There are twoo kindes of the ventoſas, or Boringes, the gentileſt is without ſcarifficacion: the other is to drawe forth water, and aſſwage harde ſwellyng, and cleanſeth Melancholi, ſpecially in weake bodies. And it will remoue humour, from place to place as from the hed to the necke, from the necke to the ſhoulders. &c. And what ſtoppeth the termes ſoner, as *Hyppocrates Apho. Si muliere menſtrua ſiſtere vo-luerīs, Cucurbitulam quam maximam, ſub mammis defige.* If thou wilt ſtoppe the termes of a woman, then put a greate ventos vnder, or vpon her breaſtes, for the baine, whiche is in the matrixe, come from the breaſtes.

Boryng doe drawe forthe euill humor. &c.

Boryng doe ſtop the termes, when thei do aboūd

Sicknes.

Doe ſweatyng profite any thyng at all, to mankinde?

Health.

SWeatyng is no leſſe pleaſaunt to nature, then profitable to a common wealth: and ſomtyme ſweatyng is vnprofitable. As example. If any Artificer, or Huſbande man, haue any ſeruaunt, that is ſo diligent, that he can ſweat at his labor, and not at his meate, this is a good ſweate: But if his man, doe eate vntill he ſweate, and labour without heate, this fellowe, if you giue

Of ſweates profitable, & vnprofitable, to a common wealthe.

him not an expulsiue, out at your haule doze, vndoubtedly he will els shortly vomette you, into the backhouse diche, with a thzede bare cap. Therefoze, take hede to soche sweaters, and idle eaters, except you bee *Abunde Diues*, and yet let all men, bothe pooze and riche: remember what almightie God saied vnto Adam. *Manducabis herbam agri, in sudore vultus tui vesceris pane, donec reuerteris in humum.* Thou shalte eate the herbe of the fielde, in the sweate of thy face, thou shalte eate breade, vntill thou bee retourned backe againe, into the yearth oz grounde. And in an other place it is written: thei which will not labour, shall not eate. And also there is a promise of God, by the mouthe of the holy Prophet: whiche affirmeth saiyng *Nam labore manuum tuarum edes, beatus eris, & optime habebis*: that is. Foz of thy labour of thy handes, thou shalt eate, thou shalte be blessed, and haue the beste thinges: as prosperitie, and the fruictes of the yearth. &c. Lo, here you see, here is no hunger, beggyng, idlenes, loitryng, pickyng, slauerie, dilyng, hozyng, theuyng, prisonyng foz theisame, oz Tiburnyng, appointcted to labourers, but to loiterers. Here you haue the promise of God foz theisame: that thei whiche wil honestly labour and sweate, shall bee in good healthy to eate. As we daily see the honest labouryng husbande men, and their familie do trauell, toile and sweat: thei haue therfoze Gods blessyng, good healthy, and long life. Foz if the husbande man and carter did not sweate, eche other daie, the Curtier and Citezein would crie well awaie. Now sir, to Phisicall sweate, whereof I will shortly conclude, whiche are twoo kindes: the firste of them is naturall, as when men do voluntarily sweate, without fozce of medicene: as hotte drinke, oz hotte house, oz stoue, this will easely open the pozes, and disolue grosse humours, clense the blood, comfozte the spirites, put awaie colde, consume crude humour, amende the senewes, put awaie ache oz numnes, feuers, dzopsie, and the pestilence: Sweate helpeth all these. And if one bee sicke in his sweate, he ought not to slepe: and this is a token, that he shall dooe well in sweatyng, if he sweate in all places, and by little and little, fele the paines aswage then it is a signe, that healthy will followe. But if he sweate, in one oz twoo places onely, and finde moze griefe, it is an euill token.

An expulsiue for an idle lought.

Genesi.

A good reswarde, foz diligent labour.

The Carter doe daily help the Curtier.

Of twoo kindes of sweates naturall, and artificial.

The artificiall sweate, is made in stoues, bathes, oz bladders, with hot water, hot stones, put in clothes, and applied to the bodie lyng in bedde. Oz els with moiste bathe of herbes, oz parfumes with Masticke, Stirax oile. &c. Whiche haue vertue to clense skabbes, iche, pox. I saie the poxe, as by experiens we se, there is no better remedy, then sweatyng, and the drinkyng of Guiacum, vsyng it in due tyme and ozder. Prouided alwaies, to sweate at euenyng is better, then in the mozning: as Phisicke affirmeth, and reason proueth. Foz when the bodie haue nourishement within, the spirites shall not be vtterly drawen forthe, to the extreme partes, through the outwarde heate. Furder, lette leane dzie folkes, oz feble persones, vse lettle to sweate: foz it will hurte them moche, but fatte folkes maie sweate well. it helpe thē moche, howbeeit, sweate is not good foz the yes. Because it dzieth to moche

Poxe is clensed by sweat.

Whoought to sweate, and who not.

moche, leane bodies ought to bee anointed with oile, after thei haue ſweate. Sweate is euer good in ſharpe agewes, in the daies of the Criſes, or iudgemente of ſickines, ſaieth *Hyppocrates* in his *Prænoſtico*, but the contrary. *Sudores optimi ſunt, in omnibus acutis morbis, qui in diebus iudicatorijs. &c.* Rede here after, in the ſignes of death, of ſweatyng. What ſweate is good.

Sickne.

What ſaie you of abſtinence, or faſtyng, is it verie profitable for the bodie?

Health.

YEa truely, and alſo for the ſoule: as it is written by the Prophete. *In ieiunio humiliaui animam meam:* In faſtyng, ſaith he, haue I humbled and brought lowe my ſoule. Faſtyng is a ſinguler inſtrument, to correct the fleſhe, and make it obediente, and ſeruaunte to the ſpirite: if it be ioyned with faithe, other waies it is vaine, concernyng perfite religion. But neuertheleſſe, profitable in Phiſicke, is abſtinence for the bodie. For take this for example: If one haue taken a ſurfete, with replecion or fulneſſe, or els dronkennes, nothing is better, to bring the bodie into good quiete order, then abſtinence, whiche will conſume matter ſuperfluous and hurtfull. But yet not of it ſelf, but by a certaine waie or meane: for it is not quickly reſtored, whiche with longe abſtinence haue been waſted. Faſtyng is not vtterly to refuſe meate, but to eate that, whiche preſerueth like onely: Oh that moderacion wer vſed in a cõmon wealth, then ſhould not the riche die in glotonie, and aboundaunce, nor the poore periſhe for lacke of bread. Extremes are euill, to moche faſtyng, or to moche hunger. *Galen* affirmeth, people whiche haue narrowe vaines, thei haue but little blood, and ſoche maie not ſuffre long hunger, but ſhall faule into ſickines. But thei, whiche haue greate vaines, haue plentie of blood: and maie faſt without hurte. So maie all ſoche, as haue moche rawe crude matter, whiche is helped through faſtyng: Abſtinence is hurtfull, to Chollerike and Melancholike perſones. Or them, whiche are ſicke and weake, or to yong children: ſo euery one muſt be conſidered in order accordingly. The greate goodneſſe of faſtyng, bothe for the ſoule, and the body. The rich vſe glotonie, and poore, penury Cholorike people, muſte not faſt much.

Sickne.

WHen I haue been werie and ſore vexed, bothe in mind, and bodie, nothyng haue dooen me ſo moche pleaſure, as ſlepe haue doen, and reſte in the night tyme: what ſaie you to ſlepe.

Health.

SLepe is brother vnto death, ſauyng the one doe not walke again, and thother doe recouer the ſences: and of neceſſitie, all creatures that waketh, or watcheth, muſt ſlepe and reſte. For the holie Prophet ſaieth, in the boke of Pſalmes, or Hymnes to almightie God. *Ego iacui & dormiui atque euigilaui quoniam dominus me ſuſſulcit.* I laied me doun (ſaith The vertue or benefite of ſlepe, or reſte. Pſal.iii.

he) and slepte, and also waked againe: for the Lorde did onely comforte me. Truely that God, that made vs also, made our accions and doynges: as labour, reste, eatyng, drinkyng, slepyng, and wakyng, without whiche wee can not liue. *Aristotle* saieth, all liuyng thynges haue slepe, as swimmyng, fliyng, and goyng creatures. Furder he saieth, slepe is like the fallyng euill, by the reason all the sences are depriued: for slepe is the ligament of sences, and wakyng doe vnbinde them, and slepe is giuen to eche liuyng creature, for their health. And furder, *Aristotle* sheweth the cause of slepe, saiyng: *Somnus causatur ex vapore cibi, qui vadit ad cerebrum. &c.* Slepe is caused of the smoke, or vapour of the meate, goyng into the braine: and cometh backe againe colde, and maketh slepe. Therefore men after meales, are sone giuen to slepe, as we doe see by experience: and without slepe, wise men should be chaunged, into ideotte fooles. Note this, that all slepes doe not make thin, dissolue, or warme alwayes, but that soche slepes, that followe either labour, greate exercise or hurger. And furder, when manne is slepyng, the naturall heate is drawen inward, whiche when the saied slepe, findeth no nourishment or thyng to feede vpon: then like a Lion, it doeth forthwith consume, and waste the beste humour, or one of the radical vertues. And in conclusion, to drie vp the blood, and make the bodie leane: therefore, let all leane folkes, or theim, whiche haue been aboundauntly purged, or els letten blood, beware of very moche slepe, slepe after sweate, labour, as running, tenis, moche daunsyng, which doe open al the pores, and let forthe all the euill vapours, betwene the skin and the flesche. Whiche slepe doe reuoke, retract, and drawe backe again, through the inward heate, wasting thesame moister, & if one haue flegmon in his guttes, that is to saie, apostumacion of Choller and blood. Nothyng is more perilous then slepe, by the reason that the burning & heat encreaseth, whiche wil augment the dolour: euen so in our Englishe sweate, and the Pestilente slepe, is to bee forborne, and also before blood lettyng, and after, duryng twelue howers, or els the poison will approche to the hart. Or whē the first of an Ague do begin, or in drinkyng any benime. &c. For in soche case, it will make either rigour, or horrour, leauyng the outwarde partes cold, drawyng through vnnaturall heate, the venime to the nutrimentall partes, or els to the partes vitall: and so this waie slepe is not well, but rather hurteth. Euen so it hurteth the drunkardes, benchwissers, that will quasse, vntill thei are starche staring madde, like Marche Hares: Fleming like Scinkars, brainlesse like infernall Furies. Drinkyng, braulyng, tossyng of the pitchar, staryng, pissyng; and sauyng your reuerence, beastly spuyng vntill midnight: these fellowes abuse the tyme of slepe, and in soche case if thei should slepe, perhaps apoplexia, and sodaine death would followe, as *Hyppocrates* affirmeth. *Aphoris. vj. Si ebrietas quispiam repentè obmutuerit conuulsus moritur, nisi febre, corripiatur, aut vbi ad horam peruenerit qua crapulæ soluuntur vocem recuperet.* That is (if a drunkarde dooe sodainly lose his speache, and become dombe: he shall die of a conuulcion, excepte he bee taken of an Agewe, or els receiue a-

gaine

No manne or beast, can liue without rest.

Arist. de som.

How the stomacke muste be prepared toward slepe.

When slepe is perilous.

Drunkardes what thei do.

gaine his ſpeache, at the ſame howꝛ, when the ſurfite is digeſted. He herein ſpeaketh reaſonable: foꝛ dꝛunkennes flieth into the bꝛain, and ſo diſtill into the ſenewes, whiche bꝛyngeth conuulcion, and after cõuulcion inſueth death, thꝛough the crude, colde moiſtneſſe. Except the heate of a feuer doe concorte, and waſte it. &c. Therefoꝛe, let men take hede of dꝛonkẽnes to bedward, foꝛ feare of ſodain death: although the Flemiſhe nacion, vſe this hoꝛrible cuſtome, in their vnnaturall watching all the night. But remember his woꝛdes, whiche haue made vs all, and knowe what diatte is beſte foꝛ vs, euen Jeſus Chꝛiſt hymſelf, ſaiyng: *Cauete autem vobis, nequando grauetur corda veſtra, crapula, & ebrietate. &c.* And a wiſe manne ſaith: *Omne nimium naturæ inimicum*, all extremities are enemies to nature. So is to moche labour, meate, ſlepe, watche, oꝛ to little is euill alſo: a meane theꝛefoꝛe is good, and the beſte of all. And a dewe tyme, place, maner, and oꝛder of ſlepe. The night is the beſt time: the daie is euill, to ſlepe in the fielde is perilous. But vpon, oꝛ in the bedde, liyng firſte vpon the right ſide, vntill you make water: then vpon the lefte ſide is good. But to lye vpon the backe, with a gaping mouth, is daungerous: and many thereby, are made ſtarke ded in their ſlepe: thꝛough apoplexia, and obſtruccion of the ſenewes, of the places vitalle, animall, and nutrimentalle. And all ſoche as feele intoleꝛable paines in their bꝛeaſtes in the night, whiche growne, and can not dꝛawe their bꝛeathe: the verie cauſe is, liyng oꝛ ſlepyng on their backe. And not thꝛough the Mare, oꝛ night ſpirit, as thei terme it: after the iudgemẽt of ſuperſticious Hypocrites, Jnfidelles, with charmes, coniurynges, and relickes hãgyng about the necke, to fraie the Mare, thou foole I ſhould ſaie. Let ſoche people, bothe kepe good diate, cleane lodging, lye in oꝛder, as I haue ſaied, and ſpecially commende, bothe their ſleping and wakyng, to Jeſus Chꝛiſt, that thei maie liue honeſtlie, goe to bed merily, ſlepe quietlie, and riſe earely. To ſerue GOD deuoutly, and doe their buſineſſe in their vocacion diligently: to helpe them ſelues, and their neighbours charitably, and not to be carfull, foꝛ any dꝛeam in the night. But wiſely conſider this, if thei dooe dꝛeame of fire, to take it foꝛ no euill pꝛeſage of ſtriek. &c. But rather that fire doe ſignifie, yellowe hotte Choller doe abounde. and would be purged by good pocions, Diaſene, oꝛ the Struppe of Rhabarbe. And to beware of a tercian Ague. And when thei dꝛeame of cloudes, darchnes, oꝛ to lye in darcke dungions. &c. Remember it is Melancholi, that vexe the bodie and ſpirites in the ſlepe: and would bee purged with Hamech, Pilles *de lapi de Lazule &c.* If dꝛeames be of cold, Snowe, Jſe, water, then fleume would be diminiſhed wꝺ pociõs accoꝛdyng, & Pilles *de Agarico, &c.* Some in the night, ſeme in their ſlepes, as though a great blocke were, pꝛeſſyng doune their legges: this is the reſoluciõ of the ſenewes, oꝛ the aboundaunce, whiche would be letten foꝛth, by the Median vain. And to vſe bathing to bedward in warme water, with ſwete herbes: and to dꝛie their legges, and ſo goe warme to bed. And thus I ende of ſlepyng and waking, whiche ſaieth *Hyppocrates Aphor. Vehemens vigilia tum cibi tum potionis cruditatem*

The cauſe why a dꝛunkard doe dye ſodainly.

Luke. xxi.

Of good and babde ſlepe.

Fooles be afraied of the Mare i their ſlepe.

How to auoide euill dꝛeames.

what dꝛeames doe ſignifie.

Hyppocrates vpon ſlepes.

Much watch causeth rawe humours in the stomacke.

ditatem efficit. That is, vehement watchyng doe bryng crudetie, and rawnes, bothe to meate and drinke in the stomacke: Moderate watche is good for studientes, to make theim learned, for apprentises, to giue thē knowlege in their facultie: to the man of warre, or watchman, to preuente the enemie. To the fatte bodie, to diminisshe grosenes: But watchyng at Dice, Cardes, &c. Make many watch men in lanes endes, for the purse: soche watches I say make many miserable wretches, whose rewardes we see daily, to be daungerous and shamefull in the ende.

To whom watche is good,

Sickne's.

Thafflicciōs of the mind is harde to bee helped.

THere is one thyng, whiche haue troubled me verie long, it is a sicknes, that hetherunto I could find no Phisicion so cunnyng, wise, or learned, that euer was able to helpe the same. Neither did I euer se, or tast of that medicen, that had vertue to releue me in that poincte. Furdermore, the chaunge of aire, were it neuer so swete or pleasant, with the sightes of faire fieldes, gardeins, hilles, woddes, and valleis, couered with all coloured kindes, of swete smellyng, and plantes, herbes, or flowers, did neuer helpe this sicknesse. The daiely beholdyng of iewelles of stone, golde, riche apparell, faire buildynges: yea, manly feates of armes, with triumphaunte sightes, did me neuer a pinsworthe of pleasure. But when the tyme was paste, my sicknes double assaulted me again.

Pleasure is noysom to the disquiet hart.

The Sacred heauenlie *Musæis* or *Heliconiades*, the daughters of Iupiter, whom I haue knowen: those. ix. celestial damosels, whiche did washe thē in the well, with siluer streme, where as the swift fliyng horse called *Pegasus* pearced with hard houe, ꝑ frosen hard diamōde flint, as Poetes affirme. These ix. ladies, called the *Nimphes*, haue infinite vertues, to please the eare withal in Musicke yet haue not pleased me: as exāple. The first called *Calliopen* haue a voice moste heauēly in pleasure, to moue thaffecciōs withall. The. ii. named *Clio*, a matron of grace to all damosels, for womāly behauior: yet with a glorious comly gesture, mouing her beholders, inwardly to sigh, or breake their slepes in the night. Soche grace she haue, to wound the hartes of lustie youth, and make the aged dispaire, whiche are past hope, to renue their age again. The iii. is the amorous ladie *Erato*, with her sweete songes of louers delite: whose tunes are of soche heauenlie vertue, equall to the Angell: whiche haue soche force, that it will banisshe all louers weping lokes, yea, care, and louyng spight, and make eche amorous subiecte, or prisoner free to them selues, without mistruste. Castyng from theim, their cold Willowe crownes of mournyng: and foorthwith, this tune will cause to renue them selues, in that victorious diadem of warme Laurell, against all cold passions. And giue them their delites, through this her swete pitifull song. The fowerth will caste a swete water, on the face of euery slothefull louer, and quickly wake theim, out of their flatteryng or fearfull dreames: and shewe them gladnesse, and all pleasant grene thynges, to forgette their follie, or pleasaunte purgatorie, her

The. ix. heauenly ladies can finally cōfort some care full hart, whē it is in care.

The Sacred gifte, that the ix. heauenlie Muses haue and can giue to others, to comfort them in trouble.

name

name is *Thalia*. Then followeth dame *Melpominen* with her ſonges, ſeperatyng of *Mars* from *Venus*, Prophesiyng of warre, and fearfull Tragadies, ſhe is the. v. The ſixte named *Terpſicoren* pacifiyng warre, and noiſe of bloodie Trumpet, reconſiling all again, with heauenly Harpe, and Muſical inſtrumētes of cordes by her: vnder the ſwete arbour, ſitteth her ſiſter *Euterpen*, with inſtrumentes of winde, agreyng with her ſiſter, in true Muſicall concord or vnitie, ſhe is the ſeuenth. The eight is *Polyhymniā*, with a memorie paſſyng al creatures: this *Muſæis* driueth Muſicke into nombers, by whoſe knowlege, the veloſitie or ſwiftneſſe of the ſoule is perceiued. The. ix. and laſte is *Vraniam*, whiche through the ſacred ſong, moueth eche liuyng man, to be heauenly mynded, religious, and giue them ſelues to a bleſſed life. Her ſonges be lamentable, pitifull, drawyng the hartes frō yearthly vanities: deſiryng a change into a happier lande, aboue the bright ſhinyng ſtarres. Theſe *Muſæis* I ſaie deare Health, haue helped me before theſe daies: but now can not at all for all their pleaſaunt pipyng. For their delites to me, be rather lothſome, and vexe my mynde: ſauyng the laſte *Muſæ*, called *Vraniam*, mo ueth me, for els none. For thei are but plain vanitie.

The names of the nyne Muſes, with their giftes.

Health.

What ſickнes is this, that neither Phiſicke, nor all theſe deli-tes, can giue cure vnto: it is a merueilous diſeaſe, bee like it ſhould appere, that it is no ſickneſſe of the bodie, but rather the paſſions or perturbacions of the mynde.

Sicknes.

You haue ſpoken the truthe, it is euen ſo: but I take it to bee no newe ſickeneſſe, emong fooliſhe men. For the wiſeſt man hymſelf, complainyng thereof, ſaiyng: *Eccleſiaſtes Cap. i. Proſpexj enim omnia opera quæ fiunt ſub ſole, & ecce omnia ſunt inanitas, & animi moleſtia. &c.* Truely I did behold all thynges, that are wrought vnder the Sunne: and beholde, thei are all but vanitie, and vexacion of the minde. &c. And ſo this affliccion of the mind, is the greateſt grief: that I haue with my perturbaciōs. But in a maner, I do not vnderſtand, eche of their cauſes, thei are ſo variable, painfull, and endleſſe. For my delite and pleaſure is gone, and brought in bondage to them through long trouble.

All the workes vnder the Sonne, are nothyng but vanitie, and affliccion to the mynde.

Health.

Thei are called perturbacions of the minde, after *M. Cicero*: but *Galen* terme theim *Pathemata vel affectus animi*, that is the affeccions, or ſodayn mocions of the minde, chaunged or altered thorowe ſome cauſe. From the right waie of reaſon into ſome paſſion, and theſe mocions of the ſpirites, muſt be as well conſidered, and diligently obſerued of the Phiſicion, in the tyme of ſickeneſſe, as moche as any other common knowen ſickneſſe. For theſe perturbaciōns, or painfull affeccions of the ſpirites, do chaunge the eſtate of the bodie, marueilouſly and ſodainly. As we within fewe daies paſt, haue ſeen

The perturbacion, or ſodaine moſion of the minde muſt be well obſerued.

seen a persone beautifull, well fauoured, pleasaunt. &c. but now wee
Of the sodain alteracion of the minde, frō ioye to care. shante knowe hym: Jesus saie we, how this man is altered, and clene chaunged, within these fiue daies, as though it had neuer been he. &c. This is our talke, of the sodain alteracions of our acquaintances: we therefore, muste resort vnto certain reasons, in soche cases. As
Of feare what it is. example. Feare is after some euill tidynges, or doubte of mischief, as losse, prisonment, or death, will quickly insue. Then these thinges will folowe, The spirites & blood are all drawen inward: and then al the outward mēbers are pale and colde, with tremblyng, & faintnesse of speache. By the reason that all the vertues, bothe animall and naturall, are made feble, and sodainly weake: through whiche, often times it haue been seen, that sodaine feare, haue brought sodaine death: as
Examples of sodain feare. example. When Ely the high Priest, ouer the people of God, in the day of the greate battaill, when the Philistines preuailed against Israel: as he satte vpon a stoole, lookyng towardes the waie, his harte feared hym, for the arke of God, in the meane tyme, there ran a manne hastly
Goddes vengeaunce. Regum. i. into hym, with a lamentable looke, in mournyng clothes. Declaring vnto hym, first how that Israel was fledde and slaine. Secondly, that his twoo sonnes. Ophni and Phineyes were slain. Thirdly, that the vncircumcised had taken the Arke of GOD, at whiche tidyng, soche sodain feare came to his hart, that forthwith he fell doune backward and brake his neche. And this same euill tidynges, slue with sodaine care, his doughter in lawe, the wife of Phinihes, saiyng in her death, the glory is gone from Israel. This was Elies plague, for sufferyng
Euill parentes, and euill children. his children, to liue wickedly. For where as God is not feared, at lēgth God will sodainly feare them. Feare I doe saie, is a marueilous monster, an infernall Image, and a terrible vision to the soule: for feare is not for thinges passe, but onely for thinges to come, and to take thynges in the worste part. Was not Jesus Christ our God and sauiour afraied, what tyme as he sette before his iyes, the paines and sharpnes
Feare is like a monster of helle. of death. *Dolore afficitur anima mea vsq; ad mortem*, My soule said he, is made heauie euen vnto the death: yea, his feare was soche, that for agony, his dropes of sweate, was like vnto blood. This was a greate feare, euen in
Feare in Christe. Christ: but yet it made hym not giue ouer, forseyng the sealyng of our electiō by his death. But the feare, whiche taketh mortall men, make
Feare in S. Peter. them cowardly oft tymes. Through it Peter did sweare, he was none
Feare in Dauid. of Christes cōpanie: & that he knewe hym not at all. Feare made Dauid to counterfette, and go like a madde manne, for to auoide Saule,
Athanasius feare, whiche persecuted hym. Feare made Athanasius, the Bishop of Alexandria: to hide hymself, sixe yeres in a Caue, from the crueltie of the Arrians. It causeth the Christians to flee, in the tyme of persecution:
Feare of the Christians. And sometyme the Christian through it, is forced to plaie the Idolater. As example. When the tyrant Diocletianus Themperour, in his
Fear maketh men offer to Idolles. cruell murderyng of the Christians: did commaunde euery one to bee slaine, that would not honour, and offer to his Idols. Marcellus the
Example of Marcellus. Bishop, as Eusebius affirmeth, in a greate feare, did Sacrifice to the

Deuelles.

Diuell: Lo here doe feare trie religion. Sometyme feare will crepe ſo far into the conſciẽce, that it letteth in diſpaire. As example of Judas whiche is a good preſident to all traitours: and many tyrauntes thorowe it, haue ſlaine them ſelues, feare often tymes, is verie tolerable. For there is no touche ſtone, can better declare, the diuerſitie of mettalles, then feare will bewraie the worthie, or vnworthie manhode of menne. As example. There was a luſtie blood, or a pleaſaunte braue young roiſter at *Athenes*, whoſe name was *Ariſtogiton*, as the Hiſtoriographer affirmeth: whiche commonly would talke and bragge, of what good ſeruice, that he could do to *Mars*. All his talke was of warre, how to deuiſe weapons of inuacion, to deſtroie the enemie: to train forthe men, to giue the vnſette, with all luſtie courage. And vpon a time, the *Athenians* prepared a mightie ſtrong armie, againſte their enemies, and emõg al others, thei had this *Ariſtogiton* in no ſmal price: ſuppoſyng him to be in deede, as he was in woorde. Callyng hym foorth to a charge, whiche when he harde, an acte to bee doen in deede: Oh God, how his hart was in his hoſe, for feare he trembled, and quaked, like an Aſpen leafe, as though he had begon, the fitte of a tercian ague. He could not tell what ſhift to make, or whether to go to hide hymſelf: but at lẽgth dame ſhame, wiſpered hym in the eare. And badde hym wrappe one of his legges with roulers and cloutes, as though he wer lame: ſo he did and with pale face, and ſtaffe in hande, he came haltyng and crepyng forthe, like a ſhepiſhe loute, lamentyng his caſe, that ſoche euill had chaunſed him. But his hart was with thẽ all ſaid he, yet durſt he not trauell, vntill his legge was whole: But when the people did ſee him daunſe ſo liuely, like a lubber in a nette, Lorde how thei laughed at his Carpette Squire to ſhorne. I praie God, the like feare be not founde, emong a greate nomber of our people, that can roiſte, crake, braule, ſweare, and bragge, in the tyme of peace: quarellyng with quiete people, and lifte vp lookes, frounyng like Tegers. And when the Quenes maieſtie ſhal haue nede, to withſtand thenemie, or ſuppreſſe the rebel: that then thei become not like vnto *Ariſtogiton*, with ſore legges, Agues, broken armes, tremblyng, lamentable lokes, as bolde as Geeſe, or Lions of Cotes wolde Heath. Sendyng their water to the Phiſicion, to cloke their knauerie, for lacke of manhode, or els with *Vnguentum aurum*, cã anoint the their Capitaines hande, to blotte theim out of their muſter booke, whiche is a good medicene. For feare in ſoche caſe, there is not the like receipte, in all Bucklersburie, I aſſure you: many mo thynges could I ſpeake of feare, but my matter is of Phiſicke. But this Cordiall ſhall ſuffice, for a coward.

Feare bryngeth deſperacion, example of Judas.

To proue a coward by example of a Greke which was a greate bragger.

A ſhifte for freſhe water ſouldiours.

Now followeth anger, whiche doe increaſe, inflame, and ſet their bodies vpon a fire, with a ſodain burnyng heate: Cleane contrarie to feare. For feare drawe the heate and blood inwardly, with feble pulſe but anger dooe caſte it to the outwarde partes, with ſwifte pulſe, as *Galen* affirmeth, *lib. ij. de tuenda ſanitate.* Counſailyng euery one, that will preſerue naturall healthe, thei muſte vſe ſoche exercciſe, as maie keepe

What the paſſiõ of anger is.

Gal. de. Sans tuen.

warmenes, temperatly, neither to moche cold, nor heate aboundyng. And although exercise, commonly bryngeth warmnesse, yet to the idle bodies, when thei haue no naturall heate, then their bodies are made warme, of an other thyng, as oile, bathyng in warme water, or goyng into the stoue. &c. But soche heates are artificiall, to moue the heate naturall, but thei are all without, and not moued of the principall in ward heate. But anger or perturbacion, is moued of naturall heate, it nedeth no meane to helpe it: as we fele by our selues in colde weather, let our enemie sodainly appere before vs, or if we heare our selues shamefully rebuked. We nede no fire, to kindle the flame of our cholour, forthwith we are in the house toppe, the holiest of vs all. For heate aboue nature, will quickly inclose the harte, and with swiftnes go further, sekyng vengeaunce. Unto this euill be Choloriche menne moste bent, whiche must vse often, to correcte Choler: or els to obserue an order, whiche a worthie Philosopher, taught a hastie Prince, that he should, before he did any thing, moued by quicke and sodain affection. First, saie ouer the Alphabet, or the nomber of letters: this Heathē rule, against anger or rashenes, will not hurt the Christians. It declareth great pride and anger, to be sodainly moued. As example. At euery light wind, weake trees will moue, and tremble with their braunches, from ground to the toppe of the same: whiche with great storme and wind, will skant moue the great strong tree. Prouidence and pacience, maketh men strong, and get the victorie of themselues: and able to withstande anger, whiche is a common passion of cruell beastes, tirauntes, and fooles. It should seme by *Domitius Nero*, that he was an angrie wretch, to murder his mother, to poyson his scholemaister and finally to sticke hymself. In his maners at the borde, he was sone inflamed with anger: that vpon a tyme, hearyng but the Frenche nacion named. Forthwith he brake twoo moste costly drinkyng vessels, of an incomperable value, thei wer so riche and beautifull: he cast doune al the maete frō the borde, fallyng out with all the discombentes, without any other cause (a verie temperate man, I assure you). When *Eccleinus* the tyraunte, in battaill had receiued a wounde, forthwith he caste his weapon awaie: and roared like a madde beaste, and in his cruell anger, rent his skin from his owne flesche, whiche, when his enemies espied, thei so laughed, that in a great rage and anger, he slue himself, (a verie meke persone). Oh what a victorie had he vpon his enemies, thus to handle hym self.

Of heate artificiall, and naurall.

Of cholorick heate.

A lesson against anger.

Examples of wrathe in Nero.

A wrathfull wretche in battaile.

Alexander the Greate, sittyng in a drunken banket, vnsemely for a Prince, beyng admonished reuerently, of a noble wise man called *Clitus* his owne nourisches soonne: to liue like a Prince in vertue, reioysyng therin more then in victorie. &c. But the ingratfull Prince at his banket, with his owne handes, strake him through the body, lettyng forth the spirites of life frō good *Clitus*, that would not flatter a prince. For an opē rebell is not so hurtful, as a secret flatterer to a prince, for thei are like Cancers, most hurtfull to thē. What anger had Cain against Abel

A wrathfull part of Alexander, in killing of Clitus.

and

and Herod, in killyng the hurtleſſe childzen, that neuer offended hym.

The Popes Lawe.

The Popes, whiche are ſo charitable (as you knowe to the liuyng Chriſtians) that thei will ſende them, in burnte Sacrifice to heauen: emong theim haue tozne one an other with violence, out of their graues, rending out of their pontificall apparell, cutting of their fingers And buriyng them emong the common harlottes, yea, drawen fozthe againe and hedded: a fitte Sepulture foz ſoche ſainctes. Rede *Planten* in the liues of Steuen the firſt, *Sergius* and *Formoſus*.

Hipponax the Poet made ſoche ſharpe verſes againſt a Painter, which cauſed hym to hange hymſelf in his rage. Saul killed hymſelf.

Babalam an excellent Painter, did ſo liuely ſet fozthe, the monſtruous Image of a defozmed Poete, called *Hypponax*, whereat the beholders had greate paſtime, and laughed. But in the meane tyme, the Poet wrote ſoche nippyng ſharpe tantyng verſes, againſt this Painter: that in a ſodaine rage, he ran into his houſe, and hanged hymſelf. And to conclude, Saul was in ſoche a rage, that he deſtroied the Sacred high Prieſte, and the Leuites, with the people in the citee of Nob: foz receiuyng of Dauid, the elected of God. And this ſhall ſuffice to warne you from the paſſion of anger, by theſe examples.

The cauſe of ſozowe and care, whiche bee mervailous plagus.

The differẽce betwene ſozowe & care.

Cleopatras death.

Then there is an other perturbacion of minde, called Sozowe oz care, whiche is the greateſte paſſion of the ſpirites: becauſe it is ſome folkes turment. Again in an other, it make ſhozte wozke. Foz care doe wound and ſmite the hart, with a depe ſtroke, & draweth it togither as a purſe: ſuffring nothing to be caried thether, to cõfozt theſame again. And ſo the generacion of the ſpirites are letted, and the vitall partes, by little and little, doe wither and waſte awaie, and in this poinct, ſozowe doe differ from feare: ſozowe receiue his miſchief at length, and feare at ones. But in colour pale, in pulſe feble, in countinaunce heuie in ſtomache weake, thei are like: but yet care is foz thinges paſt. As example. Some foz loue haue ſlain them ſelues, as *Cleopatra*, a Quene of Egipt: after ſhe had ſpent her pleaſaũt yeres in loue, mingled with luſt, when her huſbande. M. Anthonie was dead, ſhe fell into ſoche ſozowe and care, that in thend, ſhe cauſed her ſelf to be incloſed in a tombe, ſuffring two ſerpentes, to ſucke at her breaſtes, vntill ſhe had finiſhed her miſerable life with lamentacion, foz all her riches and pompes, could not heale her ſozowfull ſickenes: but death onely was her refuge, ſo greate was her care. But *Ioſephus* handle her death otherwaies.

Didos death

Into what lamentable caſe, fell Quene Dido of Carthage, which was the doughter of Belus the kyng of Tire, whiche carefully finiſhed her life in fire, foz the loſſe & loue of Eneas, as the Poet feinethe.

The ſtozie of Leãder, whi che died foz loue of Erus

Leander a wozthie young man, whiche was ſo rauiſhed, foz the loue of a faire maiden, called Erus, whiche dwelled in an Iſlande in the ſea Helle ſponte: and this Leander in a toune called Abidus, the ſea paſſyng betwene theim bothe, whiche water and ſalte ſtreame could not quenche his loue, that he bare vnto Erus, his affeccion was ſo greate that euery night he would ſwim ouer this flood, vnto his deare Erus vnto a place called Seſtos, where as ſhe dwelt, ſuppoſyng his pain to be heauenly pleaſure. He vſed this ſo longe, that in the ende Neptune

frouned, and commaunded Aeolus to raise vp storme and tempeste, a-
The death of Leander and Erus for loue. gainste Leander, in whiche he carefully finished his life. In the mor-
nyng Erus looked ouer the walles, beholdyng the dedde bodie, tossed
emong the rockes: therewith she was sodainly wounded, by sorowe
and care, and with a petifull crie, caste her self from an high Toure, in
to the sea, whereas she finished her life, for the loue of Leander.

A noble woman wept to death, for the death of her husbande. The wife vnto Duke Protesselaus, did continually weepe, for the
death of her husbād, vntill she died. Sochе loue of late in this realme,
haue been inclosed in the harte, of some worthie ladie, that for the ab-
sence of her liuyng housbande, haue ended her life with care, that
after the nomber of many Salte teares: Salte water was her laste
drinke, and death her refuge. This affeccion called Loue, bryngeth
more sorowe with it, then either prisonmente, pouertie, or sickнes: as
we maie read, and se by experience, into what seruitude and bondage,
Loue is a cō-querour. it bryngeth people. And dooeth degenerate many, in a maner out of
kinde, makyng them more effeminate then women: chaunging Mars
into Venus. It altereth complexions, maners, and condicions, and
maketh of free men, slaues, of wise men, fooles, of riche men beggers:
it bryngeth many sicknesses, yea, incurable, through longe sorowe
and care. Sometyme it dooeth depriue the wittes, and sences reasona-
Loue maketh beastly folcs. ble, and maketh men more madder then dogges: crueller then Wolfes,
shamlesse as Apes, rentyng their clothes, wakyng in their beddes, fa-
styng at their bordes, as wise as Geese, yea, and finally. What a great
nomber dooe kill them selues, by stranglyng, stickyng, and drounyng:
when thei can not obtaine their purpose, and incurable sute. Thus
thei be rewarded, that falleth into sochе dolour and care, in this foo-
lishe affeccion of minde, called Loue. And if thei might obtaine their
The fruites of Loue, purpose, in their foolishe fishyng in the flood of fantasie: what should
thei then get, perhaps nothing, but a serpent, whiche would alwaies
styng theim, or els a weate Ele by the taile, whiche would quickly de-
ceiue theim.

There is an other affeccion of the minde, verie perilous, daunge-
rous, and incurable, whiche is cosin germain vnto frensie, whiche is
Jelousie is cosē germain to Frensie, marke the frutes therof called Jelousie: or a gredie foolishe affeccion of the minde, neuer quie-
ted, but euer tourmentyng it self, burnyng in a continuall fire. This
inwarde spirituall vengeaunce, dooeth make domesticalle debate, be-
twene man and wife: and tourne their house of libertie, into a mise-
rable prisone. Double bondage to eche other, with quarelyng in pre-
sence, mistrustyng in absence: fearing them of their owne house, doub-
tyng the straunger, yea, and men often tymes, mistrustyng their own
childzen, not to be of their owne generacion, when thei haue no argu
mente to the contrary, but deuilishe gelousie. Jelousie often tymes
breaketh chastitie, emongest them that doe professe Godly Matrimo-
The helle of Jelousie. nie: and causeth the one parte to desire libertie, to be out of the fire, of
that louing gelous Purgatorie. For some there be that doe saie, there
is no more tormente in helle, emong the infernall Furies, then there

is

is here in this worlde, emongeſte Jelous women, whiche neuer had good opinion of their houſbandes: and ſome men alſo of their wiues, although thei wer locked vp in a cloſſet, thei hauyng the keie, and ſealyng the dooze, yet thei thinke thei are begiled. Yea, ſome be ſo friendly, that thei be Jelous of other mennes wiues: and ſome women folowyng that example, doe the like to other womens huſbandes. Here is marueilous kindeneſſe, thus to crucifie them ſelues, in the fire of follie: but the effect thereof, worketh miſchief to them ſelues, and others. As it is written of one Phanus, whiche loued his wife with ſoch Jelouſie, that he would neuer ſuffer her, to go out of dooꝛes: he alſo prouided, that none came in at his gates, or dooꝛes, but a great noies was made through crackyng and tinglyng of belles, whiche hanged at thē at whiche ſounde with all ſpede, he would run to ſee who came in. He ſo longe vſed this order of watchyng at the gate, that in the meane tyme, his deuoute wife, gaue hym a Barnardes blowe, lettyng in her companion, when it was darcke, by a broken place in the roffe of the houſe. Whiche, when it was perceiued, by the next neighbours: Loꝛde how thei commended Phanus, foꝛ ſo diligente and wittie kepyng of his gates. Here you doe ſee, that Jelouſie bryngeth adulterie, yea, and ſometyme it cauſeth murder: as Helena after the death of Menelaus, fledde foꝛ ſuccour vnto Poliſo, wife to Clipolemus the kyng of Rhoedes, ſoonne vnto Hercules, whiche burnt with ſoche Jelouſie towardes her huſbande, that ſhe commaunded her, to be hanged vpon a tree.

What ſpirite Jelouſie is.

How a Jelouſe foole begiled himſelf.

Jelouſie cauſeth adultrie.

Pꝛocris, daiely burnyng with Jelouſie of her huſbande Cephalus, whiche was taken in loue, with an other woman, did daiely purſue him, from place to place, thꝛough fieldes and wooddes. &c. And vpon a tyme, when Cephalus went fooꝛthe, with his darte in his hande, into the foꝛeſt, to ſeke his pꝛaie: his Jelous wife purſued hym, and cloſely ſhꝛouded her ſelf in couerte, emong the Bꝛackes, to beholde what her huſbande did. But as ſhe moued her ſelf, the couert did ſhake, wherein ſhe was hidden: her houſbande perceiuyng that, ſuppoſyng that ſhe had been a wilde beaſte, fooꝛthwith caſte his darte, and vnwares ſlue his Jelous wife. Well ridde of an euill ſoꝛe: O how craftily ſhe did begile hym.

Pꝛocris did ſeke her dwn death thꝛough Jelouſie.

O what Jelouſie was betwene Antiopa, and Lycus her huſband, the king of Egipt: and what a cruel murder came therof, I nede not to fetche no moꝛe examples from old, of the foꝛgotten woꝛlde, ſ time paſt Foꝛ this euill is to common, as we doe ſee by daiely experience: and a marueilous plague, bothe pꝛiuate and publike, theffectes therof is nothing but miſerable, veracion, dolour, care, agonie, and diſpaire. And this is to cōclude, there is no remedie, but pacience perforce: foꝛ the old pꝛouerbe is, that Hereſie, Frālie, and Jelouſie, be ſo bred by the bone, that thei will neuer out of the fleſhe, therefoꝛe vſe no Phiſiche foꝛ it.

The Jelouſi of Antiopa.

There is alſo an other euill, ioyned to condicions of wicked menne, whiche is none of the paſſions of the minde: noꝛ yet an infirmitie of nature, but rather to be nombred emong the ſynnes moꝛtalle, whiche

Ingratitude or vnkindnes called churliſhenes.

is an euill moſte intollerable, and moſte odious of all vnto good nature: which is called Ingratitude, churliſhnes, or vnkindnes. I count it not onely ingratitude, to be vnthankfull to theim, of whō we haue receiued benefites, but alſo to do harme to them, by whom we be preferred. As example. There was no greater dignitie, next vnto Chriſt, then to bee one of his Apoſtelles, as Judas was. Alſo none could bee more truſted then he, whiche kept the purſe as he did. Chriſt gaue him power to doe miracles, equally with the twelue. He ſuffred hym to ſit at his borde, and fedde with hym in his owne diſhe: there could bee no greater kindneſſe then this, a mortall manne, to ſit with Gods onelie ſoonne. But this villaine, vngraciouſly and ingratefully, reſpectyng none of theſe benefites: but like a traiterous chorle, ſought his maiſters blood, betraiyng him to the ſhamfull death of the croſſe. This ingratitude of Judas, is a goodly preſident, vnto all traitours againſte Princes: by whom thei haue receiued benefites, and many ſeruauntes, whiche haue been brought vp, from raſcalle and beggers ſtates, through their maiſters, haue been preferred into the calling of eſtimacion, wealth, and worſhip. Whiche afterwarde haue ſucked the blood of them, whiche gaue them firſt their ſucke, and nouriſhment in their aduerſitie. O what a monſter, and a diſformed infernall Serpente is this ingratitude, it is the mother of treaſon bredde in hell: enemie to liberalitie and gentelneſſe, and is of the right line of wrathe and enuie, ſprong of a deueliſhe petigree, worſe then wilde beaſtes. Whiche, when thei are made tame, and receiue any benefite of their kepers, thei will not rent and teare theim: but phaune vpon theim, waggyng their tailes, and run about and leape for ioy. As by example, we maie ſee of Horſes, Dogges, Beares and Apes, whiche will reioyce in the ſight of their maiſters: and many tymes, put their life in venture for theim. Although I might bryng foorthe, many notable examples to proue this, it neede not, it is ſo manifeſt: The ſcriptures of God crieth out againſt it, the Lawe of nature doeth vtterly reiect it. There is no man worthie to be called a gentleman, although he can auaunce him ſelf of a petigree infinite, and boaſte neuer ſo moche of his birthe, and is a gentelman borne in deede. If he bee infected with ingratitude, he is degenerated from his right kinde: and is become a counterfeit gentleman, and a naturall churle, of the right line of Naball the carle, whiche abuſed the gentleneſſe of Dauid, whoſe wrath was quenched through the beautie, lamentacion, and liberalitie of Abigael his wife. Who can forget, or remember without teares, the traiterous ingratitude of Theſeus, the ſonne of Ageus the kyng of Athenes, which was a luſtie, beautifull, and valiaunt knight: wantyng no gifte nor grace, that nature might doe vnto hym. He excelled all men in his daies, in manly actes, ſauyng Hercules: he ſlue a terrible cruell Bull in Attica in his young yeres. And when he was .xxiiii. yeres olde, by lot and deſtinie, of the people of Athenes, he was appoincted and condempned, to be caſte vnto a horrible monſter, in the Labyrinthe of Crete: whiche

Luke. xxii. Math. xxvi. The treaſon of Judas, that moſte ingratefull villain, his exāple to all churles.

Gratitude of dumb beaſtes

Bothe God and Nature doe abhor ingratfulneſſe.

To knowe a very gentlemanne.

The ſhamful ingratitude of Theſeus, the ſoonne of Ageus kyng of Athenes.

monſter

monſter had deuoured many thouſandes before, his foode was onelie the fleſhe of mankinde, he cried and roared out for his praie. This giltleſſe knight, was incloſed in a dungeon harde by, voide of all comfort, bewailyng his fatall deſtinie: thus to be cut of, in his youthfull daies beyng a kynges ſoonne. Now voide of all frendſhip, helpleſſe, hauyng no ſuccour, cryng out againſte the Goddes: Curſyng the daie of his birthe, that he receiuyng his life, within the bodie of his mother, beyng a noble Quéne. Should eſtſones now bee buried, within the infernall bowelles, of this horrible monſter: voide of all mercie, dedly to beholde, with venemous teeth, and flamyng iyen, pouryng forth poiſon at his mouthe, with moſte noiſome aire and ſtincke, in his infernall kenell. Thus death approched nere vnto Theſeus, whiche greued hym nothyng ſo moche: as to remember the pleaſaunt life, whiche he ſomtime had, accõpanyng the amorous ladies, whiche wer full of al courtly curtaſie. And the worthy knightes, emong whõ he alwaies achiued euer the victorie: yea, his Muſick was turned into mournyng, and his libertie that ſomtime he had, in the ſwete woodes and feldes. Is now chaunged into a little darck dungeon, for there is no greater aduerſitie, then in miſerie, to remember proſperitie. But lady fortune ſmiled vpon Theſeus, & opened the eare of kyng *Minus* doughter, called the ladie Ariadne, and her ſiſter Phedra: which ſo pitied Theſeus, that with all ſpede, priuilie ſent for the Porter of the dungeon, not far diſtaunt from the Labyrinthe, whom with faire wordes, thei intreated to open the priſon dooze, and ſo entred in, beholding this lamentable knight: whiche moſte humbly kneled doun vnto Ariadne, cõmendyng himſelf, to be her graces bonde & thrall, during his life. To this ende ỹ if it would pleaſe her honor, to inuẽt ſome ſpedie waie, to deliuer him from this dedly monſter. Ariadne then caſt her pitifull iyes, vpon this lamentable Theſeus, beyng ſecretly wounded, with the worthines of his perſon, pitiyng his miſerable eſtate, ſaiyng: it was more fitter that ſhe ſhould ſerue him as a wife, then he hers as a thrall being a kinges ſonne. And thei concluded of the enterpriſe, how to kill the Monſter: & afterward, ſhe, her ſuſter, and the Porter, al to be imbarked in a barge for Theſeus ſake, to flie her fathers lande, for feare of death. With all ſpede ſhe prepared balles of ware and heere, that Theſeus might caſte into the mõſters mouth, to kepe him occupied, vntil with ſharpe weapon Theſeus, might kil his grieſly courſe, or bring his monſtrous carkes to the groũd, whiche came to paſſe withall ſpede accordingly, with in the ſecret caue, or Labyrinth: frõ whens Theſeus came, by ỹ giding of a Clue of threde deliuered hym, by the hande of the Ladie Ariadne, whiche came ſecretly forthe frõ the caue, and theſe. iiii. with all ſpede paſſed awaie in the night tyme, to a countrey called Enupie, whereas thei wer richely embarked, hauyng winde and weather toward their iourney, vntill at lengthy thei came vnto an Ilande, in the middeſte of the raging ſeas, whereas no man did inhabite, but wilde beaſtes onely. There he arriued with his wife and ſuſter, the Porter, and Mari-

The Monſter of the Labyrinthe.

The greate greife and lamentacion of Theſeus whẽ he was in priſon.

The noble pitifull Lady Ariadne, did comforte the miſerable Theſeus and ſet hym at liberte.

Ariadne flee awaie for Theſeus ſake forſakyng her fathers lande.

ners, whiche after their longe trauell vpon the sea: were sodainly begiled with swete slepes vpon the land. After the whiche awaked Theseus, and secretly commaunded his Mariners, to waie their Anckers and spred their sailes, without the sound of whistell, or other noise for feare of waking Ariadne, whom he lefte slepyng soundly, emong the swete flowers, which a little before he had embraced, with folding armes. And secretly taking Phedra by the hand, traitorously he toke his leaue with silence, aborde thei wente, and awaie thei sailed. At length Ariadne awaked, puttyng her hande a side, felyng the couche all cold, where Theseus laie: vp she starte with a trembling harte, lamentable looke, and dedly crie, running to the rockes of the sea. When the shippe was almoste out of sight, she did holde vp her handes to the heauens, and cried out, bewailyng her miserable estate, thus to bee lefte alone, without any cause, forsakyng her owne fathers lande, for the loue of Theseus, whiche had forsaken her for her suster. Then called she to remembraunce, how he was by her deliuered, from a Monstrous beast: and he had left her, in a solitarie Ilande, imprisoned within the Sea, to liue emong the wilde beastes, moste ingratefully forsakyng her. Then Ariadne rente from her, her womanly apparell, making a wesse thereof vpon the ende of a pole, standyng vpon the toppe of a Roche, cryng out: Returne, returne, Theseus again, my deare Theseus, take pitie vpon me, whiche moste loueth thee. And when she was paste all hope, she kneled doune, and did kisse his foote steppes: cursing her slepe The craftie treasō of false Theseus.

kyng her doune in the bedde, where Theseus laie, bewailyng her false destinie. That he should preferre the beautie of her suster, before her vertues: and finally, forgettyng her benefites. This lamentable storie she did write, in barkes of trees: but some doe affirme, her tongue was cutte foorthe, and how she wrought her miserie in a clothe, and thus finished her wofull life. The death of Ariadne.

Ouid doeth tell this lamentable storie at large, describyng the vise of Ingratitude, whiche emongest all other euils, is moste intollerable and the greatest grief to them, that be of good natures. And nothyng soner doeth wound the hart, as whē the child shal shewe Ingratitude to the father: the wife to her husband, the friend tourne to an enemie. These be soche griefes, that it passeth my poore pen to describe: what paines it bringeth to the harte, of a gentle mynded man. Thus doe I ende of Ingratitude, or churlisheneſſe, whiche haue ended many. Ingratitude haue killed many a man.

There is a passion of the minde, called a sodaine Ioye, whiche is of soche force, that the harte casteth from her, the vitall blood: that often tymes it cometh to passe, that for lacke of stregth, and liuely power in the hart, that the bodie is killed, before the harte doe call backe again the warme Spirites, or blood of life, as wee maie reade by example. Of sodain ioy

There was a noble matrone of Rome, whiche, when a false messenger tolde her, that her sonne was slain in battell: she paste the tyme of mourning, according vnto nature. But vpon a daie, her sonne yet beyng a liue, came vnto her, whose presence moued her spirites, to soche Example of sodain ioye.

sodain

ſodain Joie, that in his armes ſhe fell doune ded, and neuer reuiued again. *Valerius Maximus Capite de morte non vulgo*, ſaith of a noble conſull of the Romaines, called *M. Iuuentius Thalna*, as he was in a Temple doyng worſhip, and offring to his goddes, in the Ile called *Corſica*: letters were ſent him from the whole Senate, whiche brake vp and reade theim. And was ſmitten with ſoche ſodain ioye, paſſyng all meaſure: that or he had finiſhed the readyng, he fell doune dedde, in the preſence of all the people, before the Sacrifice in the Temple.

Iuuentius the Conſull died ſodainlie for ioye.

Who can forget the noble olde learned *Diagoras Rhodius*, when in his preſence, his three valiaunt ſoonnes, preuailed in the victorie of worthie knighthode, aboue al other men. And were crouned with the garlandes of honour, with the praiſe of all the multitude, at the hille *Olympus*: Theſe noble young men came, and caſte their crounes with flowers vpon their fathers hedde: whiche for ſodaine ioye, gaue vp the ſoule, and died in their armes. This was a ſwete pleaſaunt death, of noble Diagoras. Reade this ſtorie, *Cicero lib.i, Queſti Tuſcul*, whiche ſaieth, Diagoras had but twoo ſonnes. But *A. Gellius* ſaieth he had three ſonnes.

Diagoras Rhodius did expire ỹ breth of life, for ſodain ioye.

A pleaſaunt death.

Some doe dye with extreme laughyng, as did the Poete Philemon ſaieth (*Valerius Maximus*) when he ſatte at Dinner, an Aſſe came ſtalkyng to the table: and with his ſwete face, ſtretched foorthe his necke, waggyng his eares. The Poete beholdyng his aunciente countenaunce, and his ſadde comelie grace: began to ſmile at this loutiſhe beaſte, or fooliſhe Aſſe. But when the Aſſe, licked a figge from the table, he did eate it ſo manerly, writhyng, and mouyng with his lippes: where at the Poete ſo conceited, was ſmitten into an inceſſable laughyng, vntill death did ende his paſtyme. Againe there bee, whiche are ſmitten with ſoche inwarde ioye, that thei haue ſodainly died for ioye. When thei haue doen a miſchief, in bloodſheding, vengeaunce, or cruell murder, as many Tirauntes haue. Example of the Tirauntes *Sophocles*, and *Dioniſius*, as affirmeth *Plinius ſecundis lib vij. cap. liij.* In which chapiter, you maie reade of many ſodain deathes, moſte fearfull to be heard. Thus many for gladnes, of the deſtrucciõ of their enemie, haue quickly died: a iuſte reward, to ridde the worlde of Tyrauntes, whiche haue died in ſo helliſhe, an enuious infernall zeale, reioyſyng in takyng vengeaunce.

Phyſlemon the Poet died laughyng at an Aſſe.

Some do reioiſe ſo moche in vengaunce that thei haue died for gladneſſe.

Also there is an other paſſion, verie fearfull to mankinde. As when luſtie wealthie people haue ſpente, ſpoiled, and prodigally conſumed their gooddes: then loke thei behinde them, and call to remembraunce their pleaſaunt daies, their honor, riches, and greate poſſeſſions. And when their olde friendes, forſake theim, when wealthe doe flie theim: and miſerie imbrace theim, then eftſones for lacke of magnanimitie, deſpaire dooe imbrace theim. As by example. It did to *M. Otho*, a noble young man, whiche prodigallie conſumed, emong the luſtie gentlemen and Ladies of the Romaines, an infinite ſubſtaunce: and when he had run beyonde his race, he thought there was no waie, to be his relief, but to kille his maiſter the Emperour Galba, and through his riches, to paie his debtes. But when he miſſed his purpoſe of riches,

Some doe kill them ſelues whẽ thei haue ſpoyled their goodde, and fallẽ into debte: or elſ becomme murderers and traitours.

although

although he was Emperour. He became like vnto a noble Shippe, whose Mariners had caste out all the ballis, ouerwhelmed the barke of their sauegard, emong the fearfull streames, and rough rockes: In soche case was Otho, to redeme honour and libertie, sought to kille his Maister Galba the Emperour, whiche he so died, and was Emperour for fewe daies. But to conclude, in fine for lacke of wealthe, to furnishe his pompe and grace, to guyde hymself in meane: with sharpe Dagger, he pearsed his carefull harte, and lette foorthe the spirites of life. Looke further of *Sueton* in his life. This manne lacked the worthie magnanimitie, of some worthie kynges: that when thei were expulsed, and banished from their landes, and honours. As *Dionisius* the tyraunte was, beyng a kyng, whiche for his greate crueltie, and shedyng of the giltles blood, was deposed from his croune and honour: and banished like a vagabonde, from his landes and people. What, did he crie out? wepe, or dispaire like a beast, and hãge himself? No forsoth, not at all. What then? Mary with a lustie manly courage he defied the spight of Furtune: and forthe he went to Athens, where as he became a poore schoole maister, teachyng young children, goodly letters, bothe in the Greke an Latine, and liued quietly. Read Tully letters, bothe in the Greke an Latine, and liued quietly. Read Tully of hym. Suadocopus the kyng of Bohem, when his lande and cities were subdued, through Arnophus the Emperour: he killed not hymself, but did chaunge his princely apparell. and put on the habete of an Hermite, and accompanied with twoo solitarie men. Went into a wildernesse, whereas he continued still, vntill his death: quietly serueyng God, imbrasyng the crosse of pouertie, as a pleasure, to bee ridde from a wicked worlde.

The death of Otho for care

The wisedō of Dionise the tiraunt in aduersitie.

The kyng of Bohem what he did in the tyme of pouertie.

Valerius, of whom Eutropius writeth, being a noble Emperour, makyng warre against Mesopotamia: he was ouercome by Sopores the kyng of Perse, and euery tyme the said Sopores, did take his horse Valerius did lie doune prostrate, and was his foote stoole, all his life: yet would he not kill hymself for care. As many miserable men haue dooen, when thei haue spent their tyme, moste prodigally consumyng their landes, treasure and richesse: with dishonour in abhominacion, wastyng their wealthe vainglorioussly, foolishely, and moste beastly, emongeste a greate nomber of Parasites, Baudes, Curtisaines, and knaues, and common hores. In fine, whē thei haue gotten the hatred of good people, which moste do abhorre wickednes, then thei run vnto their owne conscience, whiche moste doeth feare them. Then for lacke of grace and magnanimitie, thei flie into the dungion of desperacion: ledde thether, through feare and shame, not foreseyng their presente paine, and endlesse tormentes in the life to come. Forthwith in a mase thei drowne, hange, sticke, poisone, burne, and breake their owne neckes, as did Nero the Emperour: whiche slue hymself, with his owne knife, when he was. xxxii. yere old. Reade *Pontanus de stellis lib. xxxv.* & Eutropius of his death.

Valerius the Emperours miserie, to Sopar the Persian king

The ende of men in desperacion.

Did not *Sardanapalus*, the last Emperor of the *Assirians*, which was more effeminate

The ende of Sardanapalus.

effeminate,then a woman,and moze Lecherous,then a beaſt,with al his pompe,willingly burne hymſelf in fire. Of his death read *Sabellicus.* *Deocleſian*,the perſecutour of Chriſtes churche,did poiſon himſelf. Judas the traitour hanged hymſelf. Brutus,whiche was one of theim,that gaue Ceſar the.xxiiii.dedly woundes,whereof he died in the Senate. when as he was ſlain by treaſon: In the ende the ſaied Brutus killed hymſelf in deſpaire, with his owne ſweard,and his wife Porcue hearyng therof,ſtrangled her ſelf with eatyng of coales. Reade thereof in *Plutarcus.* Some do kill them ſelues for ſhame,as *Lucretius* did,whiche was violated by *Tarquine* the proude, the laſte king of the Romaines. Other ſome,rather then thei would make their bodies vnchaſt,& begile their huſbãdes: haue ſlain thẽ ſelues,as did *Saphronia*,a noble womã of Rome, to be rid from the temptacion,of *Decius* a Prince of the Romaines. But fewe women now a daies, will take the matter ſo vnkindly, or putte them ſelues in ſoche daunger, I warrant you. Of this woman reade in *Euſebius.* Other many haue had ſoche torment of conſcience, or els the weakenes of the ſpirites, haue drouned them ſelues: as did Sergeant Hailes of Kent, whiche was a well learned gentleman, in the Lawes of this realme. And finally, was ouerthrowen in the battaile of Antichriſt. Many examples of Deſperacion, I could bryng in, of the moſte fearfull deathes of men and women: aſwell in this our age, as frõ old But theſe ſhall ſuffice for our exãples, what euilles doe come, through theſe paſſions of the minde, and perturbacions of the ſpirites, whiche bringeth men to deſpaire, & then to death, and finally to dampnacion.

Deocleſian ſlue hymſelf.

The death of Judas.

The death of Brutus.

Lucretius.

Saphronia.

For thei whiche kille thẽ ſelues, doe loſe their hope in God, becauſe that thei ſynne, againſt their owne ſoules, and dye in murder: for it is writtẽ. Thou ſhalt not kill. And God doeth abhorre the blood thurſtie and no man ought for to dye, but by the iudgement of the lawe of Nature: that is, when he can no longer liue. Beyng preuented by ſickneſs, age, or els valiantly to dye, in the defence of his countrey: the gates of heauen be not ſhut againſt ſoche, no nor againſt them, whiche be hanged, and ſuffer condempnacion for their offences, by the lawes of men if thei doe die in the Chriſten faith, and not like to deſperate ruffians. But who ſo killeth hymſelf, there is no hope left, but the gates of hell ſhall receiue him: becauſe he lacketh faithe, in the tyme of trouble, and pacience in aduerſitie. As Saul did, whiche ſlue hymſelf. But Ezekias, when he heard tell he ſhould dye, and the daie of death appointed hym: he deſpaired not, but humbly made his praiers vnto GOD, whiche prolonged his daies. And ſeyng that God hath putte the ſoule within the bodie, of reaſon it is he, that muſt let it forthe againe. For what ſeruaunte is he, that dare take foorthe his maiſters treaſures, from his cheſte: without thei haue his keye, or other his lawfull warraunte. What ſouldiour dare be ſo bolde, to goe out of raie, before the capitain commaunde him. And who dare kill hymſelf, before it pleaſe almightie God to take hym: none but thei, whiche will refuſe to dye honeſtly which in their liues, haue neither been faithful, nor fruitfull

To die in deſperacion, is to renounce ſalnacion.

Sergeant Hailes of Kent.

Example of Saul, which died in deſperacion.

Example againſte deſperacion.

pacinet,

paciente, nor pitifull. Or hath been subiect, to any singuler heauenly vertue. Iob in all his troubles, when his goodes and cattell were destroied: and his owne naturall childzen slaine, his bodie sore deformed yea, and for agonie, did curse the daie of his natiuitie. And finally, his greatest plague was, the ingratitude and malice of his owne wife, whiche moste wickedly gaue hym counsaill to curse GOD, despaire, and die: For all this he killed not hymselfe, but pacientlye reserued his plagues, saiyng: The Lorde hath giuen me, and he hath taken awaie, his will bee doen. And in the ende, you maie reade, what consolacion he receiued at the handes of almightie God: and vnto this marke, let all Christian menne flie. Like as in Adam we be all dedde, so in Christ we dooe all liue. Furdermore, we haue no plagues that fall vpon vs, what trouble so euer it be, either of the bodie, or the soule: but Adame was the cause, whose childzen we be, whose plagues we suffer. As misserie of mynde, bondage, sickenesse, pouertie. &c. Euen so on the other side, there is no consolacion for quietnesse of minde, pacience, ioye, or long sufferyng, or any other giftes of nature, or grace. And finally, life euerlastyng, but all doe spring through Christe: whiche is the beginnyng, the ende, and the reward of all good thynges. And for as moche as we be all inbraced with miseries, and infinite afflictions, and daily cares mouing vs, to be wearie of this worlde: And that we haue no dwellyng place of continuaunce, here in yearth. Let vs humbly obeie the commaundementes of God, whiche is for our owne profites, that is to saie: to hope, trust, and looke for helpe at his hande, as the womã of Canane did. Whiche came to Christe, in the tyme of her trouble, hopyng in hym: neither killyng her selfe, neither her doughter. The fruites of her faithe and hope, was quietnesse of conscience, and health of bodie. And why so? Because she came to Christ, in the time of her trouble, not onely by her, but by al the holy scriptures: we be taught to go to Christ, in the tyme of trouble. For there is a promise made, call vpõ me in the daie of trouble, and I will heare thee, help, and deliuer thee. Also there is an other promise of God, saiyng: If we dye with Christ, we shall liue with hym. If we bee paciente, we shall also raigne with hym for euer: now this we see to dye with Christ, is not to dispaire, or to be more vnpacient then wilde beastes, whiche in moste of their rages, will not kill them selues. Now to conclude, for all infirmities of the bodie, let vs seke the comfort of Gods meanes, whiche is the Physicion, and for the griefes of minde: imbrace the heauenly Physicke, contained in Gods woorde, whiche is the principall regimente. And furder, for a meane betwene theim bothe, that eche of vs doe walke in soche callyng in this life: that wee maie bee necessarie members, one vnto an other, in the common wealthe, to profite eche other, and hurt no bodie. To trauell for the fruites of the yearth, or any other riches, gotten by honeste policie, and after to spende theim accordyngly. By prouidyng for our selues, against the tyme of aduersitie: To obeie rulers, and pitie the poore, to doe as we would be doen vnto. To despise

The pacience of Iob. Cha. i. ii. iii.

And his wines wickednesse.

i. Cor. xv.

Adam began our plagues.

Christ giueth all comfort.

Who muste help vs in the tyme of trouble.

The beste regiment of life.

a wicked life, and feare no kinde of trouble, that it ſhall pleaſe God to laie vpon vs: that is the ſomme of Chriſten religion, of a honeſte life, and of a happie ende.

Sickenes.

THeſe perturbacions of the minde, are wounderous fearfull, God deliuer vs all, from ſoche infernall plagues from hence forthe. Now I thanke you, that you haue ſhewed me them, euen as I haue felt thē. Furder by good examples, you haue well perſwaded me: and finally, with good conſolacion, you haue healed my woundes of carefull miſerie. But when all our Phiſicall remedies will not helpe, good maiſter Healthy: I praie you, ſeyng that death is the ende of our mortalle raſe, and finiſher of life. Teache me the ſignes and tokens, of that moſte monſtrous fearfull death, and how I might knowe theim. Whereby I might not vainly truſte in this life: whiche is but lent for a tyme.

Health.

AFter the daie, followeth the night, and after life, approcheth moſte fearfull death: the ende of all thynges, and theſe haue their tokens & ſignes before theim. As when the daie paſſeth awaie, it is manifeſt to euery creature: the Sonne withdraweth his excellente light, drawyng home his beames from vs. Hidyng hymſelf, or through his ſwifte courſe in his circle. The darke vnmoueable yearth doe take from our eyes, the benefites of his brightneſſe: and eſtelones it is called no more daie, but night, and the time of ſilence or darkenes. Euen ſo, when the ſpirites of life, haue worne their veſſelles, or inſtrumentes: or when the groſſe humour of Melancholi, or yearthly complexiō, with extreme colde. Haue conuinced, quenched, and with force haue ouercome the warme moiſtenes, and vitall liuely welle ſpryng of the blood, the fountaine of life. Then the bodie and ſoule, ware wearie of eche other, or whē thei faule to deuiſiō, or begin to be at debate, within them ſelues, then thei neuer ceaſe, vntill thei do come to vtter deſolucion. For thynges with theim ſelues, beyng at debate, ſhall quicklie be deſolued, whether it be a publike wealth, or a priuate bodie. And al for the waute of vnitie. As example. When there is good agremente, that is perfite temperamente, in the fower complexions: then the bodie, ſtandeth in good caſe. But when one humor doe greatly abounde his thre felowes, gettyng the victorie, then for lacke of vnitie, or agrement emong them ſelues: the whole bodie is in daunger to giue place to one, and yelde to death. As example. If choler get the preheminēce, then he will putte his three fellowes to the walles: he bryngeth in againſt hymſelf, and them alſo. Jaunders, Tercians, redde Lepre, Frēſie, hedache, Pleuriſie. &c. When flegme getteth the rule, then Dropſie with a ſwelled bealie face and legges. &c. Doe giue the onſette againſt nature. Euen ſo in the colde Melancholi, Conſumpcion, quar-

The cauſe of the night.

What miſchief doe chaunce to the whole bodie, for wāt of vnitie.

ten. &c. when it beareth the rule. All these haue their proper tokens and signes, goyng before them: and their effectes are death, when thei doe extremely rule, vnlesse thei through the wisedome of the learned, be helped. But if thei doe meanly abounde, it is not moche a misse: as if choler doe somwhat excede in drinesse and heate, then the coldnesse and moister of Flegme, will pacifie her, & bryng her againe to her good estate. If Melancholi, through coldnesse and drinesse, dooe harme the bloode with his warmnesse and moistnesse: will reduce and call her backe from killyng the bodie, and thus one neighbour, will naturally helpe an other. And when thei will not accorde, or gree in vnitie, then purgacions. &c. are prepered to helpe the weaker: and expulse the vsurper, within the common wealthe of the bodie, whiche is the mansion of the soule, or spirites of life, after the Philosopher. And as for the moste principall humour, or blood in Sanguine persones, when it beginneth to corrupt, or the bodie at poinct of daunger: these signes will come together.

when the cõplexiõs dooe wante vnitie then the body can not longe cõtinue a liue

Signes of sicknesse of blood.

Slownesse.
Idlenesse
Dulnesse.
Yaunyng or gapyng.
Stretchyng forthe the armes and legges.
No delight or pleasure.
Swete spattle mingled with bitternesse.
Moche heauie slepe, with dreames of redde colour, or bearyng burdens greate and heui.
Perturbacion of the sences.
Redde grosse vrine stinkyng.
Little appetite or none to meate.
Redde face with moche sweate.
Of these signes cometh stinking Feuers, Pestilence, Squinaunce, bloodie flixe. &c.

Signes of the sickenes of choler.

Yellowe colour in the skin.
Bitternesse in the mouthe.
Prickyng in the mouthe, of the stomacke.
Heate aboue nature.
Lothsomnesse to meate.
Lamentacion, or greate grief of mynde.
Drinesse, couetyng drinkes of sondrie kindes.
Vomettes of yellowe and grene.
Small or no slepe, but fearfull fierie dreames of strief. &c.
Yellowe vrine little residẽce, & moche yelowe fome.
Of these signes cometh Jaundes, Tercians, Pleuricies, madnes, Collickes. &c.

Pale

The ſignes of ſickeneſſes of Melancholi.

Pale colour in the face.
Sowerneſſe in the mouthe.
Belchyng of winde.
Little ſlepe, yet horrible and infernall dreames
Mochy thought, penſifneſſe and care.
A deſperate minde.
More leaner then before, in the bodie.
Straightneſſe in the ſtomacke.
Eluiſhneſſe of countenaunce, & taunting in wordes
Coldneſſe, ſtartyng, and fearfull.
White thin vrine.
Of theſe cometh Quarten, Morphewe, Lepri, Cancer, madneſſe, hardneſſe of the Splene. &c.

The ſignes of the ſickeneſſe of Flegme.

Sluggiſhnes, and dulneſſe of memorie.
Forgetfulneſſe.
Mochy ſpittyng.
Mochy ſlepe.
Paines in the hedde, ſpecially in the hinder parte.
Swellyng in the face and chekes.
Euill digeſtion.
White dropſie like in colour.
Pacience with doltiſhnes, lacking liuely quicknes.
Dreming of going naked, drouning, or of ſnowe. &c
Of theſe cometh Quotidians, Dropſies, Palſie, falling ſickeneſſe. &c.

And to helpe all theſe, there are ſinguler good medicenes: bothe in the Simples, and chiefly in the compoundes. But yet brother Sickeneſſe, note what *Hyppocrates*, the welle and chief Tree, from whence Phiſicke firſt did ſpring, whiche is a generall texte. Upon whoſe wordes *C. Galen.* &c. doe coment, and write at large, thre great workes. He wrote one ſmall worke called the *Aphoriſmes*, wherein is greate knowlege. But to our purpoſe. For this place of ſignes dedly, marke what he ſaieth in ſome of thoſe rules.

Whoſoeuer beyng an healthfull bodie, is ſodain pained, and quickly after, haue loſte his voice, and ſmarteth with all: he ſhall dye within ſeuen daies, next followyng after. It is not onely through the inflamacion of the ſpirites: but alſo the vniuerſall matter, drawen into the braine, from the ſtomake. &c. *Quicunque ſani dolore capitis repẽte. &c Apho. Hyppo.*

If one be a maſed, and fall into idle talke: of the pricke into the hed, it is dedly. *Ex capitis icetu. &c. Aphori. vi.*

A conuulcion, ſhrinkyng, or crampe in the ſenewes, after a purgacion, is verie perilous, or dedly. *Conuultio a veratro lethalis eſt. Aphor.*

A conuulcion, after the takyng of *Elleborus* is dedly.

A conuulcion after a wounde, is dedly.

Who so is dredfull or beauie in a frantie, the signe is dedly.

Considerare vero conuenit etiam oculorũ præno. Hypp. Capi. 4.

It behoueth the Phisicion, to consider the yes of his pacient, whẽ he slepeth: if there appere any white thyng, betwene the ye liddes. If he haue had no laxe, nor receiued any pocion to purge before: it is a signe verie terrible, and present death.

To be deafe in a lõg feuer, if the body be weake: it is a tokẽ of death.

It is an euill signe, whẽ one haue a crampe, in bledyng at his nose, or eis swouneth withall.

A stoppyng in the throte, or suffocation sallyng to one, which haue a feuer, and a swellyng in the throte, is a perilous deadly token.

Who so in Agewe, can neither tourne his necke, nor swallowe his owne spattle, death is at hande.

Si ebrius quispiam repente obmutuerit. Aphor. pars. ij. vij.

If a drunkarde doe sodainly lose his speache, he shall sodainly dye of a crampe, or conuulsion: vnlesse he fall into an Agew, or els receiue power to speake again, when he haue digested the surfette.

Thei whiche be swelled in the backe, before thei come to age of. xiiij yers: if it chaunse of the shortnesse of breath, or els a very strong cough shall sone dye.

A volentarie laxe, comyng after a pleuricie, or the sickenesse of lunges, is a dedly token.

Who so in the emptie place in the stomache, haue foule rotten matter, or els the dropsie: if thei be either so cutte, or burned, whereby all the water runneth forthe, surely it is present death.

Who so haue his spattle stinke, when it is burnte vpon the coales, and also if his heare doe easely fall from his hed, it is a signe of death.

A laxe or greate cough, with spittyng filthie matter, is dedly.

Who so often tymes are weakened, and lose their strength, without some manifeste cause, shall haue sodain death.

Mulieri grauidæ si mummæ. &c. Apho. pars. 3. x.

When a womans breast dooe deminishe, beyng with childe: it signifieth the childe is dedde.

To be discontent in the tyme of sickenesse, when thynges are giuen in medicen, is an euill token, for the contrary is good.

Inquibus morbo mente & e Apho. pars. 31.

In euery sicknesse, if Melancholi, or blacke choler, be either purged vpward, or dounward, without medicen, it is bothe perilous, & dedly.

Who so euer bee Splenetike, and haue a bloodie flixe, if it long continue: then thei fall to the dropsie, or els their foode shall pas throughe their guttes, not digested: this is a dedly signe.

Quibus hepar aqua plenum Apho. pars. ij. viij.

Who so euer haue their liuer repleted, or filled full with water: and if thesame water breake dounward to the bellie, it is present death.

Quibus in febribus morbus regius & Apho. pars. 5. xxxv.

Who so in hot feuers, bee taken with the yellowe Jaunders, in the seuẽth. ix. xi. or the. xiii. daie, it is good: so that his right side waxe not harde: but if these daies want, and the side waxe hard, it is dedly.

A wounde in the braine, harte, diaphragm, or midriffe, smale guttes, stomacke, and liuer, is euer death.

If the yelowe Jaunders cometh before the. vii. daie, it is perilous.

In laxes, blacke stooles are euill: except purgacions cauleth it.

To

To haue any Melancholi ſtoole, in the beginnyng of any ſickneſſe: it is a ſigne deadly.

So is a bloodie flixe, beginnyng with a Melancholi ſickneſs, little peces of fleſhe, apperyng in a bloodie flixe, preſent death.

If a woman with childe be ſodainly taken, with any greuous ſickneſſe, preſent death.

It is perilous for a woman with childe, to haue a greate laxe. *mulierẽ vtero gerentem. &c Apho pars. 3.*

A woman with child, if ſhe be letten blood, it kill her childe: the nerer the birthe, the greater perill.

A woman hauyng crampe or cõuulcion, in the temperate tyme of her termes, is perilous.

He whiche haue an ague, beyng taken with conuulcion, is in danger: who ſo haue conuulcion before his feuer, is in no ſoche perill.

Feuers, whiche doe not giue ouer the third daie, are perilous. Of Feuers.

In a long agewe, if the outwarde members are very colde: and the inward partes hotte and drie, death at hande.

In a long feuer, when the lippes, noſe, or mouth, be drawen awrie or diſgraſed: ſo that the pacient can neither ſe or heare, and is in weakeneſſe, death at hande.

If any hauyng an agewe, ſweate in theſe daies, it is good, if not, it is perilous. ii. b. vii. ix. xi. xiiii. xvii. xxi. xxvii. xxxiiii. Of Sweate.

Who ſo haue the peſtilence, and bledeth not, before twelue howers, or ſlepeth eight howers after bledyng, death at hande.

Colde ſweate with a ſharpe Feuer, ſignifie death.

If the face of a ſicke manne, be changed from the healthfull eſtate, with a ſharpe noſe, hollowe iyen, writhen temples, colde eares: contracted in the extreme partes, like a leafe when it dye, harde ſkinne in the forehed, and drie, pale faſed, little or no ſlepe. Bityng or trembling of the lippes. &c. Theſe are ſignes of death, ſaieth *Hyppocra. in libro primo præno. capit. iij.* beginnyng at *Conſiderare porro hoc modo conuenit in morbis acutis &c.* The ſignes of death by the face.

If the pacient can not abide the light of Sunne, fire, or candle, but flie theſame, or wepe inuoluntarily, without cauſe: or make one ye appere leſſer then the other, or goggle with theim, lookyng moche a ſquinte. Except the iyes were ſo in health, or els haue the whites turned into bloodie redde: or haue darcke or blacke ſmall vaines in them, with vnſtablenes, and concaue holownes. Or open in the ſlepe, with the nether lippe hangyng doune, and the vpper lippe drawen vp. &c. Surely death is at hande *Hyppoc. prono.* The ſignes of death by the iyen.

Feele alſo the pacient, when he lieth in his bedde, his armes, ſides, necke, breaſte, and legges, whither the partes be pained, or flexable or haue loſte their ſtrength, and are ſtiffe, if he lye vpward: except it were his olde cuſtome, and ſhrinke to the beddes feete, with caſtyng abrode the handes and feete: ſlepyng with a wide open mouthe, and couet to lye naked, death, death, and the graue at hande. *Hyppocra prono.* The ſignes of death by liing in the bed

If the pacient lye in his ſickeneſſe, vpon his bellie, excepte cuſtome moue it, and ſo doe ſlepe: it ſignifie a greate ſickeneſſe in the breaſte, or

bellie. Or els to be madde, and loſe his wittes, through the malignitie of the ſpirites: and to ſitte vpon their buttockes, in their ſickneſſe, of a ſharpe ſicknes, it ſignifieth the perill of death, or greate inflamacion in the lunges. As *Hyppocrates* ſaith in the *Præ. Capi. vij. at in ventrem decumbere. &c.*

Signes of death by the tethe.

To gnaſhe or grinde the teeth in Feuers, is either a greate veracion of the minde, or madneſſe at hande, or els death: For it is an affeccion of the ſenewes. Notwithſtandyng young children, tormented with wormes, are not in this peril alwaies, when thei doe gnaſhe the teth.

Signes. dedly by woundes.

In a ſtroke of a depe wounde, when conuulcion followeth: and no matter, or corrupcion come to the wounde ſone after, if the bodie bee pale and ſwarte in colour, and drie with weakenes of digeſtion, death approcheth. And this affirmeth *Hyppocra. de ſignis ex vlcere Cap. viij.*

Signes dedly by the handes.

Who ſo in a ſharpe Feuer, ſickneſſe of the lunges, frenſie, or paines of the hedde: doe writhe the hande to his noſe or face, as though he would kill Flees or Flies, or knitte a knotte, or bruſhe his clothes. Or els pulle vp Ruſhes, this is a preſente ſigne of death, ſaieth *Hyppocra. lib. primo. præ Capi. ix. de geſtaculo manuum.*

Signes dedly by the breath.

Shortneſſe of breath, and of little force, doe ſignifie greate dolour: inflamacion and madneſſe, cometh of greate breathyng, like a Bulle, or a wilde beaſt. Cold breath, with the coldnes of the noſe and mouth, death draweth nere, with fare well vain world, with fleſhe, and blood Rede *Hyppocrates præ. vbi inquit ſpiritus denſus dolorem ſignificat. &c.*

Signes dedly by ſweate.

Sweates are beſte in ſharpe Feuers, in the daies of their decrees, or iudgementes: but the contrary are perilous. As when ſweate is cold, ſpecially in a ſharpe feuer, death approche: for colde ſweate, cometh from groſſe matter, without the ſpirites of liuely warmnes. But if it bee but a meane leuke warme ſweate, called a fainte ſweate: then it doe ſignifie a long ſickneſſe.

Signes dedly by ſwellig.

If the breaſt be ſwelled with throbbyng, beatyng, or trouble in the breaſt, or the vpper parte of the ſame: and therewith vnſtable, fearfull eyen, otter madneſſe, or death dooe approche. But bledyng at the noſe will helpe it, ſpecially in young perſones: but hardneſſe in thoſe partes, dolour, and ſwellyng, is death.

Signes dedly by ſpattle.

Spattle when one ſpittes, beyng white, light, and ſwetiſhe, not variable in colour, and alſo very eaſie drawne forthe, is good: but if it be ſweatie filthe with matter, or blacke and ſtinkyng, with yelownes, grenelle, or blacknes. &c. Ffilthe is called *pus a patredine*, and perill of death. And that whiche is good, is of the benefite of the blood: and goodneſſe of digeſtion, and the goodneſſe of flegme and blood.

It is perilous, not to neeſe, in the tyme of ſickneſſe: but to neeſe vehemently, is perilous alſo.

Water, as dropſie betwene the ſkinne and the fleſhe, commyng of a ſharpe feuer, is euer perilous and euill in this caſe: when the nailes appere darke and pale, and the priuie members and ſtones doe ſwelle, it is a greate token of death. Reade of this, *Hyppocrates in libro ſecundo præno. De aqua inter cutem.*

Who

Who ſo doe wake long, and can not ſlepe, either a greate ſickneſſe do approche, or els madneſſe, throughout inflamacion. Who ſo breake his ſlepe of his commō cuſtome, and fall into moche waking in the night. this is an euill ſigne, and goeth before a perilous euill. *Somnus aut longa vigilia. &c. Apho Hyppo.*

In all ſickenelles hardneſſe of the beallie, or coſtiſſenes, bile ſtinke, blacke ſtooles, or bloodie flixes, are verie perilous, but breaking of windie downward, at the ſtoole is good.

To bomette white Flegme, not very groſſe or yellowe, is good: but muddie darcke, or blacke, it is perilous. But to bomet ſondrie colours of eche ſorte, it is moſte perilous, and dedly.

To be vnnaturall drie, with a Feuer, hedache, ſhortneſſe of breathe, moche ſwete ſpattle, high coloured, greate vaines, pricking in the ſide it is the ſignes of the perilous Pleuricie, and death, excepte digeſtion and blood letting. Of blood letting, I haue ſpoken in place: and thus I doe ende, becauſe tyme is ſo paſſed, or els I would haue ſpoken more of the Criſes, or Judgement, and of pulſe and vrine, with a regiment, againſt the ſweate, and the fearfull plague called Peſtilence: whiche I praie GOD deliuer vs from. I praie thee take all my talke in good parte: and thus I commende thee, to the liuyng God, that haue made bothe heauen and yearth, to helpe and preſerue thee, with his healthfull medicenes, and good defence againſte all ſickeneſſe, ſorneſſe, and woundes. Contained within my little Bulwarke. *The ſignes of a pleuricie*

Sicknes.

I Moſte hartely thanke thee, gentle Health, GOD bring it ſo to paſſe: and graunt vs after this life, a bleſſed eſtate euerlaſting, where as is no miſerie and wretchednelſe. But happineſſe, and perpetuall bleſſednelſe, with Chriſt our God. Amen.

¶ The ende of the Dialogue, betwene Health and Sicknes. By William Bulleyn. Marcij. Anno ſalutis. 1562.

Though our giftes be neuer ſo ſmall,
Yet let vs giue thankes to God for all:
And who of talentes, haue greate ſtore,
Their accomptes to God ſhalbe the more.

W.B.

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